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THE PRINCIPLES AND NATURE OF CONSECRATION AND STEWARDSHIP AS TAUGHT IN THE BIBLE AND MODERN SCRIPTURE AND BY THE PROPHETS, SEERS, AND REVELATORS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis

Presented to the

Department of Graduate Studies in Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Edward J. Brandt

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This thesis by Edward J. Brandt is accepted in its present form by the Department of Graduate Studies in Religious Instruction of Brigham Young University as satisfying the thesis requirement for the degree Master of Arts.

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CHAPTER I

INTRODUCTION

The Problem and Its Justification

The purpose of this thesis is to provide an examination and study of the available materials dealing with the intent and primary bases of consecration and stewardship.

As early as April, 1829, the Church had received the scriptural command to seek to establish Zion. This injunction remains as one of the prime objectives in Latter-day Saint thought.

The statutory bases for the establishment of Zion is consecration. A considerable amount of information upon consecration is available, but the majority of works of any consequence are primarily historical in nature and deal largely with the economic variants of the concept.

By examining the Latter-day Saint concept of consecration, the effort will be made in this study to determine the fundamental principles of consecration and their application to the life of an individual. It is anticipated that the study will contribute to the availability of the theological matter on this topic.

Definition of Terms

The Church referred to in this study is the Church of Jesus Christ of Latter-day Saints, which was organized in the state of New York on

April 6, 1830. It is also known as the "Mormon Church," the "Latter-day Saint Church," or the "L.D.S. Church," and its members are often called "L.D.S.," "Saints," "Latter-day Saints," or "Mormons." These terms will be used in this thesis.

The "Standard Works" are the official scriptures of the Church of Jesus Christ of Latter-day Saints and include the Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. These works are accepted by the members of the Church as the word of God and binding upon them. They will be referred to individually in this study.

The "Prophets, Seers, and Revelators" of the Church of Jesus Christ of Latter-day Saints refers to the individual members of the First Presidency, the Quorum of the Twelve Apostles, and to the Patriarch to the Church. These highest Church officers are accepted and sustained by the members as Prophets, Seers, and Revelators with a "special spiritual endowment in connection with their teaching of the people."[1]

In Latter-day Saint doctrine, "Zion" is composed of those who are pure in heart. This concept is enlarged to include the social, political, economic, and religious aspects of an earthly manifestation of a heavenly society.

A tenet of the L.D.S. Church is the literal second coming of Jesus Christ and His reign for one thousand years in peace and righteousness on the earth. This period of the earth's existence will be called the "Millennium" in this study.

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[1] J. Reuben Clark, Jr., When Are the Writings and Sermons of Church Leaders Entitled to the Claim of Being Scripture? An address to Seminary and Institute faculty, July 4, 1954. (Provo, Utah: Department of Seminaries and Institutes, 1954), 9.

Mormon theology refers to various periods or eras in the earth's existence during which the Lord reveals and administers His gospel. These eras will be designated by the term "Dispensation."[2]

The Mormon concept of "Consecration and Stewardship" is the complete utilization by the individual of the principles: "love of God" and "love of neighbor," through voluntary response and action to divine laws and ordinances of the gospel of Jesus Christ. The "Law of Consecration and Stewardship [United Order]" refers to the economic law of the Zion society.

Delimitations

Only the Latter-day Saint doctrines and views of the concepts of Zion, Consecration, and Stewardship will be presented in this thesis; therefore, only the Standard Works of the Church, and the statements of the Prophets, Seers, and Revelators of the Church of Jesus Christ of Latter-day Saints will be considered. The various places of Zion will only be generally considered as they might relate to the concept of Zion.

The order of preference, used by the writer, in accepting materials is first, the official messages or texts presented or approved by the First Presidency of the Church;[3] second, the scriptural texts of the Church;[4] and third, the statement of the Prophets, Seers, and Revelators.[5]

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[2]Joseph Fielding Smith, Doctrines of Salvation, comp. by Bruce R. McConkie (3 vols.; Salt Lake City, Utah: Bookcraft, 1954-1956), I, 160-164.

[3]Clark, Writings and Sermons as Scripture, 9.

[4]Harold B. Lee, The Place of the Living Prophet, Seer, and Revelator. An address to seminary and institute faculty July 8, 1964. (Provo, Utah: Department of Seminaries and Institutes, 1964), 13.

[5]Clark, Writings and Sermons as Scripture, 8-9.

The organization, operation, and administration of the Law of Consecration and Stewardship, Zion's economic law, will not be considered in this study. Only those principles of the economic law as they generally apply to the individual will be treated.

The full nature and intent of the ordinances and covenants of the Mormon Temples will not be considered in this study because of their considered sacred character.[6] They will appropriately be discussed in this thesis and referred to by the terminology "additional" ordinances and covenants.

It is not the purpose of this study to provide an exhaustive history of Consecration and Stewardship. Furthermore, no attempt will be made to establish the doctrine of the Church, but rather to present the available theological matter on the topic.

Sources of Data

The sources of data for this thesis are the Standard Works of the Church of Jesus Christ of Latter-day Saints and also the sermons, messages, and writings of the Prophets, Seers, and Revelators of the Church as found in the Conference Reports, the History of the Church, and other Church related publications. Other materials consulted include letters, speeches, pamphlets, minute books, and scriptural compendiums and commentaries on Consecration, Stewardship, and Zion.

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[6] John A. Widtsoe, "Looking Toward the Temple," The Improvement Era (Salt Lake City, Utah), Temple Issue, [1968], 18.

CHAPTER II

THE CONCEPT OF ZION IN LATTER-DAY SAINT THOUGHT

Introduction

Since the organization of the Church of Jesus Christ of Latter-day Saints, the concept of Zion has been a fundamental doctrine in L.D.S. theology. Zion is defined as "THE PURE IN HEART (D. & C. 97:21),"[1] which is the resultant of the voluntary spiritual development by those individuals who fulfill total compliance with the gospel of Jesus Christ. The Prophet Joseph Smith admonished the members that "we ought to have the building of Zion as our greatest object,"[2] so "that a people might be prepared for the millennial reign."[3]

God has labored during all ages to lead His people to an acceptance of His program and the development of a Zion-type people and community; and while some were successful and benefited personally, most received only the promise of a Zion society in the future because of the wickedness of the world. In an editorial of the Times and Seasons, Joseph Smith

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[1]The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1967), cited here and hereafter as D. & C., with respective section and verse(s) and included in the text by parenthesis.

