

# LECTURES OF REPENTANCE

Brian F. Zang

2<sup>nd</sup> ed.



## PREFACE

I first got the idea to write this book when I reconsidered Joseph Smith's "Lectures on Faith" that were originally included as the "doctrine" of the church of Christ in the 1835 edition of the Doctrine of Covenants, and asked myself, "Where are the lectures on the other points of Christ's doctrine?" Sometime in 2011 – 2012 I began writing the "Lectures of Repentance" for personal interest and to have an exposition on repentance for my children and family. In the last month of their preparation I felt strongly that they could benefit a larger audience, having used them to good effect in teaching my family as they were written over the years. I found that the "Lectures on Faith" cover the topic of the gift of the Holy Ghost sufficiently for a lecture series, and that these "Lectures of Repentance" treat sufficiently on the ordinance of baptism in water, with both ideas pairing well: the principle of faith matching up with receiving the mind of God, and the principle of repentance leading to its' firstfruits and last ingathering, that of baptism. Thus, it can be said that the whole doctrine of Christ in 3 Nephi 11 is included in the combination of Joseph Smith's "Lectures on Faith" and these "Lectures of Repentance". This book should be of use to the missionary at this time when the Lord has set His hand again to recover His people, and as we strive to preserve the restoration of the gospel as revealed through the Prophet Joseph Smith.

We take it at face value that the "Lectures on Faith" outline the litmus test for determining if any revelation is from God, being that those lectures give a comprehensive list of categories that cover the full range of God's attributes and characteristics. Any of God's behaviors can fall into one of those six categories of His characteristics, and any quality from which those behaviors derive can fall into one of those six categories of His attributes that Joseph Smith outlined. The categories are intentionally exhaustive, and a full discussion of all the complexities and varieties of God's nature can be summed up by those broad brush strokes. Together they make up the sacred number "twelve", which often symbolizes "priesthood fullness". The logic of their exhaustiveness is strongly impressed on the reader when studiously examined and sincerely prayed about. It follows, then, that the more someone is versed in the attributes of God's nature through experiences with Him, the more easily they can truly determine what thoughts have arisen from His mind, versus originating from the baser mind of fallen man, or worse, from devils.

I built upon the foundation that Joseph Smith laid concerning the principle of faith, proving the reverse principle of repentance. Since Joseph Smith has expounded on the pathway to perfection through those lectures, it has been easier to expound and show how repentance returns someone to that path, because the opposite of what the pathway is can be determined by understanding the original. These lectures have been prepared carefully through the application of the spirit of prophecy and revelation as best as we have been able to do so through fasting and prayer, but I could not have written them without having so complete a framework from which to draw from, as laid down by the Prophet and Seer, Joseph Smith, Jr. I do not count myself his equal. I haven't seen the Lord. I see through a glass darkly at this point, but through the assistance of the "Lectures on Faith," which have acted as a Urim and Thummim, or lights and perfections, the "Lectures of Repentance" have developed in the most natural way, like the dews on the grass in the morning. There was given line upon line, precept upon precept, here a little, and there a little, oftentimes only one or two phrases or paragraphs being produced in a day, and it caused me to marvel.

I have not written these lectures as a scholar after the ways of the world. I have studied history, but

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have found the world's tools unable to produce the experience with truth that a work such as this requires. Nothing in scholarship has come close to the experience of interacting with heaven through a veil, and receiving thoughts from God as He has condescended to open them up to me from time to time. Things as they really are, were, and really will be, have a tangible nature to them that makes me feel like I could reach out and grab onto their reality during the moments I have had a chance to consider them through the mind of God.

The prophecies and revelations given to Joseph Smith predict that the fullness of the gospel will return to the Jews and the house of Israel, and these lectures are dedicated to that effort, being a treatise on the letter of the law and commandments of God, and also their true intent. But also, if Joseph Smith wrote the "Lectures on Faith" in response to a crises of faith when the first LDS elders didn't receive the high priesthood as expected, (see Denver C. Snuffer, Jr., "A Man Without Doubt," Mill Creek Press: SLC, June, 2016), then the "Lectures of Repentance" address the crises of why most of the LDS have not responded to the Lord's call for repentance and re-baptism, and perhaps also why some in the fellowships have been baptized, but haven't repented of their sins yet; in general, these lectures are in response to why there hasn't been as widespread a remission of sins as there *could* be from the Lord's recent invitation through Denver Snuffer, Jr.

I don't wish for praise or recognition, because if it is judged that I have received gifts from God to accomplish great things, even with all of my weaknesses and foibles, then anyone can. Judge for yourselves if the thoughts contained in these lectures are from the mind of God or not. Test them point by point. If the "Lectures on Faith" give us the springboard from which to know about God, and then advise us how to begin to know Him in reality and not just in theory, then it will be as easy to test if these lectures are good or not, as it is to tell the day from the night. They testify of Christ, and I testify of Him by the small portion of the Holy Ghost within me, and from what limited knowledge I have of God at this point in my life as I have conversed with Him through a veil only. If there are mistakes in the "Lectures of Repentance", then it will be proven in time by others who have more of the mind of God than I do, but it won't be by peer review or endless debate. If what is written is sufficient to outline the true points of Christ's doctrine concerning repentance, as it follows the inspired conclusions and expounds upon the "Lectures on Faith," then so be it. I hope we all can offer that broken heart concerning our ignorance of God, and that contrite spirit sufficient enough to lay hold upon the redemption that Christ offers, in the name of Jesus Christ, Amen.

In all of this, my wife has been an indispensable help to me in finding the mind of God throughout this process, and she can testify herself of the way they were written and what God has shared with us as we've gone along, having helped in writing them herself at times. We've experimented upon His word and His ways of preaching, teaching, expounding, and exhorting all to come unto Him, and we've learned more about Him in the process. We testify that He has asked us to write these lectures and share them this way. We will not reimburse ourselves for our time and means in producing them, nor take any of the profits, but will seek appropriate charities to donate to, after allowing the publishers to reimburse their costs and paying any taxes due from the profits generated. If we donate to the fellowships of Mormon Christians, we will see to it that we are not personally enriched thereby, nor our immediate family or those dependent upon us.

Brian F. Zang  
July 24, 2016  
Hyrum, UT

SECOND WITNESS

When Brian approached me with his thoughts about writing the “Lectures of Repentance” I thought it was a great idea. I did not know then how big of a project it would be nor how much our understanding of our Father in Heaven and the scriptures would increase. Over the past few years there have been many times when Brian would come to a specific part of the Lectures and have no direction, or questions that were difficult to answer. He would usually discuss the problem with me and together would we study and pray for guidance. Sometimes the answers came quickly and other times we had to be patient for an answer from the Lord, but the next steps were given and eventually we knew the Lectures were complete.

This book teaches us, through the scriptures, what repentance is, when it is necessary, how to do it, and how we can be blessed through the process. This knowledge will help us grow closer to God because we can better understand his character and the path he created for us to reach our true potential and return to him again.

Nikki L. Zang  
August 21, 2016  
Hyrum, UT

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Style note: We've called this book the "Lectures *of* Repentance" since the original "Lectures on Faith" used "of" in the title as well. We thought the odd grammar brings out the interesting idea that lectures *about* a topic can at the same time be expressions and manifestations *themselves* of the principles they are expounding on (as the scholars would put it: *ontologically*). Sometimes misspellings in the original language and grammar of Joseph's lectures have been maintained throughout the parallel paragraphs in these lectures as a "tip of the hat" to the rejection of idolizing scholarship. Oliver Cowdery, Sidney Rigdon, and Symonds Rider might be turning over in their graves!

The terms "man" and "mankind" are used to refer to both women and men equally, following the Biblical precedent and the precedent of the "Lectures on Faith".

In following the law of witnesses, we've included two, that of a husband and a wife. It is only two, because a good woman is enough to balance out a man. Three witnesses, such as a Priesthood holder and two other men, like counselors, can be more helpful to balance things out when there is not a woman involved, because two men are more likely to collude for wicked purposes, while three are less likely. Hence, in the mouth of two or three witnesses shall every word be established (see Matthew 18:16).

Note on 2<sup>nd</sup> edition: The only change to this edition is the inclusion of a catechism for Lecture 14. February 8, 2017.

Also, the following clarifications of ambiguity were added shortly after the above publishing, but in time to maintain the 2<sup>nd</sup> edition status:

Lecture 9:42 "so long as the curse pertaining to fellowship (**insofar as natural consequences prevailed**) and **the curse pertaining to the office of Priesthood (meaning the birthright; D&C 124:91)** continued in **Canaan's\*** generations thereafter"

Lecture 11:5 "First, that anger **with others** and vengeance are condemned."

11:15 "by avoiding anger **with others**, vengeance,"

11:21 "For in as much as anger **with others**, vengeance,"

Catechism 11

A: "First, that anger **with others** and vengeance are condemned"

\* "**Ham's** generations thereafter" referred to Canaan's line of descent implicitly, due to the scriptures concerning the curse. So, to make the reference more explicit and avoid ambiguity as to which of Ham's lines was referred to, it was changed to "**Canaan's** generations thereafter."

March 22, 2017.

**LECTURES**  
**ON THE DOCTRINE OF JESUS CHRIST.**

**LECTURE EIGHTH.**  
**OF REPENTANCE.**

SECTION I.

1 REPENTANCE being the second principle in revealed religion, and the foundation of all forgiveness of sin, necessarily claims the second place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of repentance, we shall observe the same order as we observed in presenting the subject of faith:

3 First, repentance itself—what it is;

4 Secondly, the object which a person *turns away from*, as well as the object which they *turn towards* in order to accomplish repentance; and

5 Thirdly, the effects which flow from it.

6 Agreeably to this order we have first to show what repentance is.

7 As noted in the previous lecture that the whole plan of salvation itself, from beginning to end, is entirely a system of faith (L7 ¶17); and as repentance is unto them that are under condemnation from that system of faith that constitutes revealed religion, and additionally as repentance is unto them that are under the curse of a broken law (as explained by Mormon on page 390 of the Book of Mormon<sup>1</sup>), we give the following definition of the word repentance:

8 “Repentance is the *turning away from* sin, and the *return to* things hoped for; the *re-confrontation* of things not seen.” (Hebrews 11:1 modified)

9 From this we learn that repentance is the return to revealed religion (that system of faith) that men seek or accomplish when they re-confront the task of learning about things which they have not seen, after turning away from their sins; and is, through faith, the principle of reconciliation in all intelligent, accountable, fallen beings.

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<sup>1</sup> The pages referenced are from a 2016 textual equivalent to the 1840 Nauvoo edition of the Book of Mormon, the last edition edited by Joseph Smith Jr. Smith, Joseph Jr., *Book of Mormon*, San Bernardino: CreateSpace Independent Publishing Platform, 2015. References to the 1830 edition, the first printed edition of the Book of Mormon, and the LDS scriptures will appear here in the footnotes. 1830 ed. p. 582; Moroni 8:24.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds again, they would readily discover that it is faith unto repentance, and faith unto repentance only, which is the moving cause in them of all reconciliation from error; that without faith unto repentance, if men are in error, both mind and body would be in a course departing away from life and salvation, and all their exertions, both physical and mental, would lead to destruction.

11 Were this class to go back and again reflect upon the history of their lives, from the period of their first recollection of accountability, and ask themselves what principle excited them to the specific action of reconciliation, or what gave them energy and activity in all their expressions of remorse, confessions of sin, and forsaking of sin; what would be the answer? Would it not be that it was the return to former good works which they sought when they re-confronted any task or action they had departed from? In relation to your sins, was it not the longing which you had, in consequence of your departure from faith in the existence of unseen things, which stimulated you to action and exertion towards reconciliation with revealed religion, in order to re-obtain a hope for life and salvation? Are you not dependant on your faith unto repentance, or your return to any former good pursuits, for the acquisition of all reconciliation, forgiveness and redemption?

12 It may seem odd that faith is required in the process of returning to that system of faith which was departed from, but we here remark that not all types of faith lead to the same actions or results, and it is particularly faith in the Atonement of the Son of God which results in fallen man returning to faith unto life and salvation; “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (see John 3:16). Hence, a man may have faith unto life and salvation, or if he has sinned, he may, through the merits of Jesus Christ, have faith unto repentance.

13 Therefore, as faith is the principle of *all* action, including the action of repentance and the reconciliation that repentance inspires, we reflect again and ask: would you exert yourselves to obtain forgiveness and redemption, unless it were possible for you to regain your former good pursuits, and you believed in that unseen possibility enough to turn away from your sins and turn towards reconciliation? Having left your fields, would you have ever returned to your labors, unless it were possible for you to sow and reap those fields again, and you believed in that unseen possibility enough to return there? Having laid waste to your inheritance, would you have ever returned to face what you had wasted, unless it were possible for the land to be restored to its former bounties, and you believed enough to return to plant and gather there again? Having offended, would you have ever asked for forgiveness, unless forgiveness was offered, and you believed enough to turn and face those whom you had injured? Having buried a talent, would you have ever sought to redeem it, unless it were possible for you to find it again, and you believed enough in that possibility to return to searching for it? Or having closed the door of opportunity, would you have ever knocked and had it opened again, unless it were possible for you to reattempt the approach, and you believed enough to turn towards the closed door? In a word, is there anything that you would have done, either physical or mental, in the category of reconciliation, if you had not previously believed enough that it could be reconciled to the point of turning away from opposing pursuits and turning towards the solution to your problems? Are not all your exertions that are particularly related to reconciliation, dependant on your faith unto repentance? Or, may we not ask; what forgiveness have you, or what redemption do you possess, which you have not obtained by reason of your faith unto repentance? Your restoration to faith for faith, and grace for grace, and



knowledge for knowledge, are they not all by reason of your faith unto repentance? Reflect, and ask yourselves if these things are not so. Turn your thoughts on your own minds, and see if faith unto repentance is not the moving cause of all reconciliation from error in yourselves; and if the moving cause in you, is it not in all other intelligent and accountable fallen beings?

14 And as repentance is the moving cause of all reconciliation in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, “Behold, he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more.” Doctrine and Covenants, chapter XVIII, 9<sup>th</sup> verse.<sup>2</sup>

15 As we receive by repentance all temporal reconciliation that we do receive, so we in like manner receive by repentance all spiritual reconciliation that we do receive. But repentance is not only the principle of reconciliation, but is one of two principles of redemptive power also. Therefore, before addressing repentance in this light, we shall start with the *first* principle of redemptive power, that of atonement from original guilt, and thereby perceive why repentance is necessarily the *second*.

16 So far we have implied that all mankind have fallen from that grace and perfection which existed in their original creation, and that having intelligence, they are accountable for their sins. It follows that those who have fallen from heaven without sufficient intelligence have done so through no fault of their own, and hence are unaccountable for their actions. In the revelation found in the Doctrine and Covenants, chapter X, 14<sup>th</sup> verse,<sup>3</sup> the Lord states, “And, again, I say unto you, that whoso having knowledge, have I not commanded to repent? And he that hath no understanding, it remaineth in me to do according as it is written.”

17 Therefore, as all intelligent and accountable fallen beings, in the mercy of God, are provided a means by which they may be redeemed—which means is the Atonement of the Son of God on conditions of repentance—so all unaccountable fallen beings are redeemed according to the justice of God through that very same Atonement, but without any conditions whatsoever. For, it would be unjust for God to forever impose a penalty on that portion of the children of men who are not accountable for their fall from grace and perfection, even as it would be unjust for Him to forever impose a penalty on the brute beast, the rocks, the plants, or any of his creations for the wrongdoing of another.

18 Thus we arrive at what is written about those who have no understanding or accountability: "Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world" (see Genesis 6:56 in the New Translation<sup>4</sup>). And even

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<sup>2</sup> This and subsequent references in the D&C are from the 1835 edition. This verse corresponds to D&C 58:42.

<sup>3</sup> D&C 29:49-50.

<sup>4</sup> This and subsequent references in the New Translation refer to Joseph Smith's numbering. This verse corresponds to Moses 6:54 and KJV-Genesis [none].

the earth shall rest, which mourned before the Lord because of the filthiness it had acquired through no fault of its own, as witnessed by the prophet Enoch (see the New Translation, Gen. 7:55, 72<sup>5</sup>).

19 These ideas firmly establish the first principle of redemptive power, that the unaccountable are redeemed and eventually healed from any guilt or consequence that originates from the sins of another, such that the Atonement of the Son of God fully answers the purposes of the Almighty in the redemption of all of his creations, including this earth.

20 We now proceed to address the subject of repentance through faith in the Atonement of the Son of God as the second and final principle of redemptive power. In the case of all fallen beings who are intelligent and accountable for their sins, repentance is the principle of power by which they are redeemed through the Atonement made by Jesus Christ. In the case of all intelligent beings in the heavens, repentance is the principle of power by which they redeem, or assist in redeeming, all other beings who are not in the same situation as they are. Thus says Alma the Younger on p. 227 in the Book of Mormon:<sup>6</sup>

21 “Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so God would cease to be God.”

22 By all of these facts combined we understand that the first principle of redemptive power which existed in the bosom of God, by which he redeems those of his creations that fall from grace and perfection through no fault of their own, is atonement from the guilt that they are not responsible for (which the New Translation calls "original guilt"); and that the second principle of redemptive power by which He redeems those who fall because of their own sins, is repentance through that very same atonement—so that, on the one hand, all fallen accountable beings are redeemed by reason of their repentance in a probationary, preparatory state, as far as forgiveness is offered by HIM through the Atonement of Jesus Christ; and, on the other hand, all unaccountable fallen beings, including all the rest of God’s works, are redeemed by virtue of the Atonement itself without any conditions whatsoever. Thus King Benjamin proclaims on page 111 in the Book of Mormon:<sup>7</sup>

23 “For behold, he judgeth, and his judgment is just, and the infant perisheth not, that dieth in his infancy; but men drinketh damnation to their own souls, except they humble themselves, and become as little children, and believeth that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent: for the natural man is an enemy to God, and has been, from the fall of Adam, and will be, forever and ever; but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.”

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<sup>5</sup> Moses 7:48, 64; KJV-Genesis [none].

<sup>6</sup> 1830 ed. p. 338; Alma 42:13.

<sup>7</sup> 1830 ed. p. 161; Mosiah 3:18-19.

24 Had it not been for the principle of the Atonement all mankind would be lost, neither would any creature be redeemed from the fall, whether accountable or unaccountable. It is the principle by which Jehovah redeems all of his fallen creations, and through which he exercises power over all temporal, fallen beings. Take this principle of the Atonement (with its specific offering of repentance to fallen, accountable man), or, in other words, take the attributes of justice and mercy from the Deity, and he would cease to exist.

25 Who cannot see, that if God redeems fallen, accountable man by repentance, that it is by the Atonement that he exercises power over them, and that repentance is a principle of redemptive power? And if a principle of redemptive power, it must draw God to man as man draws near to Deity (see Doctrine and Covenants, chapter VII, 16<sup>th</sup> verse<sup>8</sup>). This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to fallen, accountable man.

26 John the Baptist says (in the New Translation, John 1:24<sup>9</sup>), in preaching the baptism of repentance for the remission of sins,<sup>10</sup> that the Lord shall come to take away the sins of the world<sup>11</sup> on conditions of repentance: “I am the voice of one crying in the wilderness, Make straight the way of the Lord,” and in the New Translation, Matthew 3:28, 35,<sup>12</sup> “Repent ye: for the kingdom of heaven is at hand . . . [therefore] bring forth fruits meet for repentance.”

27 Mormon and Moroni, while abridging and compiling the record of their fathers, have given us the following accounts of repentance as the principle of redemptive power in fallen, accountable man: Moroni says, page 364,<sup>13</sup> that it was the repentance of the brother of Jared from forgetting to call upon the name of the Lord which caused the Lord to forgive him and his brethren of their sins. Mormon says, pages 112 and 114,<sup>14</sup> that it was the cry which King Benjamin’s people spoke aloud with one voice for mercy and forgiveness in the name of Jesus Christ that caused them to receive a remission of their sins, and to have a mighty change wrought in their hearts such that they had no more disposition to do evil, but to do good continually; and that it was King Lamoni’s faith and cry for mercy unto the Lord, and his father’s faith and mighty cry to give away all his sins to know God, that caused the power of God to strike them as if they were dead while the light of everlasting life cast away the dark veil of unbelief from their minds. See also pages 187, 189 and pages 193-194.<sup>15</sup>

28 In addition to this we are told in the Bible and the Book of Mormon, that Samson, the Ninevites, Nephi, Alma the Younger, the people of Anti-Nephi-Lehi, and Saul (who became Paul the apostle), through repentance received strength, escaped judgment, had their hearts softened, were redeemed

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<sup>8</sup> D&C 88:62-65.

<sup>9</sup> John 1:23.

<sup>10</sup> Luke 3:3.

<sup>11</sup> See the New Translation, Luke 3:5.

<sup>12</sup> Matthew 3:2, 8.

<sup>13</sup> 1830 ed. pp. 541-542; Ether 2:14-15.

<sup>14</sup> 1830 ed. pp. 162,166; Mosiah 4:2-3; 5:2.

<sup>15</sup> 1830 ed. pp. 276-278, 286; Alma 18:41-43, 19:6, 33 and Alma 22:16-18, 25.

from hell, had the stain of murder removed from their souls, received sight, and were restored unto good works, &c. &c. See Judges 16:28-30; see also Jonah 3:10 in the New Translation; Book of Mormon, page 7;<sup>16</sup> Do. Page 218;<sup>17</sup> Do. Page 197;<sup>18</sup> and, Acts 9:5-6, 17-18.

29 Also Jonah, out of the fish's belly, begged the Lord his God for deliverance and promised to make reconciliation, so the Lord spake unto the fish and it vomited Jonah upon the dry land. (Jonah 2).

30 We here understand, that the sacred writers say, that all these things were done by repentance—It was by the power of the Redemption that mankind was offered the conditions of repentance—mankind fell, justice required atonement, and God gave his Son as ransom, by reason of the mercy which was in HIM; therefore through the Atonement of the Son all mankind may be saved. So with man also—he repented by faith in Jesus Christ, and judgments were abated, strength was given, the human heart was softened, holy callings were received (see the Book of Mormon, pages 175-176<sup>19</sup>), the fish vomited him upon dry land, and the stain of sin, the pains of hell, and the veil of unbelief were removed; and all this by reason of the faith which was in them unto repentance.

31 Had it not been for the repentance offered to man, they might have cried for forgiveness, for strength, for comfort, good works, deliverance, remission of sins, relief, or for a return to faith in vain!

32 Repentance, then, is the second great governing principle in revealed religion, and has power, dominion, and authority over the category of all fallen, accountable beings: by it they avoid damnation, by it they return, by it they are lifted up, and by it they are redeemed, agreeably to the will of God. Without repentance, there is no power of redemption for fallen, accountable beings; and without the power of the Atonement there could be no redemption for *any* fallen creation, for no unclean thing can dwell with God!

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OF THEOLOGY (cont.)

*Question.* What is theology?

*Answer.* It is that revealed science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. (Buck's Theological Dictionary, page 582.)

Q. What is the second principle in this revealed science?

A. Repentance. (L8 ¶1.)

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<sup>16</sup> 1830 ed. pp. 8-9; 1 Nephi 2:16.

<sup>17</sup> 1830 ed. pp. 324-325; Alma 36:17-19.

<sup>18</sup> 1830 ed. p. 291; Alma 24:11-12.

<sup>19</sup> 1830 ed. pp. 258-260; Alma 13:3, 10-11.

Q. Why is repentance the second principle in this revealed science?

A. Because it is the foundation of all forgiveness of sin. Doctrine and Covenants, chapter XVIII, 9<sup>th</sup> verse:<sup>20</sup> “Behold, he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more.” Book of Mormon, p. 144:<sup>21</sup> “Yea, and as often as my people repent, will I forgive them their trespasses against me.” (L8 ¶1.)

Q. What arrangement should be followed in presenting the subject of repentance?

A. First, it should be shown what repentance is. (L8 ¶3.) Secondly, the object which a person *turns away from*, as well as the object which a person *turns towards* in order to accomplish repentance. (L8 ¶4.) And, thirdly, the effects which flow from it. (L8 ¶5.)

Q. What is repentance?

A. It is the *turning away from* sin, and the *return to* things hoped for; the *re-confrontation* of things not seen; Heb. 11:1 modified. That is, it is the return to faith that men seek when they re-confront the task of learning about unseen things, after turning away from their sins. And being the return to faith which we seek when we re-confront the task of learning about unseen things, must be the principle of reconciliation in all intelligent, accountable, fallen beings. Book of Mormon, p. 390:<sup>22</sup> “Repentance is unto them that are under condemnation, and under the curse of a broken law.” (L8 ¶8-9.)

Q. How do you prove that repentance is the principle of reconciliation in all intelligent, accountable, fallen beings?

A. First, by duly considering the operations of my own mind; and, secondly, by the direct declaration of scripture.— Gen. 42:21 and 45:4:<sup>23</sup> By repentance the brothers of Joseph, after confessing they had sinned by selling him into Egypt, were reconciled with him. Book of Mormon, page 13:<sup>24</sup> By repentance Laman and Lemuel, after pleading with their brother Nephi for forgiveness, were frankly forgiven by him and exhorted to plead with the Lord for forgiveness also. Do. page 146:<sup>25</sup> By repentance Alma and the sons of Mosiah were moved to reconciliation with the church and with the people they had wronged: “And they traveled throughout all the land of Zarahemla, and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church: confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them.” Book of Mormon, page 202:<sup>26</sup> By repentance, the people of Anti-Nephi-Lehi desired to repair unto the Nephites the many murders and sins which they had committed against them. Luke 15:18-20: By repentance the prodigal son in the parable of the Savior returned to his father and received compassion from him. Book of Mormon, page 353:<sup>27</sup> By repentance Mormon, after abandoning his oath not to assist the Nephite armies, filled the office of captain again. And also, in the New Translation, Matt. 5:25-26,<sup>28</sup> Jesus says: “Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, Leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.” (L8 ¶10-13.)

Q. Is not repentance the principle of reconciliation in spiritual things as well as in temporal?

A. It is.

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<sup>20</sup> D&C 58:42.

<sup>21</sup> 1830 ed. p. 211; Mosiah 26:30.

<sup>22</sup> 1830 ed. p. 582; Moroni 8:24.

<sup>23</sup> Moses [none]; JST-Genesis [none].

<sup>24</sup> 1830 ed. p. 18; 1 Nephi 7:20-21.

<sup>25</sup> 1830 ed. pp. 214-215; Mosiah 27:35.

<sup>26</sup> 1830 ed. p. 299; Alma 27:8.

<sup>27</sup> 1830 ed. p. 526; Mormon 5:1.

<sup>28</sup> Matthew 5:23-24.

## LECTURE EIGHTH

Q. How do you prove it?

A. Doctrine and Covenants, chapter XVIII, 9<sup>th</sup> verse:<sup>29</sup> “Behold, he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more.” Doctrine and Covenants, chapter XLIV, 1<sup>st</sup> verse:<sup>30</sup> “And surely every man must repent or suffer, for I God am endless.” Psalms 30:5, from the New Translation: “For his anger kindleth against the wicked; they repent, and in a moment it is turned away, and they are in his favor, and he giveth them life; therefore, weeping may endure for a night, but joy cometh in the morning.” (L8 ¶14-15.)

Q. Is repentance anything else beside the principle of reconciliation?

A. It is.

Q. What is it?

A. It is a principle of redemptive power, also. (L8 ¶15.)

Q. How do you prove it?

A. First, it is connected to the principle of the Atonement in the Deity, through the repentance offered to man, and the redemption offered to all unaccountable creations, including little children. Book of Mormon p. 227:<sup>31</sup> “Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.” And in the New Translation, Gen. 6:56:<sup>32</sup> “Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.” (L8 ¶16-24.)

Secondly, it is the principle of redemptive power in fallen, accountable man also. Book of Mormon, page 364:<sup>33</sup> The Lord forgives the brother of Jared and his brethren of the sin of forgetting to call upon the name of the Lord. Do. Pages 112 and 114:<sup>34</sup> King Benjamin’s people, upon their repentance, receive a remission of their sins and a mighty change of heart. Do. pages 187-189 and pages 193-194:<sup>35</sup> King Lamoni, his household, and later his father, the King, have their natural frames overcome as the light of the everlasting gospel dispels the dark veil of unbelief from their minds. Judges 16:28: “And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.” Judges 16:30: “And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.” In the New Translation, Jonah 3:10: “And God saw their works, that [the Ninevites] turned from their evil way and repented; and God turned away the evil that he had said he would bring upon them.” Nephi in the Book of Mormon, page 7:<sup>36</sup> “I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him like unto my brothers.” Alma in do. page 218:<sup>37</sup> “I cried within my heart, O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and art encircled about by the everlasting chains of death. And now behold, when I thought this, I could remember my pains

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<sup>29</sup> D&C 58:42.

<sup>30</sup> D&C 19:4.

<sup>31</sup> 1830 ed. p. 338; Alma 42:13.

<sup>32</sup> Moses 6:54; KJV-Genesis [none].

<sup>33</sup> 1830 ed. pp. 541-542; Ether 2:14-15.

<sup>34</sup> 1830 ed. pp. 162,166; Mosiah 4:2-3; 5:2.

<sup>35</sup> 1830 ed. pp. 276-278 and 286-287; Alma 18:41-43, 19:6, 33 and Alma 22:16-18, 25.

<sup>36</sup> 1830 ed. pp. 8-9; 1 Nephi 2:16.

<sup>37</sup> 1830 ed. p. 325; Alma 36:18.

## LECTURES OF REPENTANCE

no more; yea, I was harrowed up by the memory of my sins no more.” The Anti-Nephi-Lehies in do. page 197:<sup>38</sup> “...it was all we could do to repent sufficiently before God, that he would take away our stain.” Acts 9:5-6: “And [Saul] said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.” Acts 9:15-16: “And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.” Jonah 2:1: “Then Jonah prayed unto the Lord his God out of the fish’s belly,” Jonah 2:2: “And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.” Jonah 2:9: “I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.” Jonah 2:10: “And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.” (L8 ¶24-30.)

Q. How would you define repentance in its most unlimited sense?

A. It is the second great governing principle in revealed religion, and has power, dominion, and authority over the category of all fallen, accountable beings. (L8 ¶32.)

Q. How do you convey to the understanding more clearly, that repentance is the second great governing principle in revealed religion, and that it has power, dominion, and authority over the category of all fallen, accountable beings?

A. By it they avoid damnation, by it they return, by it they are lifted up, and by it they are redeemed, agreeably to the will of God; and without repentance, there is no power of redemption for fallen, accountable beings; and without the power of the Atonement there could be no redemption for *any* fallen creation, for no unclean thing can dwell with God! (L8 ¶32.)

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<sup>38</sup> 1830 ed. p. 197; Alma 24:11.

## LECTURE NINTH.

### OF REPENTANCE.

#### SECTION II.

1 Having shown in our previous lecture “repentance itself—what it is,” we shall proceed to show secondly the object which a person *turns away from*, as well as the object which they *turn towards* in order to accomplish repentance.

2 And, having also shown that the object which a person turns towards in accomplishing repentance is that revealed religion which is entirely a system of faith (L8 ¶9), we refer the student to the entirety of the lectures treating of faith for a discussion of that object (L1-7); and only observe here, as discussed in Lecture Five of that series, that of the two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made that are created and made, it is the Son who was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name; that through the atonement and mediation of Jesus Christ, and by his blood, they have a forgiveness of sins (L5 ¶2,3); and he is the object or person to whom all rational and accountable beings must turn to for redemption.

3 Since the task of learning about things not seen is the object which a person *turns towards* when they repent through faith in Jesus Christ, it is scarcely necessary to observe that a person, of necessity, *turns away from something else* in order to re-confront revealed religion; and, that if they in the first instance fell from that holy religion and its quest for life and salvation; and if, as James asserts, “to him that knoweth to do good, and doeth it not, to him it is sin” (see James 4:17), then it follows that a person turns away from their sins when they repent (see also L8 ¶9).

4 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the temptations which mankind have had, and the foundation on which these temptations are, or were based, since the creation, to disbelieve God and to commit sin, and hence, the reason why an atonement and propitiation for mankind are necessary.

5 In treating first on sin, we do not mean those temptations which are manifested by the world which we daily behold with our natural eyes: we are sensible, that after that man of sin—that son of perdition—is revealed (see 2 Thes. 2:3), the world and the worldly, by their vast abominations and vices, clearly exhibit many temptations for others to disbelieve God, by which they entice them to sin. Isa. 53:6: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” But we mean those temptations by which the first thoughts were suggested to the minds of men that God was anything other than what he revealed Himself to be (that is, omnipotent, omnipresent, and omniscient; merciful and gracious, unchangeable and just, truthful, equitable, and loving; see the whole of L3 and 4); and to go against the will of God on the least point of any of his commands.



6 We shall now proceed to examine again the situation of man at his first creation. Moses, the historian, has also given us the following account of him in the New Translation, Gen. 2:11-12, 19-22.<sup>39</sup>

7 “And out of the ground, made I, the Lord God, to grow every tree naturally, that is pleasant to the sight of man, and man could behold it, and it became also a living soul; for it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it; yea, even all things which I prepared for the use of man; and man saw that it was good for food.

8 “And I, the Lord God, planted the tree of life also, in the midst of the garden; and also the tree of knowledge of good and evil. And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.

9 “And I, the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it: Nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof thou shalt surely die.”

10 Again, Gen. 3:1-10:<sup>40</sup> “And I, the Lord God, spake unto Moses, saying, That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; And he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; Yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

11 “And now, the serpent was more subtle than any beast of the field, which I, the Lord God, had made. 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. 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. 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. 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.”

12 From the forgoing we learn more about man’s situation at his first creation; the opposition which was placed before him, the restriction which was given to him, and the agency with which he was

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<sup>39</sup> Moses 3:9, 15-17; KJV-Genesis 2:9, 16-17.

<sup>40</sup> Moses 4:1-11; KJV-Genesis [none], 3:1-5.

endowed, and at the same time suffering imposition from his common enemy, who spoke by the mouth of the serpent.

13 Two important items are shown from the former quotations: First, After man was created, he was not left without laws and commandments, to wander without purpose, and spend an existence as a thing of naught, without any chance for righteousness or happiness, because there was no punishment or misery, or no opposition to test his conduct. Rather, God gave unto man his agency, as Father Lehi of old said on page 44 of the Book of Mormon:<sup>41</sup> "...and to bring about his eternal purposes in the end of man, after that he had created our first parents, and the beasts of the field, and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could not act for himself, save it should be that he were enticed by the one or the other," showing thereby that God has all faith and power to bring about anything that he purposes, including the agency of man, and that he is a God of truth and cannot lie.

14 Secondly, we must needs suppose, as Father Lehi concluded (also on p. 44<sup>42</sup>), "that an angel of God, according to that which is written, had fallen from Heaven; wherefore, he became a Devil, having sought that which was evil before God. And because that he had fallen from Heaven, and had become miserable forever, he sought also the misery of all mankind.—Wherefore, he saith unto Eve, yea, even that old serpent, which is the devil, which is the father of all lies; wherefore he saith, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil," showing that, as determined as God is to keep covenant, the devil is as equally determined to tempt man to disbelieve God's *power* and *truthfulness*, suggesting that the creation was more powerful than the Creator, and hence they could not die, and that God would not keep covenant to punish their transgression because God knew they would become as Himself, knowing good and evil, and, as Satan falsely proposed, they would be beyond censure as one of the gods, and thus escape the foretold punishment. Quite to the contrary, Adam and Eve were cast out and sentenced to die after a period of probation.

15 Having shown, then, in the first instance, that the devil began to tempt man, immediately after man received his agency, "wherefore he sought to destroy the world,"<sup>43</sup> we shall next proceed to show, that, though man did transgress, he was not cast off forever, and was afforded an opportunity for redemption, and hence, the devil's design in the complete destruction of man was frustrated, and thus he continued to impose his temptations upon the children of men.

16 We next proceed to present the account of the plan of redemption which man received, after he was cast out of Eden, and the rejection of that plan by the sons of men, and further copy from the New Translation in Gen. 4:6-5:2:<sup>44</sup>

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<sup>41</sup> 1830 ed. p. 64; 2 Nephi 2:15-16.

<sup>42</sup> 1830 ed. p. 64; 2 Nephi 2:17-18.

<sup>43</sup> JST-Genesis 3:7; Moses 4:6; KJV-Genesis [none].

<sup>44</sup> Moses 5:6-15; KJV-Genesis [none].

17 “And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me.

18 “And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; Wherefore, thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son forevermore. And in that day, the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth and forever; that, as thou hast fallen, thou mayest be redeemed, and all mankind, even as many as will.

19 “And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we should never had seed, and should never had known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

20 “And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters. And Satan came among them, saying, I am also a son of God, and he commanded them, saying, Believe it not. And they believed it not; and they loved Satan more than God. And men began from that time forth to be carnal, sensual and devilish.

21 “And the Lord God called upon men, by the Holy Ghost, everywhere, and commanded them that they should repent; And as many as believed in the Son, and repented of their sins, should be saved. And as many as believed not, and repented not, should be damned. And the words went forth out of the mouth of God, in a firm decree, wherefore they must be fulfilled.”

22 This last quotation shows this important fact, that though our first parents had transgressed, and as a result were cast out from God’s presence and would surely die as to a temporal death, their transgression did not deprive them of a chance for redemption, and they were taught by an angel and by the Holy Ghost to repent, and to call upon God in the name of the Son, showing that God is *merciful* and long suffering. And further, that no sooner was the plan of redemption revealed to Adam and Eve, and they began to teach it to their children, that the devil began to tempt man to disbelieve God’s *mercy* and grace.

23 For if, as Satan suggested, the Only Begotten was *not* the only son, and his way *not* the only way for redemption, then the devil would succeed again in convincing man that God was untruthful, and hence unreliable in his offering of mercy, also, and that, perhaps, there was some other way to salvation just as legitimate as the Only Begotten Son mentioned by the Father, making the Father subject to some greater power (for as God had intervened in Adam and Eve’s transgression to reestablish his *power* and *truth*, Satan planned to undermine these attributes anew). Then carnal ease and sensual proofs would seem more merciful than eating bread by the sweat of one’s brow and expecting signs only after faith and sacrifice. Yet, mankind was found to have transgressed, and having fallen, they are subjected to misery and woe, and the ground is cursed for their sake to compel them to awaken to their awful situation, so they might act instead of being acted upon, in their state of damnation and disappointment. And if they learn to act for themselves and not be subject to the devil and his false expositions of signs before obedience, they might sacrifice in faith,

with signs following, else they would not understand the signs, having not first experienced their type and shadow, and thus never believing in things yet unseen, namely the sacrifice of the Only Begotten and the redemption thus afforded through repentance. They would become, in effect, devilish, and completely unlike their Creator, and even unlike themselves in their first creation, being in their unsaved condition, to be overwhelmed by the ravages of this lone and dreary world too quickly and without any space for repentance, to be speedily dragged down to hell. Therefore, we must labor, and through our labor, sacrifice in faith, not seeing the sign until after we first believe and obey, that we might be made partakers of the faith and knowledge of God, through the blessings and signs promised to us, only in and through the Only Begotten of the Father and his holy redemptive power of At-one-ment.