[2]Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints, ed. by Brigham H. Roberts, (7 vols;, 2nd ed. rev., Salt Lake City, Utah: Deseret Book Co. [Published by the Church], 1948-1957), III, 390, also known as the Documentary History of the Church and hereafter cited as D.H.C.

[3]Times and Seasons (Nauvoo, Illinois), March 1, 1842, 707.

wrote that:

> The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests, and kings have dwelt with peculiar delight; they have looked forward with anticipation to the day in which we lived; and fired with heavenly and joyful anticipations they have sung, and wrote, and prophesied of this our day; --but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in, and help to roll forward the Latter Day glory; "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, even in one, "when the saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, and the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the spirit of God will also dwell with his people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause to roll forth the kingdom of God, the Heavenly Priesthood are not idle spectators; the spirit of God will be showered down from above, it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the uniting zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realize; a work that God and angels have contemplated with delight, for generations past; that fired the souls of the ancient patriarchs and prophets -- a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.[4]

This objective continues as an important part of the work of the L.D.S. Church. David O. McKay, ninth president and prophet of the Church, admonished members that "seeking to establish the kingdom of God and to foster righteousness should be the paramount purpose of life."[5] The development of this personal spiritual condition for individuals, and the establishment of an eventual earthwide community of the pure in heart stand as key

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[4]Ibid., May 2, 1842, 776. [Author's italics.]

[5]Conference Report (Salt Lake City, Utah,) April, 1953, 14.

doctrinal elements in Mormon thought.

Established Zion Communities

The archetype of established Zion communities is the city of Enoch, set up under the leadership of Enoch, the seventh patriarch from Adam. "And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness . . . (P. of G. P., Moses 7:19),"[6] and the city "was called the City of Holiness (P. of G. P., Moses 7:20)." This pure people were translated[7] for they had walked "with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED (P. of G. P., Moses 7:69)."[8] Even after this city's removal from the earth, many who received the gospel message and qualified themselves were taken to join the community of Enoch.[9] It was further promised that this pure community would return to the earth and be

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[6]The Pearl of Great Price (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1952), cited here and hereafter as P. of G. P., with respective book, chapter, and verse(s) and included in the text by parenthesis.

[7]Hebrews 11:5. The L.D.S. doctrine of "translation" was explained by Joseph Smith: "Many have supposed that . . . translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of a terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels . . . [those who are translated receive] deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory [as the resurrection]." (D.H.C. IV, 210.) "Translated bodies cannot enter into rest [resurrection] until they have undergone a change equivalent to death." (D.H.C. IV, 425.)

[8]See also Genesis 5:24.

[9]P. of G. P., Moses 7:24, 27.

joined with a "Holy City"--Zion, which would be called the New Jerusalem, established in the Latter-days.[10]

Other Zion communities have been set up for short periods among God's people. A group led by the Apostles of Christ after His ascension, were directed by the Spirit in their endeavors, and "were of one heart and of one soul [mind] (Acts 4:31-32)"[11] as were the people of Enoch. The record further indicates that they "had all things in common" and made distribution "according as . . . [they] had need, (Acts 4:32, 35)" which are terms reflecting the economic law of God.[12] The Latter-day scripture, the Book of Mormon, also tells of a community who lived ca. 34-201 A.D., and who dealt justly "with one another" . . . having "all things in common (B. of M., 3 Nephi 26:19, 4 Nephi 2-3)."[13] Like the people of Enoch there was no contention "because the love of God . . . did dwell in the hearts of the people (B. of M., 4 Nephi 15)." No other scripturally recorded groups are known to have developed Zion communities, although many attempts have been made to do so throughout the various dispensations.

Zion Sought by the Righteous

Through the dispensations of time, the establishment of a community of Enoch or Zion has not always been possible, but the development of individuals who were righteous and pure in heart has continued

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[10] P. of G. P., Moses 7:61-65. See also Hebrews 12:22-23, Revelations 3:12, 21:3.

[11] Here and hereafter Biblical citations will be included in the text by parenthesis.

[12] See D. & C. 51:3, 82:18.

[13] The Book of Mormon (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1967), cited here and hereafter as B. of M. with respective book, chapter, and verse(s) and included in the text by parenthesis.

as a result of compliance with the gospel of Jesus Christ. These individuals have always sought for such a community, but because of the wickedness of the world they have been prevented from building such a society. Their personal faithfulness and righteousness, however, obtained for them the sure promise of resurrected participation in Zion. In explaining the preparation of a people and the earth for the second coming of Jesus Christ, the Lord revealed to Joseph Smith the experience of many in past ages and also His promise to them. He said:

> . . . Enoch and his brethren, who were separated from the earth, and were received unto myself--a city reserved until a day of righteousness shall come--a day which was sought for by all holy [pure] men, and they found it not because of wickedness and abominations; and confessed they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh. (D. & C. 45:11-14.)

The great patriarchs and prophets of the dispensations that followed Enoch sought Zion for their people. Only small groups, usually including their families, obtained the sure promises, and none, except the three groups mentioned in the previous section, prospered a Zion community. Some of the major leaders, and those associated with them, who did acquire purity of heart will be considered.

Enoch's son, Methuselah, was appointed to leave Zion and remain upon the earth that he might be a preacher of righteousness and become the progenitor of Noah, father of all the kingdoms of the earth.[14] His grandson, Noah, was a "just man, and perfect in his generation (P. of G. P., Moses 8:27; Genesis 6:9)" and became an "heir of the righteousness which is by faith (Hebrews 11:7)." Noah and all the patriarchs before him until Enoch received the sure promises of Zion.[15]

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[14] See P. of G. P., Moses 8:2-3.

[15] See D. & C. 133:52-55.

Sometime after Noah was Melchizedek, "a man of faith, who wrought righteousness (Genesis 14:26 I.V.)."[16] He led his people, under the direction of his father,[17] to a condition of righteousness and "obtained heaven [Zion]," for they sought after the community of Zion (Genesis 14:34 I.V.). Melchizedek was called by his people the "king of heaven [Zion]," the "Prince" or "King of peace" (Genesis 14:33, 36 I.V.), and the king of the city of Salem[18] or "Shiloam", meaning righteousness and peace.[19] The record also reflects the operation of Zion's economic law among this people.[20]

Abraham was a "follower of righteousness" (P. of G. P., Abraham 1:2), who was commanded "to remember the days of Enoch (Genesis 13:13 I.V.)" and to look for a city "which hath foundations whose builder and maker is God (Hebrews 11:10)." Abraham was given the promise to be the father of all the faithful[21] [pure in heart] and patiently labored to secure the promise.[22] He died never receiving them in the flesh[23] because of

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[16]Joseph Smith, Jr., The Holy Scriptures (New corrected ed., Independence, Missouri: Herald Publishing House, 1957), commonly known as the Inspired Version, cited here and hereafter as I.V. following the book, chapter, and verse(s) of the citation, and included in the text by parenthesis.

[17]B. of M., Alma 13:18.

[18]Genesis 14:18.

[19]D.H.C. V, 554. This city later became known as Jerusalem. (See I Samuel 17:54, II Samuel 5:6-9, Psalms 76:2.)

[20]Genesis 14:37-39 I.V.

[21]Galatians 3:6-8. (See also Genesis 12:2-3, 17:4-8, 18:18; Genesis 17:2-13 I.V.; Romans 4:13-25; P. of G. P., Abraham 1:2, 2:6-11.)

[22]Genesis 22:15-18; Hebrews 6:13-17.

[23]Hebrews 11:8-16. (See also Genesis 17:8, 23:4; Psalms 39:12.)

the wickedness of men,[24] but had them made sure and received them in the heavenly city.[25]

Moses also sought to establish the people in a state of righteousness. As the divinely appointed leader of Israel, he was able to secure to himself the reward of the pure in heart,[26] but the people rejected even the opportunity for the fullness of the blessings.[27] After Moses, the prophets gave Israel many opportunities to choose to become the children of righteousness which was continued by Jesus Christ and His authorized Church.[28] Of those who became a part of His Church, a small number were called to participate in building a Zion community,[29] while the scattered remainder were admonished to make sure the promises of righteousness.[30]

The call to establish Zion remains a prime responsibility of the Church of Jesus Christ of Latter-day Saints. Early in its history, the charge by the Lord to "seek to bring forth and establish the cause of Zion (D. & C. 6:6)" was repeatedly given to the Saints.[31] The Lord then extended the privilege to the early members of the Church to organize a Zion community,[32] but wickedness among the majority prevented its establish-

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[24] D. & C. 45:11-14.

[25] D. & C. 132:29-37.

[26] D. & C. 133:52-55.

[27] D. & C. 84:18-25.

[28] See John 8:31-47; Romans 9:3-9, 30-33; Galatians 3:7, 29.

[29] Acts 2:44-47; 4:31-37; 5:1-11.

[30] Hebrews 13:14; 2 Peter 3:13.

[31] See D. & C. 11:6; 12:6; 14:6; 39:13.

[32] D. & C. 51:15.

ment.[33] Similar attempts to establish a Zion community were also made under the direction of President Brigham Young. These attempts were also unsuccessful.[34] Those among both groups, however, who became pure in heart received the promises of God to the faithful.[35]

The existence of a Zion community is not necessary to live its laws as they apply to, and must be first perfected by, the individual. John A. Widtsoe declared that "every individual may carry the blessings of Zion with him wherever he goes," the only requirement is that one "live so worthily as to claim the sacred title of citizen of the Zion of the Lord."[36]

The New Jerusalem

The city of the New Jerusalem refers to an important part of the concept of Zion as found in Latter-day Saint doctrine. "The city Zion",[37] "an 'holy city' . . . because it is a place of righteousness,"[38] as the New Jerusalem is also called, is a Zion community to be built as a part of the preparation for the millennial era.

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[33] See D. & C. 101:6-8, 105:1-6.

[34] The first attempt after Missouri to reestablish a Zion community based upon the law of consecration was in 1855 and continued until 1862. Other economic variants were begun in 1874 and concluded in 1882 by direction of President John Taylor. (See Fernamorz Y. Fox, "The Consecration Movement of the Middle Fifties," The Improvement Era (Salt Lake City, Utah), February, 1944, 80, and March, 1944, 146; also Brigham H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Century I (6 vols.; Provo, Utah: Brigham Young University Press [Published by the Church], 1965), V, 484-490, 498.)

[35] D. & C. 124:54, 132:49.

[36] Conference Report, April, 1942, 33.

[37] D. & C. 28:9.

[38] D.H.C. II, 254.

Latter-day scripture declares that the "remnant of Jacob" (the Indians of the Americas) and "many of the house of Israel" will build the city[39] which is to be established upon the American Continent.[40] The Lord revealed to Joseph Smith that it would stand where the city of Independence, Jackson County, Missouri is presently situated.[41]

The New Jerusalem will be known as "the center place,"[42] or in other words, an administrative center or capital for all of Zion.[43] It will also be called "Mount Zion"[44] or the "mountain of the Lord,"[45] expressions symbolic of the place from which the direction and rule of God will be given;[46] and, in time, where a seat of government will be quartered during the millennial reign of Christ.[47]

Geographical Zions

The New Jerusalem is only to be the beginning place for the Zion society.[48] The philosophy of this community will be the basis for enlarging and strengthening, in influence and area, the Zion communities. These

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[39] B. of M., 3 Nephi 21:23.

[40] B. of M., Ether 13:3-6.

[41] D. & C. 57:1-3.

[42] Ibid.

[43] Alvin R. Dyer, The Refiner's Fire (2nd ed., rev. and enlrg.; Salt Lake City, Utah: Deseret Book Company, 1968), 99-104.

[44] D. & C. 84:2.

[45] Joseph Smith Jr., Conference Report, April, 1844, as reported in D.H.C. VI, 319.

[46] Isaiah 2:2-3; Micah 4:1-2.

[47] D.H.C. V, 212.