24 Moses also gives us an account, in the 5<sup>th</sup> chapter of Genesis, of the transgressions of Cain and his people, and of Lamech and the sons of men, and of God's revelations to them as well as Satan's immediate temptations thereafter. He says starting in the 3<sup>rd</sup> verse and continuing through the 13th:<sup>45</sup> "And Adam ceased not to call upon God; and Eve also his wife. And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject his words. But, behold, Cain hearkened not, saying, Who is the Lord, that I should know him. And she again conceived, and bare his brother Abel. And Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And Cain loved Satan more than God. And Satan commanded him, saying, Make an offering unto the Lord. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well thou shalt be accepted, and if thou doest not well, sin lieth at the door; and Satan desireth to have thee, and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire; and thou shalt rule over him, for from this time forth thou shalt be the father of his lies. Thou shalt be called Perdition, for thou wast also before the world, and it shall be said in time to come, that these abominations were had from Cain, for he rejected the greater counsel, which was had from God; and this is a cursing which I will put upon thee, except thou repent. And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel his brother, who walked in holiness before the Lord. And Adam also, and his wife, mourned before the Lord, because of Cain and his brethren. And it came to pass, that Cain took one of his brothers' daughters to wife, and they loved Satan more than God."

25 This quotation shows the important point that by offering the great Sacrifice of His Son to provide the way for mankind to return to His presence, God is *love*; and that by commanding man to sacrifice the firstlings of the flock by the shedding of blood, God is *all knowing*, comprehending that any other sacrifice, for this intended purpose, cannot be done in faith as it would not have the power to work upon the minds of men until they discerned the meaning of that great Sacrifice of the Son of God in a type; and that by rejecting the greater counsel which was had from God, Cain and his people were wroth and loved Satan more, thinking that being cast out from God's presence in the first place proved he did not love them, and thinking that God was lacking in *knowledge* of some better offering than the firstlings of the flock, because they had already rejected a hope in a

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<sup>45</sup> Moses 5:16-28; KJV-Genesis 4:1-7.

Redeemer yet unseen, which unbelief made the children of men carnal, sensual and devilish, and Cain became the father of Satan's lies. Indeed, as it says in the text, "in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord;" from this quote we can discern that Cain offered something other than the firstfruits, and through unwillingness to work by the sweat of his brow for the Lord, prepared an offering of inferior, later-fruits not fitting the type, as if to spite the required provisions of the law by withholding his best efforts from what he already believed to be a vain sacrifice, because he had not faith; and this even because he was unwilling to offer a sacrifice by the shedding of blood, which is a fitting type of a hope for the Savior, but insisted on a degenerated sacrifice of "firstfruits" at the time when the firstlings of the flock were required. Hence Cain—out of order, out of season, and even at the request of the enemy of all righteousness—suggested through *his* type that he would bring forth the inferior fruit of unprepared converts who, like Cain, would have no intentions of meeting their Lord,<sup>46</sup> for Cain said, "Who is the Lord, that I should know him?" Again, in Gen. 5:14-26:<sup>47</sup>

26 "And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands. And Satan sware unto Cain, that he would do according to his commands. And all these things were done in secret. And Cain said, Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan; and he gloried in his wickedness. And Cain went into the field, and Cain talked with Abel his brother; and it came to pass, that while they were in the field, Cain rose up against Abel his brother, and slew him. And Cain gloried in that which he had done, saying, I am free; surely the flocks of my brother falleth into my hands. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper? And the Lord said, What hast thou done? The voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, Satan tempted me, because of my brother's flocks; and I was wroth also, for his offering thou didst accept, and not mine. My punishment is greater than I can bear! Behold, thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me shall slay me, because of mine iniquities, for these things are not hid from the Lord. And I, the Lord, said unto him, Whosoever slayeth thee, vengeance shall be taken on him sevenfold; and I, the Lord, set a mark upon Cain, lest any finding him should kill him. And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren, dwelt in the land of Nod, on the east of Eden."

27 This quotation reveals that Satan also tempted Cain because of his brother's flocks by suggesting falsely that God was a respecter of persons and lacking in *judgment* by blessing Abel with flocks and wealth that Cain did not possess, but ignoring the fact that God spoke with Cain and gave him

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<sup>46</sup> See Book of Jasher 1:15-16; also TPJS, pp. 58-59 (original source *History of the Church*, 2:7-8, 12; from "The Elders of the Church in Kirtland, to Their Brethren Abroad," Jan. 22, 1834, published in *Evening and Morning Star*, Feb. 1834, pp. 135-36 and Mar. 1834, pp. 142-43.); and TPJS, pp. 166-173 (original source "Instruction on Priesthood, at the Conference, 5 October 1840," Documentary History of the Church, 4:207-212 and <http://josephsmithpapers.org/paperSummary/instruction-on-priesthood-5-october-1840>).

<sup>47</sup> Moses 5:29-41; KJV-Genesis 4:8-16.

counsel even in the first instance, as much as he had for anyone else and even in Cain's wickedness, saying "If thou doest well thou shalt be accepted," and if he repented, etc., etc., showing that God is indeed *no respecter of persons*, contrary to what the devil had suggested. Cain's false sacrifice of firstfruits was no more in quality than thorns instead of grapes or thistles in place of figs, sealing his foul deed by turning his plowshare into the first sword of war, even persisting in believing God was unfair by complaining about the punishment that followed, for Cain said, "And I was wroth also, for his offering thou didst accept, and not mine. My punishment is greater than I can bear!" However, God is *just* and *unchanging* in his role as Judge, as witnessed by his sevenfold condemnation for anyone who would attempt to take vengeance upon Cain, so that no unfair situation would be imposed upon him beyond the bounds of God's punishment, even such that a mark was placed upon Cain to warn others of this decree. Moses continues in Gen. 5:27-45:<sup>48</sup>

28 "And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son Enoch. And unto Enoch was born Irad, and other sons and daughters, and Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech. And Lamech took unto himself two wives, and the name of one being Adah, and the name of the other Zillah, and Adah bare Jubal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron; and the sister of Tubal Cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven fold. For, Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; And Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore Lamech, being angry, slew him, not like unto Cain his brother Abel, for the sake of getting gain; but he slew him for the oath's sake; For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. Wherefore the Lord cursed Lamech and his house, and all them that had covenanted with Satan; for they kept not the commandments of God. And it displeased God, and he ministered not unto them. And their works were abominations, and began to spread among all the sons of men. And it was among the sons of men. And among the daughters of men, these things were not spoken; because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion. Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die. And thus the works of darkness began to prevail among the sons of men. And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made, for they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time; who was prepared from before the foundation of the world. And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen."

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<sup>48</sup> Moses 5:42-59; KJV-Genesis 4:17-24.

29 This last quotation shows that Satan put into the heart of Lamech the idea that God was not *just* in allowing Irad to break his oaths with their secret combination, thinking that God waived and changed in some way by not decreeing death for Irad as he had for Adam and Eve, leading to Lamech taking justice into his own hands. But God's *judgment* was *just* in condemning Cain's covenant with Satan in the first place, and Irad's repentance from Lamech's wicked oaths, that were had from Cain, was inspired and righteous, and God is indeed *unchanging* in all his ways, showing forth the same wisdom in his curse upon Lamech as he showed with Cain, preserving his mercy until seventy times seven by consistently disallowing mankind to take any vengeance suggested by their own wills, even restricting vengeance upon Cain and Lamech and their descendants as witnessed by the mark of their curse, for how awful is their situation by virtue of these misdeeds, such that any man abusing their seed, considering the disadvantages these murderers imposed upon themselves and their families already, shall have vengeance upon their heads from God. Thus God, in his wisdom, put boundaries on the continuation of bloodshed that Lamech's sins may have stirred up, which can already be seen as arising in men's hearts because Lamech was despised and cast out from among the children of men, and he feared being overtaken by their vengeance.

30 The object of all the forgoing quotations is to show this class the way by which mankind were first tempted with the ideas to disbelieve God and to commit sin: that it was by a very subtle plan of the adversary which he laid to ensnare man, and that Satan continued, after man became acquainted with the plan of redemption, to attempt to deceive him and his posterity, and notwithstanding the Lord God called upon men to repent, by angels, and by the gospel sent forth from his presence, by his own voice, and by the gift of the Holy Ghost, the sons of men would not hearken unto his voice, nor believe on his Only Begotten Son.

31 Mankind thus being made acquainted with sin, they began to be carnal, sensual, and devilish; and it was through this means that the works of abominations began to spread among all the sons of men; which *removed* the foundation for the exercise of their faith, whereby darkness and confusion prevailed among them concerning a knowledge of the perfection of God's attributes and also of his glory.

32 Not only were Lamech's abominations had among his posterity, but Moses informs us, as before quoted, that they were had among the sons of men, and that the sons of Adam knew that these abominations were had even from Cain: so that even when the seed of Cain were kept separate from their brethren, the sons of Adam were acquainted with the lies the devil had presented: and through this means, doubtless many were tempted to disbelieve God and to commit sin.

33 From this we can furthermore see that the whole human family, in the early age of their existence, in all their different branches, had these temptations disseminated among them; so that the devil's attacks on the idea of the perfection of God's attributes became an obstacle to faith, in the early ages of the world. And the lies which these men had heard contradicting God's character and attributes, were from a scheme of the devil in the first instance.

34 The reason why we have been thus particular on this part of our subject, is, that this class may see by what means God prepared a way for the redemption of man after the fall; and what it was that tempted the multitudes to disbelieve in HIM; to *turn away from* a knowledge of his character, perfections, and attributes until they became extensively *ignorant* of him; and not only deny him, and

reject his glory, but be partakers of misery and woe, and hence become accountable for their own sins and not for Adam's transgression.

35 Let this class mark particularly that the temptations which the children of Adam and Eve had to disbelieve God and to commit sin, were from a scheme of the devil, and later said to be had from Cain; for previous to the time that any of Adam's posterity had fallen from faith by their own transgressions, Satan, their common enemy, had tempted the children of men to disbelieve the plan of redemption preached unto them, and Cain became the father of his lies.

36 For instance, the children of Adam and Eve, before they rejected the commandment to offer the firstlings of their flocks, had received the incorrect information that Satan was also a son of God, which tempted them to disbelieve in the Only Begotten of the Father, who was from the beginning, and who would redeem as many as would believe on his name. And as these first temptations were had when Satan came among the children of Adam and Eve, even so Cain additionally sought to avoid the command to eat his bread by the sweat of his brow, by murdering to get gain, becoming the father of Satan's lies and showing that an opposition to the principles of righteousness continued after Adam and Eve left the garden. As was before mentioned in Lecture Two of this series, it is abundantly evident that Adam was the first to communicate the idea of the existence of a God to his posterity, which idea has persisted from that time down to the present. It is equally evident, through the same associations outlined in Lecture Two, that Adam was the first who did communicate the knowledge of a Redeemer and Mediator for mankind, as pronounced by the holy angel, to his posterity, so that a knowledge of the plan of redemption was passed down in the same manner as a knowledge of the existence of a God was among the holy fathers. Therefore, it will only be necessary here to trace the fact that the above mentioned opposition to the principles of righteousness was maintained throughout that same time period, as we shall also show from the face of the sacred records.

37 First, as soon as the Lord gave Adam and Eve freedom to choose between the tree of knowledge of good and evil and the tree of life, Satan began tempting them to partake of the forbidden fruit. Gen. 3:1-10.<sup>49</sup> After Adam and Eve were banished from the Garden of Eden, their posterity began to reject the commandments the Lord had given to eat their bread by the sweat of their brows and to worship God and sacrifice the firstlings of their flocks and the firstfruits of the field. 4:12-13.<sup>50</sup> Because their posterity had gone astray, Eve hoped that her next son would hearken unto the voice of the Lord, so she called him Cain (5:4<sup>51</sup>); but Cain and his followers conspired with the adversary to bring about gross wickedness. 5:37-43.<sup>52</sup> At this time Adam called upon his sons to repent and was also appointed another seed instead of Abel whom Cain slew, who he called Seth (5:44-6:3<sup>53</sup>),

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<sup>49</sup> Moses 4:1-11; KJV-Genesis 3:1-5.

<sup>50</sup> Moses 5:12-13; KJV-Genesis [none].

<sup>51</sup> Moses 5:16; KJV-Genesis 4:1.

<sup>52</sup> Moses 5:51-57; KJV-Genesis [none].

<sup>53</sup> Moses 5:58-6:2; KJV-Genesis [none] - 4:25.



proving that the works of darkness and the temptations to sin and disbelieve God continued at least until the 130th year of the world, when Seth was born. 6:10.<sup>54</sup>

38 Moses further informs us that Seth, and later his son Enos, prophesied unto the children of men at a time when Satan had great dominion among them, when wars and bloodshed first spread amongst those who were brothers (Gen. 6:12-14<sup>55</sup>), and Lamech, the fifth from Cain, continued Cain's secret works of darkness, which began to prevail among all the sons of men (5:41-42<sup>56</sup>), proving that the temptations of the devil persisted at least until the 235<sup>th</sup> year of the world, when Enos was born (L2 ¶37, by adding Adam's age at Seth's birth - 130 - to Seth's age at Enos' birth - 105; 6:12<sup>57</sup>), and even until the 1,042<sup>nd</sup> year of the world when Seth died, he having preached to the wicked and prophesied to them all of his days (L2 ¶41; Ibid.<sup>58</sup>). And furthermore, Enos, Cainan, Mahalaleel, and Jared the father of Enoch, all descendants who were born before Seth's death, were preachers of righteousness, who, because of wickedness, taught men to repent and have faith (Gen. 6:15-24<sup>59</sup>).

39 We further read that Enoch, being called by God to prophesy repentance unto the people (Gen. 6:26-31<sup>60</sup>), sought to reclaim the children of men, and had some measure of success, establishing a city of peace (Gen. 7:14-25<sup>61</sup>), but among the people of Canaan, he did not prophesy (Gen. 7:14<sup>62</sup>), and from that time forth there were wars and bloodshed among the wicked (Gen. 7:20<sup>63</sup>), proving that the temptations of the devil persisted at least until the 1,052<sup>nd</sup> year of the world, when God separated the righteous in Zion from the wicked and from the earth, and took the city unto Himself (L2 ¶41; Gen. 7:76-78<sup>64</sup>).

40 After Enoch and his city were taken up into heaven, we read that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled (Gen. 7:79<sup>65</sup>), and that in the days of

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<sup>54</sup> Moses 6:10; KJV-Genesis 5:3.

<sup>55</sup> Moses 6:14-15; KJV-Genesis 5:6-8.

<sup>56</sup> Moses 5:54-55; KJV-Genesis [none].

<sup>57</sup> Moses 6:13; KJV-Genesis 5:6-7.

<sup>58</sup> Moses 6:14; KJV-Genesis 5:6-7.

<sup>59</sup> Moses 6:15-23; KJV-Genesis 5:9-19.

<sup>60</sup> Moses 6:26-30; KJV-Genesis [none].

<sup>61</sup> Moses 7:12-19; KJV-Genesis [none].

<sup>62</sup> Moses 7:12; KJV-Genesis [none].

<sup>63</sup> Moses 7:16; KJV-Genesis [none].

<sup>64</sup> Moses 7:68-69, 8:1; KJV-Genesis 5:22-24. L2 ¶41 puts Enoch and his city's translation at year 987, using the KJV age for Enoch's translation as 365 years old, but JST-Genesis and Moses correctly give Enoch's age as 430 years old for translation, being the 1,052<sup>nd</sup> year of the world, with the city beginning at Enoch's 65<sup>th</sup> year, making the *city's* existence on this earth as 365 years.

<sup>65</sup> Moses 8:2; KJV-Genesis [none].

Methuselah, there came forth a great famine into the land, and the Lord cursed the earth with a sore curse (Gen. 7:81<sup>66</sup>), that lasted until the 187<sup>th</sup> year of Methuselah's life, when Lamech was born to him (Gen. 7:82<sup>67</sup>), and even until the 182<sup>nd</sup> year of Lamech's life, when Noah was born to him, of whom he said "This son shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed" (Gen. 7:83<sup>68</sup>), proving that wickedness continued after Zion had fled, for the Lord would not have cursed the ground as he had because of Adam's transgression if the children of men were penitent, and furthermore, as Noah and his sons hearkened unto the Lord, the Lord said unto Noah that his anger was kindled against the sons of men, for they hearkened not to his voice, and if men did not repent, he would send in the floods upon them (Gen. 8:1-5<sup>69</sup>), and so the temptations to do evil and disbelieve God persisted until the 1,656<sup>th</sup> year of the world, it being the same year in which the flood came (L2 ¶41; Gen. 7:82<sup>70</sup>).

41 It is easy to be seen that the children of men had apostatized at every regular interval since the beginning whenever the holy (righteous) fathers endeavored to teach their posterity about the true and living God, and therefore the temptations that the adversary had presented to mankind in the first instance were preserved in each age of the world from the moment Adam and Eve were commanded not to eat of the fruit of the tree of knowledge of good and evil, to the time when it repented Noah that God had made man, when God determined to destroy all flesh from off the earth, save Noah and his family (Gen. 8:10-18<sup>71</sup>).

42 Having traced the chronology of the world from Adam to Noah, and how the sons of men continually rejected the plan of redemption that the holy fathers preached among them, we will now trace the rejection of that plan from Noah to Abraham. Moses informs us that shortly after the flood, Ham, the father of Canaan, deliberately saw the skin covering<sup>72</sup> of his father Noah when Noah was drunken, because Ham had not faith that God is *love*, and that God would *share knowledge* of the Priesthood with him had he been patient in faith, proving that Ham's son Canaan and his posterity thereafter would be a servant of servants and the servant of Japheth so long as the curse pertaining to fellowship (insofar as natural consequences prevailed) and the curse pertaining to the office of Priesthood (meaning the birthright; D&C 124:91) continued in Canaan's generations thereafter, and that a veil of darkness would justly cover Canaan that Ham's sons might be known among all men, just as Ham made Noah—one of the sons of God (see Gen. 8:1<sup>73</sup>)—and his

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<sup>66</sup> Moses 8:4; KJV-Genesis [none].

<sup>67</sup> Moses 8:5-7; KJV-Genesis 5:25-27.

<sup>68</sup> Moses 8:8-9; KJV-Genesis 5:28-29.

<sup>69</sup> Moses 8:13-17; KJV-Genesis 6:1-3.

<sup>70</sup> Moses 8:7; KJV-Genesis 5:27.

<sup>71</sup> Moses 8:22-30; KJV-Genesis 6:5-13.

<sup>72</sup> See Hebrew words for "skin" and "nakedness", entries 5785 and 6172 in Strong, James, LL.D., S.T.D., *The New Strong's Exhaustive Concordance of the Bible*, Thomas Nelson Publishers, Nashville: 1990.

<sup>73</sup> Moses 8:13; KJV-Genesis [none].

Priesthood, unjustly known to himself, to attempt to steal the birthright in similitude of Cain's transgression (Gen. 9:27-31<sup>74</sup>).

43 Abraham informs us that the king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth, and thus, from Ham, sprang that race which preserved the curse in the land.<sup>75</sup> Moses, in the New Translation, further informs us that Ham begat Cush, and Cush begat Nimrod, "And he [Nimrod] begat a kingdom, and the beginning of his kingdom was Babel,"<sup>76</sup> and the people said, "Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth,"<sup>77</sup> showing that the children of men rejected the name of the Son of God, and the redemption offered thereby, and altogether sought to make a name for themselves and deny the attributes and characteristics of God in full by focusing on their unbelief concerning God's character. For truly Nimrod's people hearkened not to the voice of God through Noah, Shem, and Abraham, believing, as Ham believed, that God was not *love* and that He was not *willing to share his mysteries*, fulfilling the pattern of Cain and his people loving Satan more than God by rejecting the greater counsel; and, they thought they could make a name and plan other than the name of the Son of God, believing God was not *just* and *righteous* in the name and system he had already provided, because they feared being scattered upon the face of the whole earth for their sins, because they didn't believe God was *merciful*, and was *willing to forgive them* on conditions of repentance.

44 Hence, God scattered them according to their fears in the days of Peleg,<sup>78</sup> because God saw that, although they were equal together in their designs to build a tower, they were unfairly aligned against Him, because they thought God Himself had not *judgment*, but was a respecter of persons as to his blessings of prosperity, and so they plundered the earth with their hunting, creating famines in the land, as Cain plundered Abel, even though the laws given to Noah said the blood of every beast would be required at their hands,<sup>79</sup> and they trusted in the mighty man Nimrod for protection instead of God, not believing God was *all powerful*, and disregarding the covenant that God would not any more destroy the earth with a flood,<sup>80</sup> thinking God had not *truth*, and hence was untruthful in that promise.

45 As the Lord had scattered the people in the days of Peleg, and as by calculation from Lecture 2 ¶46 of this series, we conclude that the flood was in the 1,656<sup>th</sup> year of the earth, and that Peleg was born in the 1,757<sup>th</sup> year (L2 ¶46 by calculation), and died in the 1,996<sup>th</sup> year (L2 ¶49), who was 239 years old when he died; and we conclude that the year of the scattering of the people at the tower of Babel was undoubtedly sometime between the 1,757<sup>th</sup> year and the 1,996<sup>th</sup> year. Abraham having

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<sup>74</sup> Moses [none]; KJV-Genesis 9:20-27.

<sup>75</sup> Abraham 2:20-24.

<sup>76</sup> Genesis 10:4-6; Moses [none]; KJV-Genesis 10:6-10.

<sup>77</sup> Genesis 11:3; Moses [none]; KJV-Genesis 11:4.

<sup>78</sup> Genesis 10:16; Moses [none]; KJV-Genesis 10:25.

<sup>79</sup> Genesis 9:11; Moses [none]; KJV-Genesis 9:5.

<sup>80</sup> Genesis 9:19-20; Moses [none]; KJV-Genesis 9:13-15.

been born at the earliest by the 1,948<sup>th</sup> year, or at the latest by the 2,008<sup>th</sup> year (L2 ¶47 by calculation), would've lived in the wake of this scattering, and possibly was an eye-witness to it,<sup>81</sup> and being privy to the idolatry thus mentioned,<sup>82</sup> he preached repentance and the plan of redemption to an unbelieving generation.

46 We have now traced the chronology of the world again, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined beyond controversy, that the temptations to do evil and disbelieve God have persisted in the world, as well as the preaching of the plan of redemption, from the time God gave commandments in the Garden of Eden, to the time He called upon Abraham to lead him out of the house of his idolatrous father,<sup>83</sup> so that the students in this class need not have any dubiety resting on their minds, on these subjects; for they can easily see, that it is impossible for it to be otherwise; but that the children of men have all gone astray and come short of the glory of God's character<sup>84</sup> in every generation of the earth, and all are in need of repentance by turning from their sins to face God, to be restored to faith by believing in the perfections of His attributes until it brings them to act upon his promises, so that, by faith, they may be led unto life and salvation.

47 We have now shown how it was that the first thoughts ever existed in the mind of any individual to disbelieve God and to sin against Him who has created and does uphold all things: that it was, as Mormon so aptly remarked, by reason of "that same being who did entice our first parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers from that time forth. And also it is that same being who put it into the hearts of the people, to build a tower sufficiently high that they might get to Heaven. And it was that same being which led on the people which came from that tower, into this land [speaking of the Jaredites referenced in the Book of Mormon]; which spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell; yea, it is that same being who put it into the heart of Gadianton [of whom Mormon was writing], to still carry on the work of darkness, and of secret murder; and he hath brought it forth from the beginning of man, even down to this time [about 25 B.C.<sup>85</sup>]. And behold, it is he which is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation, according as he can get hold upon the hearts of the children of men."<sup>86</sup>

48 Let us here observe, that after any portion of the human family yields to the temptations of the devil to disbelieve God and to commit sin, their knowledge respecting God's character and glory

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<sup>81</sup> For further reference see the Book of Jasher and [http://johnpratt.com/items/docs/adam\\_gen/intro.html](http://johnpratt.com/items/docs/adam_gen/intro.html).

<sup>82</sup> Abraham 1:5-7.

<sup>83</sup> Abraham 1:16-19.

<sup>84</sup> See Romans 3:23.

<sup>85</sup> Book of Mormon, p. 283; 1830 ed. p. 423; Helaman 6:16.

<sup>86</sup> Book of Mormon, p. 284; 1830 ed. pp. 424-425; Helaman 6:26-30.

begins to dwindle in unbelief, and their diligence and faithfulness in seeking after him slackens as they grow weary in mind and faint, and hence, unbelief concerning the character and attributes of God causes men to fail to obtain faith in God and power with him to behold him face to face, unless they repent and do the works of righteousness.

49 We have clearly set forth how it is, and how it was, that rational beings have lost sight of God as the object of their faith; and also, upon what errors the foundation of their testimony was destroyed, which slackened the enquiry and diligent search of the children of men, to seek after and obtain a knowledge of the glory of God: and we have seen that it was the temptations of the devil, and of this adversary of man only, that enticed men to this unbelief, in the first instance in their minds—it was the credence they gave to the testimony of the father of lies—this false testimony having dulled their minds concerning the knowledge of God, which unbelief frequently terminated, indeed, always terminated when not repented of, in the most miserable hell, and eternal damnation. As Jesus aptly said, “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.”<sup>87</sup>

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*Question.*—Is there a being who shows that it is in the power of man to keep the law of God and remain without sin?  
*Answer.*—There is.

Q. Who is it?

A. It is the Son. (L5 ¶2).

Q. How do you prove that it is the Son who shows that man may justly be condemned by the law, and have no excuse for their sins?

A. Because he dwelt in the flesh and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be, and notwithstanding all this, he kept the law of God, and remained without sin. (L5 ¶2).

Q. Is he the object in whom all other rational and accountable fallen beings must turn to for salvation and redemption?

A: He is. (L9 ¶2).

Q: How do you prove it?

A: Because it is the Son who was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name; that through the atonement and mediation of Jesus Christ, and by his blood, we have a forgiveness of sins. (L5 ¶2,3).

Q: What must men turn away from in order to turn to the Son for redemption and forgiveness?

A: Their sins. (L9 ¶3).

Q: What is sin?

A: To know the commands of God and to not do them. (L9 ¶3).

Q: How do you prove it?

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<sup>87</sup> Luke 14:28-30.

## LECTURE NINTH

A: James 4:17. To him that knoweth to do good [keep the commands of God<sup>88</sup>], and doeth it not, to him it is sin.

Q: How were men first tempted to disbelieve God and to commit sin, making it necessary that an atonement and propitiation for mankind should be made? Or, in other words, how were the first thoughts suggested to the minds of men that God was anything other than what he revealed Himself to be (that is, omnipotent, omnipresent, and omniscient; merciful and gracious, unchangeable and just, truthful, equitable, and loving; see the whole of L3 and 4); and to go against the will of God on the least point of any of his commands? (L9 ¶5).

A: In order to answer this question, it will be necessary to go back and examine man at his creation; the opposition which was presented to him, the restriction which was given to him, the agency with which he was endowed, and the imposition he received from his common enemy, who spoke by the mouth of the serpent. New Translation, Gen. 2:11-12, 19-22; 3:1-10.<sup>89</sup> (L9 ¶¶6,7,8,9,10,11,12).

First, he was not left without laws and commandments, but was given agency. Book of Mormon, p. 44.<sup>90</sup> (L9 ¶13). From this we learn that man was given opposition to test his conduct, even the forbidden fruit in opposition to the tree of life, showing thereby that God has all *faith and power* to bring about anything that he purposes, including the agency of man, and that he is a God of *truth* and cannot lie.

Secondly, an angel of God had fallen from Heaven, and became a Devil, having sought that which was evil before God. Book of Mormon, p. 44.<sup>91</sup> (L9 ¶14).

From this we learn that the devil, having become miserable forever, sought the misery of all mankind, being determined to tempt man to disbelieve God's power and truthfulness immediately after man received his agency. (L9 ¶15).

Thirdly, although man did transgress, he was not cast off forever, and was afforded an opportunity for redemption. New Translation, Gen. 4:6-5:2.<sup>92</sup> (L9 ¶15,16,17,18,19,20,21,22).

Fourthly, the devil, seeing that the plan of redemption frustrated his design in the complete destruction of mankind, continued to impose his temptations upon the children of men. (L9 ¶15, 22).

Q: What is the object of the forgoing quotation (Gen. 4:6-5:2.<sup>93</sup>)?

A: It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, to disbelieve God and to commit sin, and how extensively these temptations were spread among the immediate descendants of Adam. (L9 ¶22).

Q: What temptations had the immediate descendants of Adam to disbelieve God's character, perfections, and attributes?

A: To answer this question, we will begin by looking at the first temptations mankind had to disbelieve in the perfection of God's *attributes*, as witnessed in the chronology of the world from Adam to Noah:

First, when God reasserted his redemptive *power* through his Son,

Satan said, "I am also a son of God." New Translation, Gen. 4:6-5:2.<sup>94</sup> (L9 ¶16,17,18,19,20,21,22,23).

Secondly, when God reasserted his *truth* through a plan to save fallen man,

Satan said, "Believe it not." New Translation, Gen. 4:6-5:2.<sup>95</sup> (L9 ¶16,17,18,19,20,21,22,23).

Thirdly, when God revealed his *mercy* by the offering of forgiveness through obedience to strict commandments,

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<sup>88</sup> See Hebrew word for "good" as to be better, to be in favor with God, entries 2895 and 2896 in Strong, James, LL.D., S.T.D., The New Strong's Exhaustive Concordance of the Bible, Thomas Nelson Publishers, Nashville: 1990.

<sup>89</sup> Moses 3:9, 15-17; 4:1-11; KJV-Genesis 2:9, 16-17; [none] - 3:1-5.

<sup>90</sup> 1830 ed. p. 64; 2 Nephi 2:15-16.

<sup>91</sup> 1830 ed. p. 64; 2 Nephi 2:17-18.

<sup>92</sup> Moses 5:6-15; KJV-Genesis [none].

<sup>93</sup> Moses 5:6-15; KJV-Genesis [none].

<sup>94</sup> Moses 5:6-15; KJV-Genesis [none].

<sup>95</sup> Moses 5:6-15; KJV-Genesis [none].

## LECTURES OF REPENTANCE

Satan inspired carnal ease, sensual proofs, and devilish designs to counter it. New Translation, Gen. 4:6-5:2.<sup>96</sup> (L9 ¶16,17,18,19,20,21,22,23).

Fourthly, when God revealed his *knowledge* that mankind could only be saved by the sacrifice of His Only Begotten Son,

Satan caused Cain to reject the greater counsel from the Lord and to hate God with an abominable sacrifice. New Translation, Gen. 5:3-13.<sup>97</sup> (L9 ¶24,25).

Fifthly, when God revealed his *judgment* in accepting Abel's sacrifice over Cain's,

Satan caused Cain to think God was a respecter of persons, and Cain slew Abel to get the gain of his flocks, or converts.<sup>98</sup> New Translation, Gen. 5:14-26.<sup>99</sup> (L9 ¶26,27).

And, sixthly, when God revealed his *justice* in not ministering to Lamech and his brethren who maintained Cain's secret combinations,

Satan caused Lamech to believe the secret oaths they had were better than the name of God and His righteousness, and Lamech slew Irad for the sake of a wicked oath. New Translation, Gen. 5:27-45.<sup>100</sup> (L9 ¶28,29).

Q: What other proof do we have that the temptations to disbelieve God and to commit sin were prevalent in all ages of the earth?

A: We have the testimony of the sacred record that God called preachers of righteousness out of the family of Adam in every generation of the children of men from Adam to Noah and from Noah to Abraham, to preserve the message of the angel to Adam and Eve, that redemption was in and through the name of Jesus Christ only (New Translation in Gen. 4:6-5:2<sup>101</sup>), proving that sin and unbelief were prevalent enough to necessitate the preaching of the word, as witnessed by the chronology of the patriarchs outlined in Lecture Two of this series, and reiterated in Lecture Nine, paragraphs 30-41.

Q: Have we any evidence that Satan tempted man to disbelieve in the excellencies of God's character as well?

A: We do. After having traced the chronology from Adam to Noah, showing examples of the temptations to disbelieve in the perfections of God's attributes, we have seen in the chronology of the world from Noah to Abraham, gross examples of the unbelief of the children of men in the account of Ham (New Translation, Gen. 9:27-31;<sup>102</sup> L9 ¶42) and in the account of Nimrod and the Tower of Babel (New Translation, Gen. 10:4-6; 11:3;<sup>103</sup> L9 ¶43):

First, even if God's *knowledge* was evident through Noah's use of Priesthood, Ham disbelieved in God's *love*, such that his impatience for God to share knowledge with him caused him to look upon Noah's skin-covering of the Priesthood and pervert fellowship, and Nimrod followed his example. (L9 ¶42,43).

Secondly, even if God's *justice* and righteous acts were evident in the plan of redemption offered through His Son, Nimrod's people disbelieved that *God changes not, and is the same yesterday, today, and forever, whose course is one eternal round*, and hence feared that they could not obtain heaven by the plan of redemption, and so sought to make a name and a plan for themselves to attempt to get nigh unto heaven. (L9 ¶43).

Thirdly, even if it was evident that God possessed *mercy* by saving Noah and his family, Nimrod's people disbelieved that God was *merciful* and *willing to forgive them* if they repented, and hence they feared being scattered upon the face of the whole earth. (L9 ¶43).

Fourthly, even if it was evident that God possessed all good *judgment* by the conditions He maintained after the flood through his covenant with Noah, Nimrod's people disbelieved that *God was no respecter of persons* as it pertained to

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<sup>96</sup> Moses 5:6-15; KJV-Genesis [none].

<sup>97</sup> Moses 5:16-28; KJV-Genesis 4:1-7.

<sup>98</sup> Snuffer, Denver C, *Plural Marriage*, Sandy, UT: 3-22-15, p. 37, fn.117; pp. 11-12, fns. 41,43,44.

<sup>99</sup> Moses 5:29-41; KJV-Genesis 4:8-16.

<sup>100</sup> Moses 5:42-59; KJV-Genesis 4:17-24.

<sup>101</sup> Moses 5:6-15; KJV-Genesis [none].

<sup>102</sup> Moses [none]; KJV-Genesis 9:20-27.

<sup>103</sup> Moses [none]; KJV-Genesis 10:6-10;11:4.

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the blessings of prosperity, and so they plundered the earth with their hunting and created famines in the land, causing the very thing they had feared. (L9 ¶44).

Fifthly, even if it was evident that God was *all powerful* by causing the flood in the first place, and by protecting the eight souls who were righteous from its effects, the people disbelieved that *God was God before the flood, and the same God that he was after the flood* such that they sought for the mighty man Nimrod to be their god. (L9 ¶44).

And, sixthly, even if it was evident that God had *all truth* and could tell the end from the beginning to be able to promise not to destroy the earth with a flood any more, the people disbelieved that God was *truthful* in his promise, and hence feared that he might do so anyway. (L9 ¶44).

Q: What does the forgoing outline of the days after the flood prove?

A: All of this proves that although God countered Satan's arguments from Adam to Noah by establishing his *attributes* through the power manifested in the mighty flooding of the earth and other great acts, the devil continued to tempt man by enticing him to disbelieve in God's *character* and willingness to use those attributes for the good of man whom he had created.

Q: Were not the people after the flood just as prone to disbelieve in God's *attributes* as well as the people before the flood?

A: They were, but seeing as the memory of the flood and of God's great power was still fresh in their minds, it is evident from the record that Satan's temptations become even more subtle, and they dared not expose their disbelief so forcefully as to go beyond acknowledging the temptations to disbelieve in God's character only, and hence they sought to fight against God and were deserving of the confounding of their language, as there was no underlying unity beyond their desire to dethrone Him, and all was confusion. (L9 ¶45,46).

Q: Who is the author of all of this confusion concerning the perfections of God's character and attributes? Or, how was it, in the first instance, that rational beings lost sight of God as the object of their faith, and upon what errors was the foundation of their testimony destroyed?

A: It was by the temptations of the devil, and of this adversary of man only, that mankind were enticed to this unbelief, in the first instance in their minds—it was the credence which they gave to the testimony of the father of lies. (L9 ¶47,49).

Q: What are the results of giving heed to the temptations of the devil?

A: After any portion of the human family yields to the temptations of the devil to disbelieve God and to commit sin, their knowledge respecting God's character and glory begins to dwindle in unbelief, and their diligence and faithfulness in seeking after him slackens as they grow weary in mind and faint, and hence, unbelief concerning the character and attributes of God causes men to fail to obtain faith in God and power with him to behold him face to face, unless they repent and do the works of righteousness. (L9 ¶48).



## LECTURE TENTH.

### OF REPENTANCE.

#### SECTION III.

1 In the ninth lecture it was shown, the first temptations to disbelieve God and to commit sin, and how it was that the knowledge of the sacrifice of the Son of God, came into the world, and by what means the first thoughts were suggested to the minds of men, that such an atonement did actually exist: and that it was by reason of the knowledge of his Atonement, that there was a foundation laid for the exercise of faith in the Son unto repentance, as the only being in whom faith could center for forgiveness and redemption (L9 ¶2,15,16,17,18,19,20,21,22,23). For, faith unto repentance could not center in a being of whose propitiation and mediation we had no idea; because the idea of his propitiation in the first instance, is essential to the exercise of faith in him unto repentance. "Now, how could a man repent, except he should sin. How could he sin, if there was no law, how could there be a law, save there was a punishment? (Book of Mormon, page 228<sup>104</sup>). And, Rom. 10:14: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (or one sent to tell them?) So then faith comes by hearing the word of God (New Translation<sup>105</sup>).

2 Let us here observe, that three things are necessary, in order that any rational and intelligent fallen being may exercise faith in the Lord Jesus Christ unto repentance.

3 First, The idea that they have actually sinned and the idea of an infinite atonement prepared from before the foundation of the world to be brought about by the sacrifice of the Son of God.

4 Secondly, A *correct* idea of their nakedness, uncleanness, and shame as well as a *correct* idea of the Atonement's nature, infinite scope, and ramifications (or requirements).

5 Thirdly, an actual knowledge that the course of reconciliation (and repentance) which they are pursuing is according to the will of the Son.—For without an acquaintance with these three important facts, the repentance of every rational, fallen being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in reconciliation with God and man, and the baptism of repentance unto the reception of the baptism of fire and the Holy Ghost, which witnesses of the Father and the Son.

6 Having previously been made acquainted with the way the idea of the Atonement came into the world, as well as the temptations to sin and disbelieve God, we shall proceed to examine man's nakedness, uncleanness, and shame by reference to the laws, commandments, and judgments they have been tempted to disobey, in order that this class may see, not only the just grounds upon which

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<sup>104</sup> 1830 ed. p. 339; Alma 42:17.

<sup>105</sup> Ehat, Andrew F. and Cook, Lyndon W., eds. *The Words of Joseph Smith*. "13 April 1843 (Thursday). At Temple."

they have been condemned by the law of God, but the reasons that all the world, also, as far as any degree of sin extends, must needs have reason to exercise faith in the Son unto repentance.