[48] D. & C. 84:4.

units, will be ecclesiastical and political subdivisions known as the "Stakes of Zion."[49] This extension will grow to include all of North and South America as Zion,[50] and eventually to include the entire earth.[51] This, then, demonstrates a broader meaning of the term Zion in Mormon thought. As the process of extension develops a pure and righteous people,[52] there will soon be sufficient numbers and strength to complete the preparations for the coming of the King of Kings to reign. He will then come in all His glory, to receive this Zion people; and He will be accompanied in part by the Zion of Enoch, which will join with the New Jerusalem and the Zion society.[53]

Another use of the term Zion, for the Latter-day Saints, is the Biblical reference to the old city of Jerusalem, and more directly to Mount Zion, the temple rock, within the city proper.[54] Finally, in metaphor, the term Zion is also used to characterize the organization of the Church of Jesus Christ of Latter-day Saints wherever it may be found.[55]

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[49] D. & C. 133:9. (See also D. & C. 82:14, 101:21, 115:6; B. of M., 3 Nephi 22:2; Isaiah 33:20, 54:2) The "stake" in Mormon theology is similar to the diocese and it is composed of several smaller subdivisions known as "wards" and "branches" which are near equivalent to a parish.

[50] D.H.C. VI, 318-319, 321.

[51] Brigham Young, "Gathering the Saints," Journal of Discourses, (26 vols.; published in Liverpool by various editors and publishers from 1854 to 1886. Photo lithographic reprint by Gartner Printing and Litho Co., Inc., Los Angeles, California, 1956), IX, 138.

[52] D. & C. 38:31, 100:16-17.

[53] See P. of G. P., Moses 7:61-65; B. of M., Ether 13:3-8.

[54] 2 Samuel 5:7-9. (See also I Kings 8:1; Isaiah 29:7-8.)

[55] James E. Talmage, Articles of Faith (37th ed.; Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1958), 347.

Conclusion

The concept of Zion in Latter-day Saint thought is an important part of the history and doctrine of the Church. The definitions of the concept of Zion are (1) the established Zion communities (a) the city of Enoch, (b) the Zion community of Palestine, (c) the Zion society of the Americas; (2) a Zion sought by the righteous (a) the pure in heart in all dispensations, (b) the heavenly society of Zion; (3) the city of the New Jerusalem in Jackson County, Missouri; (4) other geographical Zions (a) North and South America, (b) all the earth, (c) the combined earthly Zion community and the returned city of Enoch, (d) the old city of Jerusalem, and (e) the Church of Jesus Christ of Latter-day Saints.

The most essential definition of Zion is the purity in heart voluntarily achieved by the individual, and consequently manifested in the total social, political, economic and religious aspects of a society of such individuals. All of these things are embodied in the laws of Zion. Only the pure in heart could live such laws, and purity of heart comes only by consecration.

CHAPTER III

THE CONCEPT OF CONSECRATION IN LATTER-DAY SAINT THEOLOGY

Introduction

Consecration may be defined as dedicating or setting apart to be sacred (separated from the common, vulgar [the world]), or to be holy (whole, perfect, pure in heart).[1] To dedicate or set apart wholly as sacred is the committment and progressive means received and utilized by the consecrated individual pursuant to the resultant end, to be holy. The divine injunction to achieve perfection or completeness of character (personal purity)[2] is an imperative, in Mormon theology, bestowed upon all who are warranted probationary experience and sojourn on the orb, earth.[3] A heavenly enticement, the Spirit or Light of Christ, universally offered, provides the potential means to establish a sufficient aggregate of the righteous for an eventual Zion society. This prompting, when voluntarily responded to, directs the individual to the mode of accomplishing purity of heart, which is the gospel of Jesus Christ.[4] The program, however, must be irrevocably maintained and perpetuated until it is culminated. This securing process, as a whole is known as consecration and brings to the

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[1]Noah Webster, An American Dictionary of the English Language (2 vols.; 1st ed.; 1828 [Facsimile ed., Anaheim, California: Foundation for American Christian Education, 1967]).

[2]B. of M., 3 Nephi 12:48; Matthew 5:48.

[3]P. of G. P., Abraham 3:25.

[4]See D. & C., 84:45-47.

individual purity of heart and righteousness.

The Gospel of Jesus Christ

In Latter-day Saint scripture, the instrumentality of the Gospel of Jesus Christ provides the program for the total development of man. The following definition of the gospel is found in L.D.S. scripture, as given by Christ:

> 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 upon the cross, that 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 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. (B. of M., 3 Nephi 27:13-22.)

This statement contains the bases, principles, and ordinances necessary to initiate the way to heirship in the heavenly Zion.

"The fundamentals of the gospel of Jesus Christ, . . . the four eternal verities upon which all else in His gospel is founded," are summarized by Marion G. Romney as follows: ". . .first, the relationship between himself and his Father; second, the fact of his atonement; third, the universal resurrection; and fourth the judgment."[5] Of these, Joseph Smith indicated the work of the atonement as the most significant, he said, ". . . all other things which pertain to our religion are only appendages to it."[6]

The message of these truths excited the inquiry and search of past saints.[7] Their diligence and faithfulness in seeking after Him brought an understanding of His character, perfections, and attributes, which in time, enabled them to secure the promises of Zion.[8]

Man reflects his innermost commitments and ideals, and he is in kind, the character of that to which he gives absolute and exclusive devotion;[9] therefore, the worship commanded of Adam and all men is to love and serve the true God.[10] The consummation of this edict is, in the eter-

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[5] Conference Report, April, 1955, 32.

[6] D.H.C. III, 30.

[7] In Mormon theology, a Saint is first, an individual who is pure in heart, righteous; second and only metaphorically, the members of the Church of Jesus Christ of Latter-day Saints in general.

[8] Lectures on Faith [Joseph Smith, Jr.], The Doctrine and Covenants (Salt Lake City: [The Church of Jesus Christ of Latter-day Saints] The Deseret News, Printers and Publishers, 1903), Lectures, 16, 21-22. The Lectures on Faith is pedagogical material in theology prepared by Joseph Smith et al. and is not considered as a part of Latter-day Saint scripture. (See Smith, Doctrines of Salvation, II, 303-304; III, 194.)

[9] Proverbs 23:7.

[10] D. & C. 20:18-19; Matthew 4:10.

nal realm, to become like the proto-type of character and perfection[11]--"And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent (John 17:3)."

The complete consecration to the person and works of Jesus Christ and His program stands as the supreme law. It is the fulfillment of the first and great commandment--"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 (D. & C. 59:5)."[12]

The first principle to implement the gospel is "Faith in the Lord Jesus Christ."[13] This trust or confidence in the message of or words about Christ, comes by the conveyance of the spirit of revelation, which is a personal manifestation of the Holy Spirit.[14] This faith comes only to those who voluntarily and intuitively listen and long for it; as they do so they are enticed to seek after the knowledge of God and the influences of righteousness.[15] Such a search requires all earnestness of heart[16] to give up all things foreign to belief in Christ and to the acceptance of His program. This is referred to in scripture as offering a broken heart and a contrite spirit.[17] Scripturally, the heart is symbolically defined as the

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[11] Lectures on Faith, 67-68. (See also I John 3:2-3.)

[12] See also Matthew 22:37-38; Mark 12:28-30; Luke 10:25-27; Deuteronomy 6:5, 10:12.

[13] P. of G. P., Articles of Faith, 4.

[14] B. of M., Alma 5:46; Romans 10:17; D.H.C. III, 379.

[15] Talmage, Articles of Faith, 107; D. & C. 84:44-47, 93:20-32. (See also John 10:3-4, 14; B. of M., 2 Nephi 9:21, 32:3-4, 33:10.)

[16] Jeremiah 29:13.

[17] B. of M., 2 Nephi 2:6-7. (See also D. & C. 20:37.)

core of life and strength;[18] hence, the broken heart is the old way set aside by the contrite for a humbly received new core of life and strength. This offering is a sacrifice,[19] which in its derivative sense suggests the developing of the consecrative process--"to make sacred or holy."[20]

Imperative in this process is the concept of man's free agency as found in L.D.S. thought. The Lord gave unto men to be agents unto themselves, individually responsible for all of their choices.[21] Men are enticed to give heed to the Spirit and words of Christ that these might provide a sure guide toward righteousness.[22] All of this is necessary to answer the end of the eternal verities of the gospel of Christ.[23] Marion G. Romney explained that in the voluntary exercise of agency:

> Every choice one makes either expands or contracts the area in which he can make and implement future decisions. When one makes a choice, he irrevocably binds himself to accept the consequences of that choice.
>
> . . . . . .
>
> From the very beginning God has, through his prophets, made it clear that expanded freedom follows wise choices, and that freedom is restricted by unwise choices.
>
> . . . . . .
>
> Let us be ever conscious of the fact that our characters are fashioned by the decisions we make. Free agency does not guarantee freedom and liberty. Freedom and liberty and peace are the products of right decisions made in the exercise of free agency.[24]

Likewise the blessings of the atonement are obtainable only through pro-

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[18] Delbert L. Stapley, Conference Report, October, 1968, 27.

[19] B. of M., 3 Nephi 9:20; D. & C. 59:8, 97:8.

[20] Webster, American Dictionary of English (1st ed.; 1828).

[21] P. of G. P., Moses 3:17, 6:56.

[22] B. of M., Moroni 7:12-26.

[23] B. of M., 2 Nephi 2:9-29.

[24] Conference Report, October, 1968, 65, 67.

per choices. Man's only limitations then, result from his choice to ignore the promptings and to turn away from the Lord. The scripture counsels: "I the Lord searcheth the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings (Jeremiah 17:10)." This suggests that divinely "guided" agency brings righteousness.[25] Because of the serious consequences of our responses, the Lord wisely challenges: "Choose ye this day--to serve the Lord (P. of G. P., Moses 6:33 [Author's italics])."[26] that He might be your Father.[27]

The choice to heed the words of Christ leads the individual to the second principle of the gospel, repentance.[28] This may be described as changing one's mind or heart, that is, to reorient the mind and the heart, towards the spiritual realm[29] and to the object they worship. This brings the initial fruits of the exercise of faith and is the beginning of the actual transforming of the attitude and character through the cultivation of God-like attributes.[30]

The right to continual access and increased direction of the spirit is conditionally promised, upon the execution of a sacred contractual agreement. In L.D.S. theology, this specific covenant is known as the third

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[25] Delbert L. Stapley, Conference Report, October, 1968, 28.

[26] See also Joshua 24:15; I Kings 18:21.

[27] P. of G. P., Moses 7:32-33.

[28] P. of G. P., Articles of Faith, 4.

[29] David O. McKay, Conference Report, October, 1950, 110.

[30] B. of M., Alma 32:27-34.

principle and first ordinance of the gospel, baptism.[31] Baptism is an authoritatively administered symbolic ritual of total immersion in water,[32] and was exemplified by Christ as a means to the fulfillment or completeness of righteousness.[33] The individual covenants to take upon himself the name of Christ, or the program of Christ;[34] and to exemplify or witness of Christ's program in all conditions and places "even unto death;" this they do because they desire in their hearts to "serve him and keep his commandments (B. of M., Mosiah 18:9-10)."

The fourth principle and second ordinance of the gospel of Jesus Christ, known as the gift of the Holy Ghost, is only administered by the "laying on of hands".[35] This gift gives the promise of confirming of the baptism covenant, and the bestowal of the rights to the administrations of the Holy Ghost.[36] The relationship of these ordinances, and the means of securing the respondent promises of God, are explained by Moroni:

> And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling of 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 cometh the Holy Ghost (Moroni 8:25-26).

The keeping of the commandments is the choosing of the right and better way. This in time frees the individual from former evil ways of

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[31] P. of G. P., Articles of Faith, 4.

[32] B. of M., Mosiah 18:13-14; 3 Nephi 11:22-26; D. & C. 20:71-73.

[33] B. of M., 2 Nephi 31:5-9. [Author's italics.]

[34] B. of M., 2 Nephi 31:13, Mosiah 18:8; D. & C. 18:21-23.

[35] P. of G. P., Articles of Faith, 4.

[36] Marion G. Romney, Conference Report, October, 1961, 61.

thinking and acting. Those sins which are overcome are then cleansed by the power of the Holy Ghost, which provides the literal remission of sins.[37] Because of the individual's submissive attitude and new-found strength of character, he is more responsive to divine direction and has continued right to receive guidance in all that he does.[38] The end of successfully adopting these principles of the gospel, Christ declared, would be an individual who could "stand spotless" before Him.[39]

The Concept of Consecration

Consecration, then, in part may be described as the consecrative process of faithfulness and trueness to the principles of the gospel that are embraced to the end that the promise of the covenants are made sure. This process is compared to a strait gate and narrow way.[38] Delbert L. Stapley explained that:

> All who have repented and then been baptized and received the Holy Ghost by authorized servants of God have entered in by the straight [sic] gate. The narrow way can only be followed by obedience and faithfulness to all the sacred ordinances and requirements of the higher gospel plan obtained in the holy temples of God.[41]

This narrow way includes "additional requirements, rites, and ordinances"

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[37] B. of M., Moroni 6:4. According to L.D.S. thought, this cleansing is what is scripturally termed "fire". (See Matthew 3:11; B. of M., 2 Nephi 31:17.)