7 As we have been indebted to the revelations which God has given to us, for a correct understanding of his character, perfections and attributes, so in like manner we are again indebted to the revelations which he has given us, for the second commandments he has given man, after that man had transgressed the first commandments in the Garden of Eden; because without the revelations he has given us about how to act before him in a fallen condition, no man by searching could find out how to turn and face God for life and salvation. Doctrine and Covenants, chapter LXXXVI, 3<sup>rd</sup> verse.<sup>106</sup> Book of Mormon, p. 175:<sup>107</sup> "...therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God....And now my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word."

8 Having said so much, we proceed to examine the commandments that God has revealed to us.

9 Moses gives us the following account in Exodus 20:1-17, which was reiterated by Abinadi in the Book of Mormon, pp. 125-126:<sup>108</sup> "And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested

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<sup>106</sup> D&C 82:9.

<sup>107</sup> 1830 ed. pp. 257-258; Alma 12:32, 37.

<sup>108</sup> 1830 ed. pp. 183-184; Mosiah 12:34-36; 13:12-24.

the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

10 Doctrine and Covenants, chapter XIII, 6<sup>th</sup> through 8<sup>th</sup> verses,<sup>109</sup> as embracing the law of the church: "And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness, in this world, nor in the world to come. And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out. If thou lovest me thou shalt serve me and keep all my commandments. 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 broken—and inasmuch as ye impart of your substance unto the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose."

11 And again in Doctrine and Covenants, chapter XIX, 2<sup>nd</sup> and 3<sup>rd</sup> verses,<sup>110</sup> as it pertains to the inhabitants of Zion: "Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is

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<sup>109</sup> D&C 42:18-31.

<sup>110</sup> D&C 59:5-14.

a day appointed unto you to rest from your 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; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full.—Verily this is fasting and prayer; or, in other words, rejoicing and prayer.”

12 From the forgoing testimonies, we learn the following things respecting the commandments of God.

13 First, that thou shalt have no other God before the Lord.

14 Secondly, that breaking the Sabbath day of rest and idle dishonor to parents are condemned.

15 Thirdly, that thou shalt not covet anything that is thy neighbor's.

16 Fourthly, that blasphemy and bearing false witness are condemned.

17 Fifthly, that murder and stealing are condemned.

18 Sixthly, that idolatry and adultery are condemned.

19 An acquaintance with these second commandments of God, is essentially necessary, in order that any rational, fallen being can evidence their faith in the excellencies of his character by their works. For if they, in the first instance, had some other God before the Lord, then they would instead witness their *unbelief* in the idea that the Lord was God before the world was created, and the same God that he was after it was created. But seeing that he is God, that is, the Creator and upholder of all things, it is essentially necessary that mankind should have no other God before him to witness their faith in that idea, so that there are works agreeable to belief.

20 But secondly; unless mankind were commanded to honor their father and their mother by laboring six days by the sweat of their brows, which God commanded them for their sakes after the fall, and unless they were commanded to rest on the seventh day from those labors, man could not evidence their faith in the idea that God is merciful and gracious, slow to anger, long-suffering and full of goodness. For in not accepting a day of rest from their labors, they instead evidence their *unbelief* in God's mercy by supposing that man's punishment will be for an eternal duration, without deliverance; or conversely, by not working by the sweat of their brow for six days, they evidence their *unbelief* in the idea that the curse upon the earth is for man's sake, and that by so laboring they might be mercifully awakened to their awful situation, to move them to sacrifice with faith to behold the sign of the sacrifice of the Son of God, enabling the beginning of their redemption from the fall (see L9 ¶23).

21 But it is equally as necessary that men should not covet anything that is their neighbor's, for by so abstaining from coveting, and *keeping* the commandment, they witness their faith in the idea that God changes not, but is the same yesterday, today, and forever, whose course is one eternal round, and he giveth his rain upon the just and the unjust and will teach all who come unto him of his ways,

such that they may learn how to achieve the same blessings as their neighbor, and have no need to be jealous.

22 And again, the commandments to not take the name of the Lord in vain, and to not bear false witness against their neighbor, are equally as necessary to evidence their faith in him as the commandment to not covet anything that is their neighbor's. For without the commandments to not take the name of the Lord in vain, and to not bear false witness against their neighbor, man could not witness their belief in the idea that God is a God of truth and cannot lie, for God will not be mocked, and man cannot with impunity pretend God has said or done something that he has not, nor can man slander his fellow beings who are children of God. But, by meekly refusing to blaspheme God and by refusing to attribute falsehoods to him; and, by only telling the truth about one's neighbor, man is able to show their faith in the idea of God's truthfulness.

23 But it is also necessary that men should keep the commandments to not murder and to not steal, for with all of the other commandments kept, and these wanting, men could not show their faith in the idea that God is no respecter of persons, for by breaking these commandments they take vengeance into their own hands, and instead witness that they do *not* believe that God gives fairly, and that he comes out in swift judgment against the workers of iniquity and the powers of darkness. But no sooner than the works of men conform to these commandments, than they witness that they believe God will judge righteously against those who stop others from receiving alike, and that God will avenge himself of his enemies and establish that all men may have an equal privilege of attaining his blessings and sustenance.

24 And lastly, but not less important to witnessing man's faith in God, are the commandments to not make any graven images to bow down to, and to not commit adultery; for with all the other commandments, without these to influence them, they could not show such a powerful witness of their faith in the excellencies of his character; but with the works of fidelity to spouse and to God, who cannot see the exceeding faith that men of every nation, kindred, and tongue, can show in the idea of God's love, as they love only God by so doing?

25 From the above descriptions of the commandments of God, which are given in the revelations, to men, we see the just grounds upon which mankind have been condemned by the law of God, and the reasons that God has required all the world to have faith in his Son unto repentance; for men knowing the letter of the law, are tempted to disbelieve God and to commit sin, and the sacred record further shows that every people, nation, and kindred, from age to age, and from generation to generation, have sinned and come short of the glory of God (Romans 3:23).

26 Let us here observe that the foregoing are the commandments which are given of God in his revelations to the Former Day Saints, and they are also the commandments of God which are given in his revelations to the Latter Day Saints, so that the saints of former days and those of latter days are both alike in this respect; the Latter Day Saints having as good grounds to repent as the Former Day Saints had, because the same commandments are given to both, and the same tendency to break the law of God is manifest in this day as well as in times of old. Book of Mormon, p. 111:<sup>111</sup> "for the natural man is an enemy to God, and has been, from the fall of Adam, and will be, forever and ever; but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and

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<sup>111</sup> 1830 ed. p. 161; Mosiah 3:19.

becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.”

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*Question.*—What was shown in the ninth lecture?

*Answer*—It was shown how it was that the knowledge of the sacrifice of the Son of God came into the world, and the first temptations to disbelieve God and to commit sin. (L10 ¶1).

Q: What is the effect of the idea of the sacrifice of the Son of God among men?

A: It lays the foundation for the exercise of faith in the Son unto repentance. (L10 ¶1).

Q: Is the idea of his propitiation, in the first instance, necessary in order for the exercise of faith in him unto repentance?

A: It is. (L10 ¶1).

Q: How do you prove it?

A: By the Book of Mormon, page 228,<sup>112</sup> and by the 10<sup>th</sup> chapter to Romans and 14<sup>th</sup> verse. (L10 ¶1).

Q: How many things are necessary for us to understand, respecting the Lord Jesus Christ and our relation to him, in order that we may exercise faith in him unto repentance?

A: Three. (L10 ¶2).

Q: What are they?

A: First, that we have actually sinned and the idea of an infinite atonement prepared for us; Secondly, a correct idea of our nakedness, uncleanness, and shame as well as a correct idea of the Atonement’s nature, infinite scope, and requirements; and Thirdly, that the course of reconciliation and repentance which we pursue is according to the will of the Son. (L10 ¶3,4,5).

Q: Would the idea of any one or two of the above mentioned things, enable a person to exercise faith in the Son?

A: It would not, for without the idea of them all, faith unto repentance would be imperfect and unproductive. (L10 ¶5).

Q: Would the idea of these three lay a sure foundation for the exercise of faith in the Son, so as to obtain repentance?

A: It would, for by the idea of these three things, faith unto repentance could become perfect, and fruitful, abounding in reconciliation with God and man, and the baptism of repentance unto the reception of the baptism of fire and the Holy Ghost, which witnesses of the Father and the Son. (L10 ¶5).

Q: How are we to be made acquainted with the before mentioned things respecting the Lord Jesus Christ, and respecting ourselves?

A: By revelation. (L10 ¶6).

Q: Could these things be found out by any other means than by revelation?

A: They could not.

Q: How do you prove it?

A: By the scriptures: Doctrine and Covenants, chapter LXXXVI, 3<sup>rd</sup> verse.<sup>113</sup> Book of Mormon, p. 175.<sup>114</sup> (L10 ¶7).

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<sup>112</sup> 1830 ed. p. 339; Alma 42:17.

<sup>113</sup> D&C 82:9.

<sup>114</sup> 1830 ed. pp. 257-258; Alma 12:32, 37.

## LECTURES OF REPENTANCE

Q: What things do we learn in the revelations of God respecting his commandments?

A: We learn the following six things.

First, that thou shalt have no other God before the Lord.

Secondly, that breaking the Sabbath day of rest and idle dishonor to parents are condemned.

Thirdly, that thou shalt not covet anything that is thy neighbor's.

Fourthly, that blasphemy and bearing false witness are condemned.

Fifthly, that murder and stealing are condemned.

Sixthly, that idolatry and adultery are condemned.

(L10 ¶12,13,14,15,16,17,18).

Q: Where do you find the revelations which give us this idea of the commandments of the Deity?

A: In the bible, the book of Mormon, and book of commandments, as they are quoted in the tenth lecture. (L10 ¶9,10,11).

Q: What would any rational being witness when they do not have God as their only Lord, with no god before Him?

A: They would witness their *unbelief* in the idea that the Lord was God before the world was created, and the same God that he was after it was created. (L10 ¶19).

Q: Why would it witness their unbelief in God's character?

A: Because there must be works agreeable to belief (L10 ¶19) in order to constitute faith (New Translation, James 2:14-21;<sup>115</sup> Doctrine and Covenants, chapter II, 19<sup>th</sup> verse<sup>116</sup>), which is itself a principle of action and of power. (L1 ¶9,12,15).

Q: Is it not also necessary for man to witness their belief in the idea that God is merciful, and gracious, long suffering and full of goodness?

A: It is. (L10 ¶20).

Q: How does man witness this belief?

A: By honoring father and mother in working six days, and resting on the seventh, that by so laboring they might be mercifully awakened to their awful situation as outcasts from the Garden of Eden, but remember through offering up their oblations and sacrifices on the day of rest that their punishment is *not* for an eternal duration, but is, through the long-suffering of God, a probationary period before judgment, with a multitude of opportunities for forgiveness from individual sins. (L10 ¶20).

Q: Is it not equally as necessary that man should witness their belief in the idea that God changes not, neither is there variableness in him?

A: It is; for man must not covet anything that is their neighbor's, but keep the commandment to not covet to show their belief that God's course is one eternal round, and that he giveth his rain upon the just and the unjust, so that they might obtain those teachings from him that will enable them to learn how to achieve the same blessings as their neighbor, and thus have no need to be jealous. (L10 ¶21).

Q: Is it not necessary also, for men to keep the commandments to not take the name of the Lord in vain, and to not bear false witness against their neighbor?

A: It is, for without these commandments, man could not witness their belief in the idea that God is a God of truth and cannot lie, for God will not be mocked, and when men blaspheme God or slander their neighbor, they witness their lack of confidence in his word, believing instead that they will go unpunished; but indeed, God will not hold him guiltless that taketh his name in vain. (L10 ¶22).

Q: Could man evidence his faith in the idea that God is no respecter of persons unless he kept the commandments to not murder and to not steal?

A: He could not; because without keeping these commandments he could not certainly witness that he believes that God will judge righteously and that all men will have an equal privilege of attaining God's blessings and sustenance. (L10 ¶23).

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<sup>115</sup> KJV-James 2:14-22.

<sup>116</sup> D&C 20:69.

## LECTURE TENTH

Q: Would it be possible for a man to show a powerful witness of their faith in the excellencies of God's character, unless they kept the commandments to not make any graven images to bow down to, and to not commit adultery?

A: He could not; because man could not love God if he loved an idol, "ye cannot serve God and mammon" (Book of Mormon, p. 323<sup>117</sup>); and man could not believe God is love, if he loves not his spouse, for even "he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out" (Doctrine and Covenants, chapter XIII, 7<sup>th</sup> verse<sup>118</sup>). "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift" (Doctrine and Covenants, chapter VII, 7<sup>th</sup> verse<sup>119</sup>). (L10 ¶24).

Q: What is the description which the sacred writers give of the commandments of God calculated to do?

A: It is calculated to show the just grounds upon which mankind have been condemned by the law of God, and the reasons that God has required all the world to have faith in his Son unto repentance; for men knowing the letter of the law, are tempted to disbelieve God and to commit sin, and the sacred record further shows that every people, nation, and kindred, from age to age, and from generation to generation, have sinned and come short of the glory of God (Romans 3:23). (L10 ¶25).

Q: Are the commandments which God has given uniform?

A: They are, in all his revelations whether to Former Day Saints, or to the Latter Day Saints, as is the tendency of man to break the laws of God, whether in this day or in times of old, so that they all have need to exercise faith in Christ unto repentance, and to expect by the course of their reconciliation and repentance, to enjoy forgiveness and redemption, through the baptism of repentance unto the reception of the baptism of fire and the Holy Ghost. (L10 ¶26).

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<sup>117</sup> 1830 ed. p. 483; 3 Nephi 13:24.

<sup>118</sup> D&C 42:23.

<sup>119</sup> D&C 88:33.



## LECTURE ELEVENTH.

### OF REPENTANCE.

#### SECTION IV.

1 Having shown in the tenth lecture, that correct ideas of man's nakedness, uncleanness, and shame are necessary in order to the exercise of faith in God unto repentance, and that without correct ideas of the commandments of God and how man has failed in them, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of forgiveness, and that correct ideas of the commandments of God lay a foundation as far as the letter of the law is concerned, for the exercise of faith unto repentance, so as to enjoy the fulness of the blessing of the Atonement of Jesus Christ, even that of eternal redemption; we shall now proceed to show the connection there is between correct ideas of the spirit of the law, and the exercise of faith in Christ unto repentance.

2 Let us here observe, that the real design which the God of heaven had in view of making the human family acquainted with the Atonement's nature, infinite scope, and ramifications (or requirements), was, that they through the ideas of the spirit of the law, might be enabled to exercise faith in Christ, and through faith in Christ, might obtain forgiveness and redemption from the fall. For without the idea of the true spirit of what is required to take advantage of the Atonement, the minds of men could not have power to exercise faith on him so as to lay hold upon redemption. And as stated before, the God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, again knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in Christ unto redemption.

3 Having said so much we shall proceed to examine the spirit of the law of God, as set forth in the revelation of Jesus Christ, and to show how necessary correct ideas of the spirit of the law are, to enable men to exercise faith unto repentance. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in Christ so as to obtain redemption. So that the divine communications about Christ in the first instance, were designed to establish in the minds of men the ideas necessary to enable them to exercise faith in the Son, and through this means be partakers of forgiveness and redemption from sin and transgression.

4 We have, in the revelation of Jesus Christ, the following account of the spirit of the law.

5 First, that anger with others and vengeance are condemned. Book of Mormon, pp. 321-322.<sup>120</sup> "Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say thou fool, shall be in danger of hell-fire; therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee, go thy way unto thy brother, and first be

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<sup>120</sup> 1830 ed. pp. 480-481; 3 Nephi 12:21-26.

reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. Agree with thine adversary quickly, while thou art in the way with him lest at any time he shall get thee, and thou shalt be cast into prison. Verily, verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, nay.”

6 Secondly, that lust and impatience are condemned. Book of Mormon, p. 322<sup>121</sup>. “Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell. It hath been written, that whoseoeer shall put away his wife, let him give her a writing of divorcement. Verily, verily I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced, committeth adultery.”

7 Thirdly, that boasting is condemned. Book of Mormon, p. 322.<sup>122</sup> “And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But verily, verily I say unto you, swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; neither shalt thou swear by thy head, because thou canst not make one hair black or white; but let your communication be yea, yea; nay, nay; for whatsoever cometh of more than these are evil.”

8 Fourthly, that greed, gluttony and intemperance are condemned. Book of Mormon, p. 322.<sup>123</sup> “And behold, it is written, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee, turn thou not away.”

9 Fifthly, that thou shalt love thy neighbor as thyself. Book of Mormon, p. 322.<sup>124</sup> “And behold, it is written also, that thou shalt love thy neighbor, and hate thine enemy; but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore those things which were of old time, which were under the law in me, are all fulfilled. Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.”

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<sup>121</sup> 1830 ed. p. 481; 3 Nephi 12:27-32; <http://denversnuffer.com/2010/10/3-nephi-12-31-32/>.

<sup>122</sup> 1830 ed. p. 481; 3 Nephi 12:33-37.

<sup>123</sup> 1830 ed. p. 481; 3 Nephi 12:38-42.

<sup>124</sup> 1830 ed. p. 481; 3 Nephi 12:43-48.

10 Sixthly, that sincerely giving alms to the poor, especially on the Sabbath, is commended. Book of Mormon, p. 322.<sup>125</sup> “Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.”

11 Seventh, that pride and unbelief are condemned. Book of Mormon, p. 322.<sup>126</sup> “And when thou prayest, thou shalt not do as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.”

12 Eighth, that vanity is condemned. Book of Mormon, p. 322.<sup>127</sup> “But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.”

13 Ninth, that work that honors father and mother is commended. Book of Mormon, p. 323.<sup>128</sup> “Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father who seeth in secret, shall reward thee openly.”

14 Tenth, that thou shalt love the Lord thy God with all of thy heart, might, mind and strength (Deuteronomy 6:4-5, Matthew 22:36 in the New Translation,<sup>129</sup> and Doctrine and Covenants, chapter XXXI, 1<sup>st</sup> verse<sup>130</sup>). Book of Mormon, p. 323.<sup>131</sup> “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be darkness, how great is that darkness! No man can serve two masters, for either he will hate the

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<sup>125</sup> 1830 ed. pp. 481-482; 3 Nephi 13:1-2.

<sup>126</sup> 1830 ed. p. 482; 3 Nephi 13:5-6.

<sup>127</sup> 1830 ed. p. 482; 3 Nephi 13:7-8.

<sup>128</sup> 1830 ed. p. 482; 3 Nephi 13:16-18.

<sup>129</sup> KJV-Matthew 22:37.

<sup>130</sup> D&C 4:2.

<sup>131</sup> 1830 ed. pp. 482-483; 3 Nephi 13:19-24.

one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” See also, Book of Mormon, pp. 318-321.<sup>132</sup>

15 By a little reflection it will be seen, that the idea of the spirit of the law, is necessary to enable any rational being to exercise faith in Christ unto redemption. For without the idea of the true spirit of what is required to take advantage of the Atonement, the minds of men could not have power to exercise faith on him so as to lay hold upon redemption; seeing that without avoiding anger with others, vengeance, greed, gluttony, and intemperance, mankind could not lay hold upon the blessings of God’s judgment, for, “if ye forgive not men their trespasses, neither will your Father forgive your trespasses,” and, “with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again” (see Book of Mormon p. 323<sup>133</sup>).

16 And it is not less necessary that men should avoid lust, impatience, and vanity. For, unless men avoid these defects of the heart, they can not lay hold upon the blessings of God’s knowledge, for God gives not that which is holy unto the dogs, nor casts his pearls before swine; for the vain gnash their teeth at what God has ordained in opposition to their vain pursuits, and the lustful and impatient do not appreciate the labor involved in finding a pearl of great price in the depths of the sea after years of careful preparation (see Book of Mormon, p. 324<sup>134</sup>).

17 It is also necessary, in order to the exercise of faith in Christ, unto redemption, that men should not fast or give alms to be seen of other men, but instead should work honorably, fast in secret, and rest on the Sabbath and give alms to the poor in secret; for without these things, men could not have confidence sufficiently to obtain the blessings of God’s mercy, for “Verily I say unto you, they have their reward” (see Book of Mormon pp. 322-323<sup>135</sup>), and, like the prodigal son, they waste their substance with riotous living.<sup>136</sup> Instead, men must ask of God for mercy; Book of Mormon, pp. 323-324:<sup>137</sup> “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you, for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?” Even as the prodigal son asked his father for mercy and received it.<sup>138</sup> “If ye then being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.”<sup>139</sup> For men must forgive to be forgiven: “For, if ye forgive men their

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<sup>132</sup> 1830 ed. pp. 476-480; 3 Nephi 11:1-12:20.

<sup>133</sup> 1830 ed. pp. 482-483; 3 Nephi 13:15; 14:2.

<sup>134</sup> 1830 ed. p. 484; 3 Nephi 14:6.

<sup>135</sup> 1830 ed. p. 482; 3 Nephi 13:2,5,16.

<sup>136</sup> Luke 15:13.

<sup>137</sup> 1830 ed. p. 484; 3 Nephi 14:7-10.

<sup>138</sup> Luke 15:17-24.

<sup>139</sup> 1830 ed. p. 484; 3 Nephi 14:11-12.

trespasses, your heavenly Father will also forgive you;”<sup>140</sup> And they must perform their good works in secret, “and thy Father who seeth in secret, himself shall reward thee openly.”<sup>141</sup>

18 It is also of equal importance that men should be humble and avoid pride, unbelief, and boasting against their fellow man, in order that they may exercise faith in Christ unto redemption; for without strict honesty, and a recognition of things as they are, as they were, and as they really will be (see Doctrine and Covenants, chapter LXXXII, 4<sup>th</sup> verse<sup>142</sup>), it would be impossible for man to hope and to partake of the blessings of God’s truth by entering in at the strait gate, “for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”, because they are subject to false prophets who likewise blaspheme the Lord, “who come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. 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 tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them” (Book of Mormon, p. 324<sup>143</sup>).

19 Again, it is equally important that men should follow the ways of the Lord in how they avoid coveting, in order to exercise faith in Christ for redemption. For, without understanding love for neighbor as oneself as the true intent of avoiding covetousness, the spirits of the Saints would faint before obtaining God’s guidance and direction as the boon of His justice. For, as the Lord said, “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity” (Book of Mormon, p. 324<sup>144</sup>); since giving to others while remaining ignorant of the will of that Lord who changes not, and whose course is one eternal round, is the same as if they had retained the gift, “For behold, if a man being evil, giveth a gift, he doth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God” (Book of Mormon, p. 387<sup>145</sup>), and if they haven’t blessed others as they would’ve blessed themselves, they are indeed still covetous.

20 And lastly, but not less important to the exercise of faith in Christ, is that men have no other God before the Lord, and that they love Him with all their heart, might, mind, and strength, in order to partake of the blessings of God’s faith and power; as he said, “Therefore, whose 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 rain descended, and the floods came, and the winds blew, and beat upon that house; and it

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<sup>140</sup> 1830 ed. p. 482; 3 Nephi 13:14.

<sup>141</sup> 1830 ed. p. 482; 3 Nephi 13:4.

<sup>142</sup> D&C 93:24.

<sup>143</sup> 1830 ed. p. 484; 3 Nephi 14:13-20.

<sup>144</sup> 1830 ed. p. 484; 3 Nephi 14:21-23.

<sup>145</sup> 1830 ed. p. 577; Moroni 7:8.

fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it” (Book of Mormon, p. 324<sup>146</sup>).

21 Let the mind once reflect sincerely and candidly upon the ideas of the Atonement’s nature, infinite scope, and ramifications (or requirements), and it will be seen, that as far as the spirit of the law is concerned, there is a sure foundation laid for the exercise of faith in Christ unto repentance. For in as much as anger with others, vengeance, greed, gluttony, and intemperance are avoided, man can return to faith in God’s judgment that he will save them from their enemies; and as man avoids lust, impatience, and vanity, he is able to patiently and fruitfully lay hold upon the blessings of God’s knowledge; and seeing also, that God requires sincere fasting and almsgiving, and work that honors father and mother, man can re-obtain the blessings of God’s mercy as he forgives and serves others. And as pride, unbelief and boasting against their fellow man is replaced with a godly walk and conversation through strict honesty, man is able to hope again in God’s truth and anticipate the revelation of Jesus Christ and all the glories promised to the saints as before mentioned. And as covetousness is avoided in the way and manner in which God would have us love our neighbor, man can obtain God’s guidance and direction through the principles of righteousness and equity, and receive a just reward as if they had done their good works unto the Lord Himself. And lastly, realizing that man should have no other God before the Lord, and that they love Him with all their heart, might, mind, and strength, the mind is returned to faith and good works through the power of God, and man is placed again upon that path where faith leads to life and salvation.

22 In view, then, of these commandments and their intent, the faith of the saints can lead to their full repentance and return to the development of exceeding faith, as the writer to the Hebrews said in the New Translation: “Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And we will go on unto perfection if God permit. For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to be renewed again unto repentance; seeing that they crucify unto themselves the Son of God afresh, and put him to an open shame” (Hebrews 6:1-6<sup>147</sup>).

23 Such, then, is the wisdom of Jesus in expounding the spirit, or intent, of the laws and commandments of God, and the foundation which is laid through the revelation of Jesus Christ, for the exercise of faith in him for repentance; and seeing that these are the true scope of the Atonement’s requirements for mankind in his fallen state, they are unchangeable—being the laws upon which all blessings from God’s attributes and character are predicated, as they were irrevocably decreed before the foundations of this world<sup>148</sup>—which gives the minds of the Latter Day Saints the same power and authority to exercise faith in Christ unto repentance, which the Former Day Saints had: so that all the saints, in this respect have been, are and will be alike, until the end of time; for all

<sup>146</sup> 1830 ed. p. 484-485; 3 Nephi 14:24-27.

<sup>147</sup> KJV-Hebrews 6:1-6.

<sup>148</sup> D&C 130:20-21.

mankind are in a lost and fallen state except for the ramifications of this Atonement of the Son of God. And as it is through the revelation of Jesus Christ that a foundation is laid for the exercise of faith in Him unto repentance, the foundation, therefore, for the exercise of faith unto redemption, was, is and ever will be the same for fallen man. So that all men who are fallen, have had, and will have an equal privilege, and all can repent, save those who have committed the unpardonable sin as explained in the scripture.

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*Question.*— What was shown in the tenth lecture?

*Answer*— It was shown that correct ideas of man's nakedness, uncleanness, and shame are necessary in order to the exercise of faith in God unto repentance; and that without correct ideas of the commandments of God and how man has failed in them, men could not have power to exercise faith in Christ unto repentance, but that correct ideas of the commandments of God, as far as the letter of the law is concerned in the exercise of faith in Christ, lay a sure foundation for repentance. (L11 ¶1).

Q: What object had the God of heaven in revealing the Atonement's nature, infinite scope, and ramifications (or requirements)?

A: That through an acquaintance with the spirit of the law, they might be enabled to exercise faith in Christ so as to obtain forgiveness and redemption from the fall. (L11 ¶2).

Q: Could men exercise faith in Christ without an acquaintance with the true spirit of what is required to take advantage of the Atonement, so as to be enabled to lay hold of redemption?

A: They could not. (L11 ¶2,3).

Q: What account is given of the spirit of the law in the revelation of Jesus Christ?

A: First, that anger with others and vengeance are condemned, secondly, that lust and impatience are condemned, thirdly, that boasting is condemned, fourthly, that greed, gluttony and intemperance are condemned, fifthly, that thou shalt love thy neighbor as thyself, sixthly, that sincerely giving alms to the poor, especially on the Sabbath, is commended, seventh, that pride and unbelief are condemned, eighth, that vanity is condemned, ninth, that work that honors father and mother is commended, and tenth, that thou shalt love the Lord thy God with all of thy heart, might, mind and strength. (L11 ¶4,5,6,7,8,9,10,11,12,13, and 14).

Q: Where is the revelation of Jesus Christ to be found which gives this relation of the spirit of the law?

A: In the New Testament and the Book of Mormon, the Book of Mormon scriptures being quoted in the eleventh lecture, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth paragraphs.\*

Q: Is the idea of the true spirit of what is required, to take advantage of the Atonement, necessary in order to enable any rational being to exercise faith in Christ unto redemption?

A: It is.

Q: How do you prove it?

A: By the fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth paragraphs in this lecture.\*

Q: Do the ideas of the Atonement's nature, infinite scope, and ramifications (or requirements), as far as the spirit of the law is concerned, enable a rational being to exercise faith in Christ unto redemption?

A: They do.

## LECTURE ELEVENTH

Q: How do you prove it?

A: By the twenty-first and twenty-second paragraphs.\*

Q: Have the Latter Day Saints as much authority given them, through the revelation of Jesus Christ, to exercise faith in him unto repentance as the Former Day Saints had?

A: They have, save those who have committed the unpardonable sin as explained in the scripture (see Hebrews 6:1-6<sup>149</sup>).

Q: How do you prove it?

A: By the twenty-third paragraph of this lecture.\*

\*Note. Have the student turn and commit those paragraphs to memory.

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<sup>149</sup> KJV-Hebrews 6:1-6.



## LECTURE TWELFTH.

### OF REPENTANCE.

#### SECTION V.

1 In our former lectures we treated of man's nakedness, uncleanness, and shame by reference to the laws, commandments, and judgments they have been tempted to disobey. We also treated of the Atonement's nature, infinite scope, and ramifications (or requirements). What we mean by scope and requirements, is, the spirit of the laws within the scope of fallen conditions, which the God of heaven requires mankind to submit to in their hearts, whenever mankind is found in such fallen circumstances throughout eternity. We shall, in this lecture speak of the doctrine and the gospel of Christ: by this we mean the works required of mankind by the names of the Father, Son and Holy Ghost.

2 We have from Jesus the fullness of His doctrine as He explained it to the people at Bountiful. Book of Mormon, p. 320.<sup>150</sup> "Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."

3 From the forgoing account of the doctrine of Christ, which is given in the revelation of Jesus, the Saints have a sure foundation laid for the exercise of faith in Christ unto redemption from sin, for, said He, Book of Mormon, p. 319:<sup>151</sup> "...behold I am Jesus Christ, of whom the prophets testified shall come into the world: and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning." The good news, or "gospel", of this doctrine is likewise expounded by Jesus to the

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<sup>150</sup> 1830 ed. pp. 478-479; 3 Nephi 11:31-40.

<sup>151</sup> 1830 ed. p. 477; 3 Nephi 11:10-11.

people at Bountiful. Book of Mormon, pp. 339-340.<sup>152</sup> “Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment; repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.”

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*Question.*— Of what do the forgoing lectures treat?

*Answer.*— Of man’s nakedness, uncleanness, and shame by reference to the laws, commandments, and judgments they have been tempted to disobey. We also treated of the Atonement’s nature, infinite scope, and ramifications (or requirements). (L12 ¶1).

Q: What are we to understand by the Atonement’s infinite scope in relationship to its requirements for mankind?

A: The spirit of the laws within the scope of fallen conditions, which the God of heaven requires mankind to submit to in their hearts, whenever mankind is found in such fallen circumstances throughout eternity.

Q: What is meant by the doctrine and the gospel of Christ?

A: The works required by the names of the Father, Son and Holy Ghost. (L12 ¶1).

Q: What is the name of the Father?

A: The record which the Father bears of the Son. (L12 ¶2).

Q: What part of the record of the Father is included in the doctrine of Christ?

A: “The Father commandeth all men, every where, to repent and believe in [the Son]; and whoso believeth in [the Son], and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in [the Son], and is not baptized, shall be damned” (Book of Mormon, p. 320<sup>153</sup>). (L12 ¶2).

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<sup>152</sup> 1830 ed. p. 508; 3 Nephi 27:13-22.

<sup>153</sup> 1830 ed. p. 478; 3 Nephi 11:32-34.

Q: Why is this the record of the Father if the Son is bearing record of it?

A: Because, for this message, sayeth the Son, “I bear record of it *from* the Father,” and “it is the doctrine which the Father hath given unto me” (Book of Mormon, p. 320,<sup>154</sup> emphasis added); and the Father sayeth Himself, “behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye Him” (Book of Mormon, p. 319<sup>155</sup>).

Q: What is the name of the Son?

A: The record which the Son bears of the Father, or the testimony of Jesus, which is the spirit of prophecy (See Revelation 19:10). (L12 ¶2).

Q: What part of the record of the Son is included in the doctrine of Christ?

A: Sayeth the Son: “And whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me . . . And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God” (Book of Mormon, p. 320<sup>156</sup>). (L12 ¶2).

Q: What is the name of the Holy Ghost?

A: The record which the Holy Ghost bears of the Father and the Son, or in other words: “the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment” (New Translation, Genesis 6:64<sup>157</sup>). (L12 ¶2).

Q: What part of the name of the Holy Ghost is included in the doctrine of Christ?

A: “Whoso believeth in [the Son] believeth in the Father also; . . . and the Holy Ghost will bear record unto him of the Father and [the Son] . . . Whoso buildeth upon [the doctrine of Christ], buildeth upon [His] rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for [His] doctrine, the same cometh of evil, and is not built upon [His] rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them” (Book of Mormon, p. 320<sup>158</sup>). (L12 ¶2).

Q: Do the Father and the Son possess the same mind on the doctrine of Christ?

A: They do. “Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one” (Book of Mormon, p. 320<sup>159</sup>). (L12 ¶2).

Q: Is a baptism authorized by Jesus Christ done in the name of the Father, and of the Son, and of the Holy Ghost?

A: It is. “Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the

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<sup>154</sup> 1830 ed. p. 478; 3 Nephi 11:35,32.

<sup>155</sup> 1830 ed. p. 476; 3 Nephi 11:7.

<sup>156</sup> 1830 ed. pp. 478-479; 3 Nephi 11:35-38.

<sup>157</sup> Moses 6:61; KJV-Genesis [none].

<sup>158</sup> 1830 ed. pp. 478-479; 3 Nephi 11:35-36,39-40.

<sup>159</sup> 1830 ed. pp. 478-479; 3 Nephi 11:35-36.

## LECTURE TWELFTH

Father, and the Father in me, and the Father and I are one” (Book of Mormon, p. 320<sup>160</sup>). (L12 ¶2).  
Let the student commit paragraph two to memory.

Q: What are the works required by the names of the Father, Son and Holy Ghost?

A: With reference to the doctrine of Christ, they are the rock of believing in Christ, repentance, baptism, and receiving the Holy Ghost, and is how “admittance is gained into the heavenly order known as ‘the church’, ‘the church of the Lamb’, ‘the church of the Firstborn’, ‘the church of Christ’”; and with reference to the gospel of Christ, they are, as Christ said, “the works that ye have seen me do,” and consist of “all the teachings that Christ has given his followers....of the things that will enable a follower to live life in a manner similar to deity and to acquire the attributes of deity....a broad set of ways to live and worship and characteristics to acquire” (Title page, <http://gospelofjesuschrist.info/>), enabling man to endure to the end.

Q: How do you prove it?

A: By the Scriptures. Book of Mormon, p. 320.<sup>161</sup> Book of Mormon, p. 319.<sup>162</sup> Book of Mormon, pp. 339-340.<sup>163</sup> (L12 ¶2,3).

Q: Does the person who does the works required by the doctrine of Christ inherit the kingdom of God?

A: They do. “And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God” (Book of Mormon, p. 320<sup>164</sup>). (L12 ¶2).

Q: Will the person who does the works that Jesus has done, according to the gospel of Christ, be lifted up at the last day?

A: They will be. “Therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day” (Book of Mormon, p. 340<sup>165</sup>). (L12 ¶3).

Q: Does the forgoing account of the doctrine and gospel of Christ lay a sure foundation for the exercise of faith in Christ unto redemption from sin?

A: It does.

Q: How do you prove it?

A: By the third paragraph of this lecture.  
Let the student commit this also.

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<sup>160</sup> 1830 ed. p. 478; 3 Nephi 11:23-27.

<sup>161</sup> 1830 ed. pp. 478-479; 3 Nephi 11:31-40.

<sup>162</sup> 1830 ed. p. 477; 3 Nephi 11:10-11.

<sup>163</sup> 1830 ed. p. 508; 3 Nephi 27:13-22.

<sup>164</sup> 1830 ed. pp. 478-479; 3 Nephi 11:33,38.

<sup>165</sup> 1830 ed. p. 508; 3 Nephi 27:22.

## LECTURE THIRTEENTH.

### OF REPENTANCE.

#### SECTION VI.

1 Having treated, in the preceding lectures, of the ideas of man's nakedness, uncleanness, and shame, as well as the Atonement's nature, infinite scope, and ramifications (or requirements), we next proceed to treat of the knowledge which persons must have, that the course of reconciliation (and repentance) which they are pursuing is according to the will of the Son, in order that they may be enabled to exercise faith in him unto forgiveness and redemption.

2 This knowledge supplies an important place in revealed religion as well; for it was by reason of it that the ancients were enabled to walk guiltless before God and to walk peaceably with the children of men. An actual knowledge to any person that the course of reconciliation (and repentance) which he pursues is according to the will of the Son, is essentially necessary to enable him to have that humility before God, without which no person can obtain forgiveness and redemption. It was this that enabled the ancient saints to live peaceably, and to render to every man according to that which was his due, knowing, (not believing merely,) that they had a remission of their sins. Book of Mormon, pp. 112-113.<sup>166</sup>

3 Having the assurance that they were pursuing a course of reconciliation which was agreeable to the will of the Son, they were enabled to give, not only to every man according to that which was his due, and to have a godly walk and conversation, in holiness, but also to succor those that stood in need of their succor, and to impart of their substance to the poor, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants; knowing, (not merely believing,) that by so doing they retained a remission of their sins from day to day. Book of Mormon, p. 113.<sup>167</sup>

4 Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course of reconciliation that they are pursuing is according to the will of the Son, they will harden their hearts and be condemned; for such has been and always will be the opposition of the evil spirits which dwell in their own hearts from time to time,<sup>168</sup> against their own pure heart and real intent, (the only things which ensure forgiveness of sins,) that they will, if not checked, begin to judge unrighteously, to the uttermost, all others who appear to have a mote in their eye, while they themselves have that same problem as a beam in their own eye, and serve the devil by becoming hypocrites,<sup>169</sup> and stiffen their necks<sup>170</sup> with such consistency, that nothing short of an

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<sup>166</sup> 1830 ed., pp. 163-164; Mosiah 4:11-13.

<sup>167</sup> 1830 ed., pp. 164-165; Mosiah 4:16,26.

<sup>168</sup> Book of Mormon, p. 110; 1830 ed., p. 160; Mosiah 3:6.

<sup>169</sup> Book of Mormon, pp. 323-324; 1830 ed., pp. 483-484; 3 Nephi 14:1-5.