[38] B. of M., 2 Nephi 32:1-5. [Author's italics.]

[39] B. of M., 3 Nephi 27:20. In Mormon theology such an individual would be a 'sanctified' individual, having experienced a purifying known by process and culmination as 'sanctification.'

[40] B. of M., 2 Nephi 31:9; 3 Nephi 14:13-14; Matthew 7:13-14; Luke 13:24.

[41] Conference Report, April, 1955, 68.

to which the individual is directed by the Holy Ghost.[42] These higher gospel principles are to endow, uplift, edify, strengthen, and to give divine powers to assist the individual in obtaining a fullness of the covenants.[43] The fulfillment of these obligations bring perfection, but require consecrated effort to secure.[44] The basic element and law of the additional ordinances and the covenants remains to love God, which from the root meanings connotes advancing toward the supreme good.[45] The perfection of the love of God comes from adherence to the commandments.[46] The perfecting process is described by Albert E. Bowen:

> [It is] a struggle for the supremacy of righteousness. There is only one way to win in that struggle, and that is to practise the virtues and cease to practise evil. The formula is simple. It consists in adopting as habitual behavior that set of principles and teachings which collectively we call the gospel. . . Our lives are patterned, our natures formed, our characters established by the things we do and not by theoretical professions of principles or abstract contemplations. If you want to overcome envy, you have to practise rejoicing in the good fortune and successes and attainments of your fellows; if you want to purge yourself of coveteousness, you have to practise generosity and contentment in seeing others prosper; if you would like yourself to be rid of reviling, you practise reverence and respect for worthy things; if you want to avoid drunkenness, you have to practise sobriety; if you want to be cleansed of lasciviousness, you have to practise continence and purity of thought; if you want to conquer thieving, you must practise honesty; if you want to be free of the vice of extortion, you must practise benevolence and fairness toward others, and so on we might go till we have enumerated every vice and its opposing virtue throughout the whole catalogue of gospel precepts. Obey them in practise, make them the governing feature in your lives

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[42] Ibid., 67-68.

[43] D. & C. 84:19-22; 124:28, 39-41.

[44] D. & C. 132:7.

[45] Webster, American Dictionary of English (1st ed.; 1828).

[46] I John 2:3-6. (See also B. of M., Mosiah 2:4; D. & C. 42:29.)

and you will win perfection, and hence salvation.[47]

The earnestness in pursuing this perfection was likened unto hungering and thirsting for righteousness, with the promise that such action would bring to the individual the counsels and promptings of the Holy Ghost.[48] This power and agency is considered the most significant factor differentiating the Latter-day Saint religion and all others.[49] The individual who learns to take the Holy Ghost for their guide will not be deceived in seeking for Zion.[50] In explaining the opportunities for responding to this influence, Marion G. Romney said:

> . . . I tell you that you can make every decision in your life correctly if you can learn to follow the guidance of the Holy Spirit. This you can do if you will discipline yourself to yield your own feelings to the promptings of the Spirit . . . When you learn to walk by the Spirit, you never need to make a mistake.[51]

Through the dispensations of time, the Lord has organized His Church as the instrument for establishing, whenever possible, a Zion people. Prophets, who have ever stood as the Lord's official representatives, stand first in the true Church. With the added calling as Apostles,[52] the prophets responsibilities include assisting all to come and receive

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[47] Conference Report, October, 1949, 142.

[48] B. of M., 3 Nephi 12:6. (See also Matthew 5:6.)

[49] D.H.C. IV, 42.

[50] D. & C. 45:57-58.

[51] Conference Report, October, 1961, 61.

[52] In L.D.S. thought, the "Apostle" is called to be a "special witness" to the world of the literal resurrection of Jesus Christ and of His work. Other administrative and ecclesiastical responsibilities are also their right, when called and assigned. (See D. & C. 107:23-24, 33, 35, 39; Luke 6:13; I Corinthians 12:28.)

the covenants, and in edifying and perfecting the saints; thus the means is provided within His Church for building a Zion society.[53] The President of the Church, the Prophet, Seer, and Revelator, stands as the "mouth piece" for the head of the Church, Jesus Christ. The Lord declared, "thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith (D. & C. 21:4-5)." Those especially called and directed to assist the Prophet, also have a special spiritual endowment for teaching the people and in fulfilling their assigned ecclesiastical work. They, as well as any worthy covenanted member of the Lord's Church, may receive the mind and will of the Lord, and they function or speak as His official representatives; but only within the realm of their designated calling and responsibility.[54] The responsibility to discern the authenticity of the messages, whether from the Prophet or others, does not rest with the Lord, but is placed upon the individual. Only if he has prepared and qualified himself, may he know by the Holy Ghost of their source and authenticity.[55]

The kind and repetitive warnings of the Lord emphasize the total and undeviating effort necessary for fulfillment of a consecrated life. The scriptures indicate that "many are called" to become a part of Zion, "but few are chosen (Matthew 20:16, 22:14)." The Lord further enumerates the reasons for failure: "Because their hearts are set so much upon the

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[53] Ephesians 4:11-13.

[54] D. & C. 68:3-5, 1:38; D.H.C. I, 338.

[55] J. Reuben Clark, Jr., Conference Report, April, 1944, 112, 114; D. & C. 50:17-22; I John 4:6.

things of this world, and aspire to the honors of men (D. & C. 121:35)." The principles for obtaining and functioning for the Lord in righteousness come only through honoring the covenants. Those individuals whose hearts turn to worldly things are led to try to hide their sins, to gratify pride and vain ambition, and turn to the exercise of unrighteous "control or dominion or compulsion" upon others. These are left abridged in their power to seek righteousness.[56] Many scriptural warnings are given to those trying to follow the world and still seek Zion:

> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. (Matthew 6:24.)
>
> A double minded man is unstable in all his ways. (James 1:8.)
>
> . . .whosoever. . .will be a friend of the world is the enemy of God. (James 4:4.)
>
> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (I John 2:15.)
>
> For what is a man profitted, if he shall gain the whole world, and lose his own soul? . . . (Matthew 16:26)
>
> . . . seek not the things of this world but seek first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you. (Matthew 6:38 I.V.)[57]

Stephen L. Richards provides a modern-day warning about the world to those seeking Zion:

> I repeat, the foe of today assumes many forms. I think, however, they may be generally classified under the caption, "Aping the Ways of the World". I know of few more salutory things for a Latter-day Saint than constantly to bear in mind the distinction between Zion and the world. Both terms are somewhat confusing because they are used with varying meanings and application, and both have theological and moral import.

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[56] See D. & C., 121:37-40; I John 2:15-17.

[57] See also Mark 8:36; Luke 9:25.

> For my purpose here today, I shall look upon Zion as being a condition and not a place, and the world likewise. ". . .verily, thus saith the Lord, let Zion rejoice, for this is Zion,--pure in heart." (D. C. 97:21.)
>
> There is no fence around Zion or the world, but to one of discernment, they are separated more completely than if each were surrounded with high unscalable walls. Their underlying concepts, philosophies, and purposes are at complete variance one with the other. The philosophy of the world is self-sufficient, egotistical, materialistic, and skeptical. The philosophy of Zion is humility, not servility, but a willing recognition of the sovereignty of God and dependence on his providence.[58]

The Prophet Joseph Smith taught that the Lord would "thoroughly prove" men to determine if they would serve Him "at all hazards," to receive the promises to the pure in heart.[59] In addition, the response of the world to those who seek righteousness is hate and tribulation.[60] A fiery trial of faith, therefore, is "much more precious than . . . gold"[61] for such requires the sacrifice of all things, as Abraham,[62] even unto death.[63] Those of the covenant that trifle with the world must suffer the chastening brought by wrong choices and inadequate consecration.[64]

"Enduring to the end," is a scriptural phrase descriptive of the persistent seeking of the righteous cause, and is the culminative principle of the gospel of Jesus Christ.[65] This enduring process is the capstone of

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[58] Conference Report, October, 1951, 110.

[59] D.H.C. III, 380.

[60] John 15:19, 16:33.

[61] I Peter 4:12, 1:7.

[62] Lectures on Faith, 67-68; D.H.C. V, 555; D. & C. 101:4.

[63] D. & C., 98:14, 103:28.

[64] D. & C., 105:6.

[65] B. of M., 2 Nephi 31:16, 20; Moroni 6:3; D. & C. 20:29.

spirituality. Peter wrote of himself and others becoming "partakers of the divine nature (2 Peter 1:4)" and as David O. McKay commented, "he had entered a realm of spirituality to which the animals are dead, and to which most men who devote their lives to animal things also are unresponsible."[66] This spirituality underlies all things, "without it nothing worthwhile can be accomplished," with it, that which is true and real in life is obtainable. It leads to "self-mastery" and to a "consciousness that the ultimate purpose of life is the perfecting of the individual."[67] Finally President McKay said:

> Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature or whether he will make as his life's purpose the acquisition of spiritual qualities.
>
> Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul, is one of life's sublimest experiences.[68]

As the spirituality develops, then will the individual's confidence be strengthened through spiritual influences.[69] It brings them "firmer and firmer in the faith of Christ, . . . even to the purifying and sanctification of their hearts, which sanctification cometh because of their yielding their hearts to God (B. of M., Helaman 3:35)."

Consecration, then, is the realization that man himself is not sufficient to achieve righteousness;[70] that God is the center of life

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[66] Deseret News, Church News, (Salt Lake City, Utah) April 1, 1961, 15.

[67] Ibid., May 20, 1961, 15.

[68] Conference Report, April, 1958, 6-7.

[69] D. & C., 121:45-46. (See also I John 2:28-29, 3:18-22.)

[70] II Corinthians 3:4-5.

and the key to spiritual growth;[71] that man must "wholly" and with "real intent of heart" come to Christ to obtain every good thing;[72] and that he must do so with all "might, mind, and strength" if he would be "holy" --pure in heart.[73] This consecration is described by Howard W. Hunter:

> He loves the Lord with all his heart who loves nothing in comparison of him, and nothing but in reference to him, who is ready to give up, do, or suffer anything in order to please and glorify him. He loves God with all his soul, or rather with all his life, who is ready to give up life for his sake and to be deprived of the comforts of the world to glorify him. He loves God with all his strength who exerts all the powers of his body and soul in the service of God. He loves God with all his mind who applies himself only to know God and his will, who sees God in all things and acknowledges him in all ways.[74]

The Pure in Heart

Purity of heart comes as the result of consecrated and consumated purity of love or charity. It is the "pure love of Christ" bestowed as the crowning gift to those who are "true followers" of Christ and who have sought it with "all energy of heart."[75] George F. Richards tells of experiencing such a gift:

> More than forty years ago [ca. 1906] I had a dream. . .I was in the presence of my Savior as he stood in mid-air, He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it unto him.[76]

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[71] David O. McKay, Conference Report, April, 1967, 133-134.

[72] B. of M., 2 Nephi 31:13, 19; Moroni 7:6-9.

[73] B. of M., Moroni 7:12-25; 10:30, 32-33.

[74] Conference Report, April, 1965, 58.

[75] B. of M., Moroni 7:47-48.

[76] Conference Report, October, 1946, 139.

This love reflects patient empathy for others' choices of action as the consecrated individual strives to bless them. This love shows kindness and respect for all; reflects hope and labor that others might have charity; delights to glorify and honor the giver of his blessings; depends totally upon the Lord, striving only to keep his commandments; endures all that comes to his life, trusting in the Lord. This love sees the means of overcoming all evil and focuses on that end; rejoices only in that which is edifying and sanctifying; is willing to bear all things in life that come to him; trusts in all that is given of God; hopes in all the promises of God; endures to the end, working righteousness.[77] This love is symbolical of God and his gifts to all mankind and particularly the faithful.[78] This state of character enables man to have the "mind of Christ (I Corinthians 2:16)" in all his doings. The importance of this quality is illustrated by Ezra Taft Benson as follows:

> The world largely ignores the first and great commandment- to love God- but talks a lot about loving their brother. They worship at the alter of man . . . Would Abraham have taken Isaac up for a sacrifice if he had put the second commandment first? . . . Only those who know and love God can best love and serve his children, for only God fully understands his children and knows what is best for their welfare. Therefore, one needs to be in tune with God to best help his children. . . if you desire to help your fellowmen the most, then you must put the first commandment first.[79]

Charity "preventeth a multitude of sins (I Peter 4:8 I.V.)," "...casteth out fear (I John 4:18)," ". . . never faileth (I Corinthians 13:8)," and is the "end of the [first and great] commandment (I Timothy 1:5)."