<sup>170</sup> Book of Mormon, p. 51; 1830 ed., pp. 74-75; 2 Nephi 6:9-10; and D&C 112:13.

actual knowledge of their own nothingness before God's goodness and long suffering,<sup>171</sup> and of their being required to forgive all men their trespasses as mentioned in that order of prayer which the Son has established for meekness before God,<sup>172</sup> will enable them to exercise that humility before him necessary for them to overcome their own fallen natures, and obtain that peace which passeth all understanding that the Lord giveth to all the truly penitent, and not as the world giveth.<sup>173</sup>

5 For a man to lay down all of his sins, to walk the second mile in sincere service to others,<sup>174</sup> to kneel in prayer to forgive all others and intercede for them, to forsake all of his sins with a broken heart, to reconcile with God and man for his misdoings as far as possible, and to humbly abandon ignorance and confess sin with a contrite spirit before God, counting all the wisdom of the world as foolishness for the excellency of the wisdom of Jesus Christ,<sup>175</sup> requires more than mere belief, or supposition that he is doing the will of the Son, but actual knowledge: realizing, that that same spirit which doth possess their bodies at the time they go out of this life, will have power to possess their bodies in that eternal world.<sup>176</sup>

6 For unless a person does know that his reconciliation is according to the will of the Son, it would be offering an insult to the dignity of the Son and His atoning sacrifice, were he to say that he would be a partaker of his redemption in the flesh. But when he has this knowledge, and most assuredly knows that he is doing the will of the Son, his confidence can be equally strong that he will be a partaker of forgiveness and redemption from the fall in the flesh. Book of Mormon p. 366.<sup>177</sup>

7 Let us here observe under these conditions, that a religion that does not require the infinite atonement of a god and the sacrifice of a broken heart and a contrite spirit from fallen man (see Book of Mormon p. 317<sup>178</sup>), never has power sufficient to produce the faith necessary unto repentance and reconciliation with God; for, from the first existence of man, the faith necessary unto the enjoyment of forgiveness and redemption never could be obtained without an infinite atonement, and the sacrifice of a broken heart and a contrite spirit to accept that atonement: it was through the Sacrifice and Atonement of the Son of God, together with these sacrifices by fallen man, and these sacrifices on the part of God and man together only, that God has ordained that men should enjoy forgiveness; and it is through the medium of the sacrifice of a broken heart and a contrite spirit, because of the Atonement, that men do actually know that they are doing the things that are sufficient for reconciliation in the sight of God. When a man has offered in sacrifice all of his sins for repentance's sake, in the name of the Son (or for the Son's sake), and not hardening his heart, and believing before God that he has been called to make this sacrifice in the name of the Son

<sup>171</sup> Book of Mormon, pp. 112-113; 1830 ed., pp. 163-164; Mosiah 4:11.

<sup>172</sup> Book of Mormon, pp. 322-323; 1830 ed., p. 482; 3 Nephi 13:9-15.

<sup>173</sup> KJV-John 14:27 and Book of Mormon, p. 202; 1830 ed., p. 300; Alma 27:18.

<sup>174</sup> Book of Mormon p. 322; 1830 ed., p. 481; 3 Nephi 12:41.

<sup>175</sup> Book of Mormon p. 55; 1830 ed., p. 81; 2 Nephi 9:28.

<sup>176</sup> Book of Mormon p. 216; 1830 ed., p. 321; Alma 34:34.

<sup>177</sup> 1830 ed., p. 544; Ether 3:16.

<sup>178</sup> 1830 ed., p. 474; 3 Nephi 9:19-20.

(within the time allotted for repentance<sup>179</sup>), because he has a willing mind to obey the Son until the end of his mortal probation, he does know, most assuredly, that God does and will accept his sacrifice and offering done sincerely in that name, and will accept the Atonement on his behalf, and that the man has not, nor will not seek God's forgiveness and redemption in vain. Under these circumstances, then, fallen man can obtain the faith necessary for him to repent and lay hold upon forgiveness and redemption, and look again to God and live.<sup>180</sup>

8 It is vain for persons to fancy to themselves that they are heirs with Christ (see Romans 8:16-17), or can be heirs with Him, who has offered an infinite atonement in sacrifice for the sins of all others, and by this means obtained faith in God and favor with him so as to offer redemption, unless they view the sacrifice of the Son of God in payment for their sins (on conditions of repentance), such that it breaks their hearts and brings them to view themselves in their own carnal state in comparison to his holiness, and through that offering of a broken heart and a contrite spirit obtain the knowledge that they are reconciled with God. Doctrine and Covenants, chapter XLIV, 2<sup>nd</sup> verse.<sup>181</sup>

9 It was in offering sacrifices with sincere intent that Adam, the first man and ancient of days, obtained knowledge that, as man had fallen, all mankind may be redeemed, and again in the flesh they may see God. And from the days of righteous Adam to the present time, the knowledge that men have that they are redeemed from the fall, is obtained by repenting and calling upon God in the name of the Son forevermore (see the New Translation, Genesis 4:4-12<sup>182</sup>): and in the last days, before the Lord comes, he is to baptize with fire and with the Holy Ghost those of his saints who have been baptized unto repentance for a remission of any current sins, and for all of those sins that would be committed thereafter, on conditions that they reconcile with God and man as far as they are able, and thereafter forgive all others, the latter being the requirement that allows the Atonement to pay for that which they cannot reconcile for. Book of Mormon, pp. 322-323.<sup>183</sup> After this manner therefore pray ye, our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For, if ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

10 It is this notion of sincere intent, that the Jews call "*kavanah*",<sup>184</sup> that distinguishes the subject of this lecture, itself being called a sacrifice, from the sacrifice mentioned in Lecture Six of the lectures treating of faith; or in other words, this broken heart and contrite spirit is the internal state of the soul that is being treated on particularly in this lecture, which should attend all sacrifice, including the sacrifice of all earthly things mentioned earlier. This spiritual sacrifice to attend all other

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<sup>179</sup> Book of Mormon pp. 297-298; 1830 ed., p. 445; Helaman 13:38.

<sup>180</sup> Book of Mormon p. 288; 1830 ed., p. 430; Helaman 8:15.

<sup>181</sup> D&C 19:13-20.

<sup>182</sup> Moses 4:4-12; KJV-Genesis [none].

<sup>183</sup> 1830 ed., p. 482; 3 Nephi 13:9-15.

<sup>184</sup> See <http://towardzion.org/post/144995419419/what-is-mem-and-what-does-it-have-to-do-with-a>.

sacrifices, is what the angel meant when he said to Adam, “thou shalt do *all* that thou doest, in the name of the Son” (New Translation, Genesis 4:8,<sup>185</sup> emphasis added). This is the contrite spirit, and when not enjoyed by men because of sin, must be restored through repentance by a broken heart, or the turning of the soul to face God with real intent before consecrating any performance unto the Lord. Those, then, who harden not their hearts and who humble themselves before God will have the testimony that their course of reconciliation is pleasing in his sight, and those who have this testimony will have faith to lay hold on forgiveness, and will be enabled, through faith unto repentance and reconciliation, to be redeemed from the fall, and receive the promise of eternal life that is given by the coming of our Lord Jesus Christ as the Second Comforter, or by His voice. But those who harden their hearts and stiffen their necks cannot enjoy this faith, because men are dependent upon this sincere sacrifice in order to obtain this faith unto repentance; therefore, they cannot lay hold upon redemption, because the revelations of God and the ministry of his angels (see Book of Mormon, p. 389<sup>186</sup>), do not guarantee unto them the authority so to do; and without this guarantee faith unto repentance could not exist.

11 The Son of God, as recorded by the servant of the Lord, took upon him the sins of the world and obtained knowledge to “[overcome] the separation caused by these afflictions and be reconciled with His Father” (Snuffer, Denver C, *Come, Let Us Adore Him*, Millcreek Press, SLC, UT: 2009, p. 217), through the sacrifice which He offered of a broken heart for all mankind, and a contrite spirit to suffer the will of the Father in all things: and “by his knowledge shall my righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:11), and, “he shall go forth, suffering pains, and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, he will take upon him the pains and the sicknesses of his people; and he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities” (Book of Mormon p. 163<sup>187</sup>). And, all the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through always remembering this same sacrifice by the Son of God, such that their hearts were broken for the blood he spilt for their sins, and their spirits contrite before the remembrance of the body he laid down (as the symbol and equivalent of all earthly things) and took up again as a spiritual body, bringing them the spirit or mind of the Son, concerning the course they should pursue for their reconciliation with the Father. Book of Mormon pp. 328-330.<sup>188</sup>

12 But those who harden their hearts, and furthermore forgive not men their trespasses against them, do not know that the course of reconciliation which they pursue is well pleasing in his sight; for whatever may be their claims for restitution, it is a matter of justice and not mercy in their minds; and where justice is required of others, justice will be required of them for all their offences, and there mercy is not, nor can it be. For mercy cannot rob justice, and only the merciful obtain mercy

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<sup>185</sup> Moses 5:8; KJV-Genesis [none].

<sup>186</sup> 1830 ed., p. 579; Moroni 7:30-31.

<sup>187</sup> 1830 ed., p. 240; Alma 7:11.

<sup>188</sup> 1830 ed., pp. 490-493; 3 Nephi 18.



(See Book of Mormon pp. 227-228<sup>189</sup>). So that persons whose minds require justice and restitution from men cannot have mercy, and where mercy is not, there faith unto repentance is weak, and where faith unto repentance is weak, the persons will not be able to live peaceably, and to render to every man according to that which is his due, in order to hear the approbation “well done, good and faithful servant” from their Lord (New Translation Matthew 25:21<sup>190</sup>); and they will grow covetous in their minds, and the adversary will have power over them and they will not be able to do good; neither will they give a good gift (see Book of Mormon p. 387<sup>191</sup>).

*Note.* This lecture is also so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it as well: the student is therefore instructed to commit the whole to memory.

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<sup>189</sup> 1830 ed., 337-340; Alma 42.

<sup>190</sup> KJV Matthew 25:21.

<sup>191</sup> 1830 ed., p. 577; Moroni 7:10.

## LECTURE FOURTEENTH.

### OF REPENTANCE.

#### SECTION VII.

1 In the preceding lectures, we treated of what repentance was, and of the object which a person *turns away from*, as well as the object which they *turn towards* in order to accomplish repentance; agreeably to our plan we now proceed to speak of its effects, as well as the consequences of *not* repenting.

2 As we have seen in the former lectures, that repentance was the principle of reconciliation, and one of two principles of redemptive power, in all intelligent, accountable, fallen beings on earth, and the principle of redemptive power by which all intelligent beings redeem, or assist in redeeming, all others, it will not be expected that we will, in a lecture of this description attempt to unfold all the ways whereby man can sin; neither is it necessary to our purpose so to do; for, as King Benjamin said in the Book of Mormon on p. 114:<sup>192</sup> “And finally, I cannot tell you all the things whereby ye may commit sin: for there are divers ways and means, even so many, that I cannot number them. But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.”

3 Let us here offer some explanation in relation to repentance that our meaning may be clearly comprehended: We ask, then, what are we to understand by a man’s working by faith unto repentance? We answer: We understand that when a man works by faith unto repentance he works by mental exertion unto a specific emotional response, i.e. godly sorrow,<sup>193</sup> instead of working by physical force: and, since it is by words instead of exerting his physical powers, with which every being works when he works by faith; it is by confessing sins unto a broken heart, instead of exerting his physical powers to obtain reconciliation, with which every fallen being works when he works by faith unto repentance—Enos cried unto the Lord for his own soul, and his guilt was swept away<sup>194</sup>—Alma the Younger cried unto Jesus for mercy, and was redeemed of the Lord and born of the spirit<sup>195</sup>—the Brother of Jared cried unto the Lord for pity for himself and his people, and he was redeemed from the fall and brought back into the Lord’s presence, face to face<sup>196</sup>,—all this was done by faith unto repentance; and the Savior says, And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost.<sup>197</sup> Faith unto repentance, then, works by

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<sup>192</sup> 1830 ed., p. 165; Mosiah 4:29-30.

<sup>193</sup> 2 Corinthians 7:10.

<sup>194</sup> Book of Mormon, p. 97; 1830 ed., p. 143; Enos 1:1-6.

<sup>195</sup> Book of Mormon, p. 146 and pp. 218-219; 1830 ed., pp. 213-214 and pp. 324-325; Mosiah 27:24 and Alma 36:17-26.

<sup>196</sup> Book of Mormon, p. 365; 1830 ed., p. 543-544; Ether 3:2-13.

<sup>197</sup> Book of Mormon, p. 317; 1830 ed., p. 474; 3 Nephi 9:20.

confessing sins, or by preaching against sin, unto a broken heart; and with this its mightiest redemptive works have been, and will be performed.

4 It surely will not be required of us to prove, that it is through the merits of Jesus Christ alone upon which this principle has benefitted fallen man; for every reflecting mind must know, that it is by reason of Christ's redemptive power that all the hosts of heaven assist in, and that all of fallen man climbs up to, the achievement of salvation from the fall and from sin: Angels are subject unto Christ, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind, in every form of godliness—and the office of their ministry is, to call men unto repentance, and to fulfil and to do the work of the covenants of the Father which he hath made unto the children of men (see Book of Mormon, p. 388<sup>198</sup>); and were it not for the power of Christ's redemption, even little children could not be saved, for they would be destitute of the power necessary to enable them to be redeemed from original guilt, or the transgression of Adam.

5 It is only necessary for us to say, that all little children, and all unaccountable fallen beings, including all the rest of God's works, are saved by the effect of Christ's redemptive power (see Doctrine and Covenants, chapter XCI, 4<sup>th</sup> verse<sup>199</sup>), which as we have learned before, is also a principle of faith: the first principle in the science of THEOLOGY (L7 ¶5); and all accountable fallen beings are redeemed by reason of their repentance in a probationary, preparatory state, so far as forgiveness is offered—It was repentance by which Adam and other chosen vessels of the Lord were redeemed, and it is by the preaching of repentance by which the residue of fallen man are justified in being lifted up by the Father to be judged of their works by the Son at the last day, whether they be good or whether they be evil (see Book of Mormon, p. 339<sup>200</sup>): So, then, repentance is truly the second principle in the science of THEOLOGY, as well as the second principle of redemptive power, and when understood, leads the mind back to the author and carries it forward to the finisher of our faith (Book of Mormon, p. 386<sup>201</sup>); or in other words, from Alpha to Omega, the first and the last, who is Christ our Lord (Revelation 22:13).

6 As Christ has been lifted up by men, and has taken upon him the sins of the world, by which he descended below all things, in that he comprehended all things to be able to offer redemption on conditions of repentance (see Doctrine and Covenants, chapter VII, 2<sup>nd</sup> verse<sup>202</sup>), we might expect to find it set forth in a revelation from God that repentance is the principle upon which fallen accountable man, must act, in order to receive deliverance from their sins and transgressions, and that when God would undertake to execute a penalty for a broken law, and appoint unto men that they must die; and after death, they must come to judgment, which is the end, he would cause that men should know concerning the things whereof he had appointed unto them, and the impossibility

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<sup>198</sup> 1830 ed., p. 579; Moroni 7:30-31.

<sup>199</sup> D&C 76:43.

<sup>200</sup> 1830 ed., p. 508; 3 Nephi 27:14.

<sup>201</sup> 1830 ed., p. 576; Moroni 6:4.

<sup>202</sup> D&C 88:6.

there was of their entering into his rest without repentance (see Book of Mormon, p. 174<sup>203</sup>), seeing that all the blessings of redemption for fallen man are the effects of repentance.

7 Therefore, God said, and appropriately too: “if ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son; therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest” (Book of Mormon, p. 175<sup>204</sup>). If it should be asked, Why is it impossible to enter into the rest of God without repentance? the answer would be, because, without repentance it is impossible for men to be saved from their sins, or in other words, it is impossible for men to be saved in their sins (Book of Mormon, p. 280<sup>205</sup>), for no unclean thing can dwell with God (Book of Mormon, p. 172<sup>206</sup>); and as God desires the salvation of man, as was mentioned in the lectures concerning faith, he must of course desire, not only that they should have faith, but that they should also purify their hearts, and he could not be pleased unless they had, or else he could be pleased with their iniquities.

8 We shall not in this discussion focus on salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual, nor of the prototype of the saved man in that sense, which before was proven to be Christ; but we shall limit ourselves to a discussion of salvation from sin and transgression, in all of its various degrees of deliverance, and the prototype of the truly penitent man. When men begin to repent they begin to turn and face God, and to cast off their ignorance concerning his character and attributes; and when they bring forth fruits meet for repentance from all categories of sin they are redeemed from the fall; and they seek his face that they may become the sons of God, and have this hope, that they may be purified even as he is pure (Book of Mormon, p. 389<sup>207</sup>).

9 As all repentance is an effect of faith in Christ, so is redemption, also. (We mean redemption in terms of salvation from sin and transgression, and although limited in this discussion from meaning any other degree of salvation, such as salvation from that last enemy, being death, we do mean redemption in *its* most extensive latitude of interpretation, meaning salvation from *all* sin and transgression through the atonement of Christ.) In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be redeemed? or what is the difference between a redeemed man and one who is not redeemed? We answer from what we have before seen of man’s grace and perfection which existed in their original creation, and their fall therefrom, that they must be persons who return to that grace and perfection which they had before they fell; and they must regain the presence of the Lord, as they once had such grace before; and they must be guiltless and cleansed every whit, as they once were perfect in innocence before, otherwise they cannot be redeemed. And what constitutes the real difference between a redeemed

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<sup>203</sup> 1830 ed., p. 257; Alma 12:27-28.

<sup>204</sup> 1830 ed., p. 258; Alma 12:33-35.

<sup>205</sup> 1830 ed., p. 418; Helaman 5:10.

<sup>206</sup> 1830 ed., p. 253; Alma 11:34-37.

<sup>207</sup> 1830 ed., p. 580; Moroni 7:48.

person and one not redeemed, is the difference in the degree of their return to their former grace and perfection: one's repentance has become perfect enough to bring them back into the presence of the Lord and to have no more disposition to sin, and the other's has not. But to be a little more particular again, let us ask, where shall we find a prototype that has received this reward, such that we may seek for the same, in order that we may be made partakers of redemption? or in other words, where shall we find a redeemed being? for if we can find a being in a state of redemption, we may ascertain, without much difficulty, what state all others must be in, in order to be redeemed—they must be in a state like that individual, or they cannot be redeemed: we think, that it will also not be a matter of dispute, that two beings, who are in different states concerning guilt and innocence before God, cannot both be redeemed; for whatever degree of salvation from sin and transgression constitutes the redemption of one, will constitute the redemption of every creature which will be redeemed from the fall: and if we find one state of redemption in all existence, we may see what state all others must be in, or else not be redeemed. We ask, then, where is a prototype in that state? or where is a redeemed being? We conclude as to the answer of this question there will be no dispute among those who believe the New Translation, that it is Adam, in the state of a son of God: all will agree in this that he is a prototype or standard of redemption, or in other words, that he is a redeemed being. And if we should continue our interrogation, and ask how it is that he is redeemed, the answer would be, because he is born again; and if he were in any different state from what he is in he would not be redeemed; for his redemption depends on his being in precisely the state he is in and in nothing else; for if he should fall away again in the least degree, so sure he would fail of redemption and lose his justification and sanctification before God, which constitutes redemption; for redemption consists in justification and sanctification through the grace of our Lord and Savior Jesus Christ, and in nothing else; and no being can possess it but one born of Him: Thus said the Lord to Adam, in the New Translation, Genesis 6:61-63:<sup>208</sup> “Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul; Even so ye must be born again, into the kingdom of heaven, of water and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.” Why is it that men must repent, and be baptized in water? because if they do not they cannot receive redemption.

10 If any should ask, why is Adam's state a type of redemption? Because it is revealed that Adam was in the presence of God in the garden of Eden, and was cast out, and was shut out from his presence; and being the first that sacrificed with real intent, and turned and faced God, casting off his ignorance through keeping his commandments, Adam's return to the presence of the Lord became the type of redemption, being the achievement that restored what was lost unto him, and the state in which all must arrive in order to be redeemed from the fall, “For as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:22). Even so, concerning the redemption of Adam and similar redemptions achieved thereafter, the Lord said to Adam, in the New Translation, Genesis 6:55,69-71:<sup>209</sup>—Behold, I have forgiven thee thy transgression in the garden of Eden...and:

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<sup>208</sup> Moses 6:58-60; KJV-Genesis [none].

<sup>209</sup> Moses 6:53,66-68; KJV-Genesis [none].

Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and for ever; And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen. And the Lord said unto the brother of Jared, Book of Mormon, p. 365:<sup>210</sup>—Believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. And the Lord said to Alma the Younger, Book of Mormon, p. 146:<sup>211</sup>—Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again: yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God.

11 This clearly sets forth the propriety of the Savior's sayings, recorded in the Book of Mormon, p. 321:<sup>212</sup> "Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye, if ye shall believe in me, and be baptized, after that ye have seen me, and know that I am. And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted; and blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And blessed are all the pure in heart, for they shall see God. And blessed are all the peace-makers, for they shall be called the children of God. And blessed are all they who are persecuted, for my name's sake, for theirs is the kingdom of Heaven. And blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you." This taken in connection with the Savior's further sayings to the Book of Mormon people at Bountiful also gives great clearness to his expressions: He says, on p. 321:<sup>213</sup> "Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candle-stick, and it giveth light to all that are in the house; therefore let your light so shine before this people, that they may see

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<sup>210</sup> 1830 ed., p. 544; Ether 3:11-13.

<sup>211</sup> 1830 ed., p. 214; Mosiah 27:25-26.

<sup>212</sup> 1830 ed., pp. 479-480; 3 Nephi 12:1-12.

<sup>213</sup> 1830 ed., pp. 479-480; 3 Nephi 12:13-20.

your good works and glorify your Father who is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded of you at this time, ye shall in no case enter into the kingdom of heaven.”

12 All these sayings put together, give as clear an account of the state of the redeemed saints as language could give—The broken heart and contrite spirit, the repentance, the baptism, and the good works in Christ’s name that Adam was commanded to do, they were to do. And they were to do these works on the earth, as the salt of the earth; and before men, as a city set on a hill. These are not the greater works of faith that were to be done in eternity, as before discussed, but these firstfruits of repentance were to be done in time, including the last ingathering of repentance of coming unto Christ to be brought back into his presence. And this audience with the Lord was not only to be blessed to know that I AM, but to first believe in Him through faith on his name, and receive a remission of their sins, and hence to be more blessed by His presence to be saved from their sins. As much as to say, that unless they have heard from the Lord, as one man speaketh to another, like unto what he said to the brother of Jared: “because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you,” they are not redeemed, even if they have seen Him under any other circumstances. And to have this testimony from Jesus, in the flesh,<sup>214</sup> is to receive one’s redemption in terms of salvation from all sin and transgression, through the spirit of prophesy, and constitutes the crowning achievement of repentance, and is the prophet’s reward.

13 What language can be plainer than this? The Savior surely intended to be understood by the multitudes of the children of men, as he intended to be understood by his disciples: and so he spake that they also might understand him; for he declares to the multitudes, in language not to be easily mistaken, that he wanted them to receive a reward in heaven as all the prophets before them had. And what is said on p. 324 of the Book of Mormon<sup>215</sup> is also calculated to more firmly establish this belief. He says, Behold, ye have heard the things which I have taught before I ascended to my Father, therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And as we have before learned that the Father and the Son intend to make their disciples like unto themselves in every respect, to be partakers of the glories of the perfections of their character and attributes, becoming precisely what They are, and to be one with Them in eternity (see Book of Mormon, p. 322<sup>216</sup>), we here remark that the effects of repentance are to achieve that portion of those attributes that are possible for fallen man to achieve in a probationary state during the time that is measured to them, until they attain to redemption from the fall and the promise to ascend to that further level of perfection in eternity, through the Holy Spirit of

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<sup>214</sup> Book of Mormon, p. 81; 1830 ed., p. 121; 2 Nephi 32:6.

<sup>215</sup> 1830 ed., p. 485; 3 Nephi 15:1.

<sup>216</sup> 1830 ed., p. 481; 3 Nephi 12:48.

Promise,<sup>217</sup> and the preparations<sup>218</sup> that the Son has made unto the children of men with his atonement for the sins of the world.

14 This fills up the measure of information on this subject, and shows most clearly, that the Savior wished his disciples and the multitude to understand, that they were to be partakers with the prophets in all things: not even their persecutions excepted, if they were to receive redemption through repentance and faith on Him and His name.

15 Having followed the pattern of the previous lectures of faith in developing a similar analysis of repentance, we shall here conclude with a treatise on the conclusions unique to repentance. We before remarked that the Redeemer intends for all to receive the prophet's reward, by entering into his rest to be born again as His sons and daughters; we here remark that it is evident that the Son is sensible that mankind cannot achieve to that level of perfection that he and the Father desire of us during our probation here alone when he said, "I would that ye should be perfect even as I, or your Father who is in heaven is perfect,"<sup>219</sup> but that when he declares to the multitude what characteristics are deemed as "blessed," he is remarking on those attributes that bring man, by degrees, into His presence, which constitutes blessedness, just as moving away from His presence constitutes cursings.<sup>220</sup> Repentance, then, is that principle upon which mankind develops characteristics like Christ, who is the prototype of the saved man, and arrives at a preparatory state like the ancients, in that they have overcome the world like Adam, and achieved that minimum quality of attributes that enables the Son to declare "thou art redeemed from the fall," being redeemed from their sins and from damnation, confirming their hope of continuing in that system of religion that ultimately leads to salvation in *its* fullest sense later in the eternities.

16 But again, as the Savior so stated, blessed are they that believe and are baptized, who are poor in spirit, for so mankind in their probationary state are unable to achieve a fullness of knowledge like unto the Father, only in eternity as they do the works they have seen the Son do. But during their probation, they must be humble, always acknowledging their own nothingness before God; And as they are ignorant of all the ways of the Lord, they must hunger and thirst after righteousness; And as they do not have the power of mercy to grant pardon for sin, they must at least be merciful as far as they can; And as they are ignorant of all truth, they must at least be pure in heart, that they might see God, and so on. Such is the state at which the ancients arrived, facing God with a pure heart and qualifying for the promise to walk in the ways of the Lord towards eternal life, being restored to faith and good works. This is the example the Savior set as well—although sinless, he condescended to reveal the degrees by which mankind might develop the minimum attributes required to inherit the kingdom of heaven, being the mind or spirit of a son of God who has not yet grown into a fullness. Hence the sayings of the Savior in instituting the Sacrament among the people at Bountiful in the Book of Mormon, p. 328:<sup>221</sup> "And this shall ye always observe to do, even as I have done,

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<sup>217</sup> Doctrine and Covenants, chapter VII, 1<sup>st</sup> verse; D&C 88:3.

<sup>218</sup> Doctrine and Covenants, chapter XLIV, 2<sup>nd</sup> verse; D&C 19:19.

<sup>219</sup> Book of Mormon, p. 322; 1830 ed., p. 481; 3 Nephi 12:48.

<sup>220</sup> See <http://logscabin.blogspot.com/2016/02/the-liars-art-fundamentals.html>.

<sup>221</sup> 1830 ed., pp. 490-491; 3 Nephi 18:6-7, 10-11.



even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you,” and, “blessed are ye for this thing which ye have done [drinking of the wine of the cup], for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you,” etc.

17 Through this preparatory redemption, although not yet perfect as their Father in heaven, mankind can be perfect *in their generation* through the Atonement of Christ, as it was said of Noah and his sons (see the New Translation, Genesis 8:16<sup>222</sup>). If it should be asked, why is it called a preparatory redemption? The answer would be, because, it is preparatory to the salvation that Christ hopes that we should attain to, and preparatory to the power of the resurrection that he intends to share with those that love him and keep all of his commandments. Thus says Alma of those ordained to the high priesthood on p. 175 of the Book of Mormon:<sup>223</sup> “...and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such...” and so this accords with the prototype of man in a redeemed state, when the Lord declared to Adam as recorded in the New Translation, Genesis 6:69-71:<sup>224</sup> “Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and for ever; And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”

18 In our probation, we must ascend to the Lord’s presence to receive these things, and receive the promise to ascend a second time in eternity to perfection, as outlined in the lectures treating of faith (see L.7). Who cannot see the propriety of our enduring to the end of our probation, or the end of our lives in mortality, to prove worthy of the final ascent? Who cannot see that we must maintain those attributes so aptly called the “Beatitudes” until we shall lay down this mortal coil and dwell with the Godhead in eternal splendor? Thus we see that repentance has a beginning and an end, which begins when we arrive at accountability for our sins, and ends with the last day of our probation, or until we have overcome the world and have entered into his rest. Thus it is said by the Son in the Doctrine and Covenants, chapter XLIV, 1<sup>st</sup> verse,<sup>225</sup> “I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world,” who alone is the

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<sup>222</sup> Moses 8:27; KJV-Genesis [none].

<sup>223</sup> 1830 ed., pp. 258-259; Alma 13:2-3.

<sup>224</sup> Moses 6:66-68; KJV-Genesis [none].

<sup>225</sup> D&C 19:1.

author and finisher of faith unto repentance (see Book of Mormon, p. 386<sup>226</sup>). Christ is the beginning, because he is both free of sin, yet accountable for sin as the Redeemer, of which state there is a type in a child at the age of eight, wherein they are free of sin through Christ's atonement, yet beginning to become accountable before Him, leaving behind the first principle of redemptive power, that of atonement from original guilt, and being accountable thereafter.<sup>227</sup> Christ is the end, because he will judge all mankind of their works, and so close the days of their probation and accountability in this estate at His pleasing bar.

19 So then, the first fruit of repentance is baptism unto a remission of sins, and the last fruit is baptism unto repentance for a remission of all sins, even redemption. For, by the water mankind keeps the commandment, and by the spirit they are justified and deemed valiant in the testimony of Jesus, which spirit of contrition is found in the sincerity of a broken heart; Doctrine and Covenants, chapter LXXXI, 2<sup>nd</sup> verse:<sup>228</sup> “Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I the Lord shall command, they are accepted of me.” Thus, the immediate effect of turning away from sin and transgression is forgiveness, but thereafter man begins the ascent into Christ's presence as they learn of Him and His ways, until by the excellency of the knowledge of Jesus Christ, they are baptized with fire and with the Holy Ghost, and are born of Him and redeemed from the fall. By this it can be seen that mankind must continually keep a remission of their sins as they make this first ascent into His presence. For, as man casts off his ignorance and begins to learn more of the ways of the Lord, they see, by degrees, all the ways they have sinned and transgressed against His holy laws, and repentance is required anew. In other words, having a remission of sins through repentance in the first instance, does not necessarily mean a man has fully overcome the world, but he remains a subject of the tender mercies of the Lord, “For behold, his blood atoneth for the sins of those . . . who have ignorantly sinned” (Book of Mormon, pp. 110-111<sup>229</sup>). Therefore, only by keeping the commandments can man gain a knowledge of their ignorance, to more fully repent and develop an abhorrence for all sin, until they arrive at that state in which it can be said they are perfect in their generation. As the scriptures relate, this course of repentance and reconciliation is what pleases the Son, and sets forth clearly the meaning of the Savior when he said in the Book of Mormon, p. 144,<sup>230</sup> “yea, and as often as my people repent, will I forgive them their trespasses against me.” By understanding that repentance is turning away from sin and turning towards the Lord to cast off their ignorance, the ancients were enabled to endure in the service of others without coveting, as peacemakers who had patterned their course after the example of their Lord; To wit—the conversions of Alma the Younger and the sons of Mosiah in the Book of Mormon, p. 147:<sup>231</sup> Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment, did cause them to quake and tremble. And thus did the spirit of the

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<sup>226</sup> 1830 ed., p. 576; Moroni 6:4.

<sup>227</sup> See Keith Henderson, “Two Items,” <http://www.recordersclearinghouse.com/baptisms/two-items/>.

<sup>228</sup> D&C 97:8.

<sup>229</sup> 1830 ed., p. 160; Mosiah 3:11.

<sup>230</sup> 1830 ed., p. 211; Mosiah 26:30.

<sup>231</sup> 1830 ed., 215; Mosiah 28:3-4.

Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities; and suffering much, fearing that they should be cast off forever. And Enos, after receiving a remission of his sins, in the Book of Mormon, p. 97,<sup>232</sup> said: I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them. . . . and I prayed unto him with many long strugglings for my brethren, the Lamanites.

20 From this we may extend from the beginning of accountability of fallen man to the end of their probation, and we will find it the testimony of all inspired men, or heavenly messengers—whose office of their ministry is to call men unto repentance (see Book of Mormon, p. 388<sup>233</sup>)—that all things that relate to forgiveness and redemption are the effects of repentance and nothing else, and that those who are not baptized unto repentance shall be damned and suffer the second death, for “unto that soul who sinneth shall the former sins return, saith your Lord,” (Doctrine and Covenants, chapter LXXXVI, 2<sup>nd</sup> verse<sup>234</sup>). Beginning at the age of eight, for those who come to an understanding of the will of God concerning them, a baptism in water is ordained for a remission of those sins that they will inevitably commit thereafter, on conditions of repentance, and in recognition that the atonement of original guilt washes away all those transgressions that they have or will ignorantly commit; for even so, surely little children are innocent from the foundation of the world, as are all those who die not knowing the will of God concerning them, or who have ignorantly sinned (see Book of Mormon, pp. 110-111<sup>235</sup>). And later, when man has learned all the ways of the Lord pertaining to this probation, a second baptism in water is ordained for repentance to be born again into the kingdom of God. This second baptism is the reason that it is the office of the ministry of angels to preach repentance, so that man may learn of the weakness God has given them, that they may humble themselves and repent of all of their sins, even as it states in the articles of the church, Doctrine and Covenants, chapter II, 7<sup>th</sup> verse:<sup>236</sup> “*And again by way of commandment to the church concerning the manner of baptism. All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church,*” which requirements serve well as conditions for either baptism, (provided it is understood that a child of eight years of age being required to repent of all their sins before baptism is equivalent to no repentance at all, as they have no sins to repent of at that point yet). So also the Lord says in the beatitudes in the Book of Mormon, p. 321:<sup>237</sup> “And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a

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<sup>232</sup> 1830 ed., pp. 143-144; Enos 1:9, 11.

<sup>233</sup> 1830 ed., p. 579; Moroni 7:31.

<sup>234</sup> D&C 82:7.

<sup>235</sup> 1830 ed., pp. 160; Mosiah 3:11.

<sup>236</sup> D&C 20:37.

<sup>237</sup> 1830 ed., pp. 479-480; 3 Nephi 12:1-12.

remission of their sins,” i.e. more blessed is he that is baptized unto repentance, wherein a final ingathering has matured to a confession of all categories of sin, and of those sins which they have ungodly committed, this being the second baptism, after their path has fallen short of the glory of God, which all mankind inevitably face. Therefore, this accords with man’s agency, that they may acknowledge the beginning and the end of their accountability within a probationary period, with two baptisms in water. The first witnessing their willingness to enter into a covenant until the end of their lives to serve Him, and to receive at His hands forgiveness for any transgressions they ignorantly make along the way, during the time they are accountable, but witnessing that they will learn of Him and the law of His Gospel, to thereby have the knowledge to avoid transgressing in ignorance thereafter, and to receive forgiveness for the sins they repent of; And the last baptism to witness their belief in the fulness of His name necessary to overcome the world, that they have matured in a knowledge of, and that they recognize they do willingly sin against because of the weakness of man, so that they may be baptized unto repentance and inherit the kingdom of God through the Atonement. Thus, the Redeemer, who said, “I am the first, and I am the last, and besides me there is no God” (Isaiah 44:6), wisely requires the firstfruits of repentance, as well as the last ingathering, when he says of his doctrine; “And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.”<sup>238</sup> For, all those who come unto this first baptism must become as a child of eight years of age beginning their accountability and probation; Then, all those who come unto this second baptism must repent, and after re-baptism, become as a little child by being born again as a son or a daughter of Christ, if repentance has matured unto a broken heart and a contrite spirit to the keeping of all of His commandments. And if after our redemption, we, like Adam, shall labor to bring our children (or the souls we have won for Christ) into the presence of the Lord for redemption as well, we shall be like unto the Son of God, or after His order, being one with Him as Adam was. Doctrine and Covenants, chapter III, 28<sup>th</sup> and 29<sup>th</sup> verses:<sup>239</sup> “Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.” Thus, he who fully repents shall receive forgiveness and redemption, inheriting the presence of the Lord like the children of Adam receiving the last blessing related to their repentance, and becoming a child of Christ and an inheritor of his kingdom, to continue that course of faith proposed in the previous lectures, in service to their fellowman. Book of Mormon, p. 390:<sup>240</sup> “...repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart,

<sup>238</sup> 1830 ed. pp. 478-479; 3 Nephi 11:37-38.

<sup>239</sup> D&C 107:53-56.

<sup>240</sup> 1830 ed., pp. 582-583; Moroni 8:24-26.

cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.” Amen.

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*Question.*— Are these first and second baptisms one baptism (see Ephesians 4:4-6)?

*Answer.*— They are.

Q: How are they one baptism?

A: Because they are agreed in sentiment, the first including the intent of those who witness their willingness to walk the path of the Savior, but by virtue of being unaccountable previously by age or through ignorance of the law, they repent only in the sense of starting the path towards the Lord; and the second being inclusive of that intention to do the same as the first, but with the added intention of repenting of all of their sins. (L14 ¶20).

Q: Are both baptisms required?

A: We here say that as all sin and come short of the glory of God (Romans 3:23), that the intention of repentance of sin is required by those who have sinned, and as the Lord says in the couplet, “And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God” (Book of Mormon, p. 320<sup>241</sup>), He proves the results of matured intentions in one authoritative baptism, repeated as necessary until the various effects are thus promised or fully achieved.

Q: Why is one called a first baptism, and the other a second baptism, if they are the same baptism?

A: Because they are separate orders of understanding concerning the same baptism; wherein first, one previously ignorant of the law, or a child of eight, cannot understand by experience the repentance of sins, but can face forward for a remission of sins that may be committed thereafter; and second, a sinner can understand the washing away and forgiveness of sins they committed before. Also, a convert can be in a position where their baptism is of the first and second order at the same time, depending on the circumstances of their understanding (L14 ¶18, 19, 20).

Q: Is there a third order of understanding concerning baptism in water?

A: There is: to fulfill all righteousness as an exemplification of a return to the path (L14 ¶16); to keep the commandment; as an act of rededication; or, to accept a new dispensation or order of things; and so on.

Q: Is there a fourth order of understanding concerning baptism in water?

A: There is: baptism in water for the dead (see 1 Corinthians 15:29), who have died without a knowledge of it, who would have received it with all their hearts (see Doctrine and Covenants, 137:8), to be performed in a baptismal font (as opposed to living waters) placed underneath where the living are wont to assemble, as a similitude of the grave (see Doctrine and Covenants, 128:12-13).

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<sup>241</sup> 1830 ed. pp. 478-479; 3 Nephi 11:37-38.

## ABOUT THE AUTHOR

Brian Zang, and his wife, Nikki, live in beautiful Cache Valley, UT with their five kids. Brian works as an IT Manager and assistant CFO and Nikki is a stay-at-home mom. They love the restored gospel of Jesus Christ and enjoy sharing the doctrine of Christ with others under the canopy of Mormonism as the quest for all truth, outside of institutional control.

Brian was ordained to the Melchizedek Priesthood in the Church of Jesus Christ of Latter-day Saints before April 2014 on February 22, 1998. Brian resigned from the offices of “member” and “elder” in the LDS Church on August 23, 2015, but still retains the priesthood in general, according to righteous principles. He was sustained by a conference of seven women, including his wife, on September 21, 2014 to use that priesthood after the order of the Son of God in the general community outside of any institutional church, as far as God permits, including the authority to preach, teach, expound, and exhort all to come unto Christ.