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[77] See B. of M., Moroni 7:46; I Corinthians 13:4-7.

[78] John 3:16; I John 4:7-8, 16.

[79] Conference Report, October, 1967, 35.

Conclusion

The concept of consecration is the fulfillment of the first and great commandment, to love the Lord. The gospel of Jesus Christ, voluntarily adopted, is the means administered by authorized representatives within the only officially constituted Church, by which an individual can achieve consecrated status. Man is enticed to make Christ the primary object of his trust, and through agency he can obtain the true bases for development unto perfection. The foundation principles and ordinances are (1) faith in the Lord Jesus Christ, (2) repentance, (3) baptism by immersion, and (4) the gift of the Holy Ghost.

Faithfulness and trueness to the commands leads man to additional ordinances and covenants for the purpose of re-emphasizing and strengthening the initial contract. The individual who continues to humble himself, earnestly striving for righteousness, receives the necessary direction to secure the covenants. Through the official instrumentality of the Church, through the authorized spokesmen--the prophets, seers, and revelators--and through the continuing influence of the Spirit of the Lord, the individual is able to overcome all evil, and learns to always choose the good. The critical trial of faith is whether the individual will give his all to Christ and the prescribed way, or whether he will succumb, even in part, to the world. The enduring beyond the physical attention of the world, develops spirituality within the soul. This brings increased confidence in the influences of divine direction, and a purifying from the things of the world. Finally, the bestowal of charity--provides not only a purity of love for Christ, but also a purity of love from Him towards all things.

The most important law in understanding consecration is the first and great commandment--to love God with all heart, might, mind, and strength.

CHAPTER IV

THE RELATIONSHIP OF CONSECRATION AND THE ROYAL LAW IN LATTER-DAY SAINT THEOLOGY

Introduction

The concept of consecration brings individual benefit and purity through the gospel program, but this is not achieved in oblivion to others. The very development of purity of heart and charity requires the development of qualities and characteristics which includes an interest in all mankind. The commandments provide guides, but the key lies in obtaining charity. The purity of love for Christ, brings to that individual the succor of the mind and love of Christ. This enables man to know how to bless and do good in all his relationships with humanity.

The scripture counsels the pure in heart, who had obeyed the truth given of the Spirit and who had developed a genuine love of the prophets, that they should "love one another with a pure heart fervently (I Peter 1:22)." Concern for one's neighbor is the obligation one takes when they receive the inititory covenants.[1] "The love of our neighbor springs from the love of God as its source," said Howard W. Hunter, but reciprocally "the love of God is found in the love of our neighbor."[2] It is in priority the second commandment, and likeunto the first and great one. Embodied in

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[1]Joseph F. Merrill, Conference Report, October, 1950, 125; B. of M., Mosiah 18:8-9.

[2]Conference Report, April, 1965, 58.

these divine edicts are all the laws, commandments, and works of the prophets in every dispensation.[3] Through obedience to the second commandment, the whole law is fulfilled.[4] In summarizing these laws, Joseph Fielding Smith said:

> All that has been revealed for the salvation of man from the beginning to our own time is circumscribed, included in, and a part of these two great laws. If we love the Lord with all the heart, with all the soul, and with all the mind, and our neighbors as ourselves, then there is nothing more to be desired. Then we will be in harmony with the total of sacred law.[5]

The Royal Law

"Thou shalt love thy neighbor as thyself (D. & C. 59:6),"[6] is spoken of as "the royal law (James 2:8)." It is an ancient principle given by the Lord to Adam[7] and has continued through the prophets in all ages. This law is the bases for solving the social ills of mankind, but unless kept in perspective with the first command, the true love of neighbor can never be achieved. In sounding a reaffirmation of this great law, Marion G. Romney said:

> You also have the satisfaction of knowing that you are discharging an obligation which from the beginning has been laid upon the members of Christ's Church.
>
> The method of implementation in force at a given time has varied with the degree of perfection in gospel living attained

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[3] Matthew 22:39-40. (See also Matthew 7:12; B. of M., Mosiah 23:15; D. & C. 59:22.)

[4] Romans 13:8; Galatians 5:14.

[5] Conference Report, April, 1943, 12.

[6] See also Leviticus 19:18; Matthew 22:39-40; Mark 12:31-33; Luke 10:28-29; D. & C. 88:123, 112:11.

[7] P. of G. P., Moses 7:33; I John 3:11.

> by the Saints. But the "royal law" has persisted. It is as much a part of the requirements of the gospel of Jesus Christ, and obedience thereto is as certainly a prerequisite to exaltation in the celestial kingdom, as are baptism and the laying on of hands. It has been taught, and practised in some form, in every gospel dispensation.[8]

All commandments of the Lord have the design of leading men to "be filled with love towards God and all men (B. of M., Mosiah 2:4)." The Law of Moses was to be a schoolmaster to bring Israel to Christ.[9] The Ten Commandments are only negative re-statements of the bases of and principles contained in the two great commandments.[10] The first two of the decalogue, no other gods and do not bow down (worship) or serve other gods, reflects the command to true worship, to love and serve the "only living and true God (D. & C. 20:19)." The name of God is only to be used in a hallowed way (a consecrated, holy, or pure manner)[11] and with legal power of attorney.[12] The fourth command was to benefit man,[13] that he might rest from his personal labors in order to partake of the rest of the Lord,[14] while serving Him and rendering an account in all things, and that he might be strengthened to overcome the world.[15] The observance of the true spirit of the Sabbath day is a sign to the world of God's people, and

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[8] Conference Report, October, 1954, 66.

[9] Galatians 2:24; Matthew 5:17.

[10] Exodus 20:1-17; Deuteronomy 5:7-21.

[11] Matthew 6:9; The root meanings from Webster, American Dictionary of English (1st ed.; 1828).

[12] D. & C. 63:60-62.

[13] Matthew 2:27-28.

[14] D. & C. 84:23-25; Hebrews 3:7-9 I.V., 4:1-5 I.V.

[15] See D. & C. 59:9-15.

has always been given as part of the means of preparing and maintaining a pure people for a Zion society.[16] Honoring of parents is to teach respect for life; and for the faithful within the covenants, it is a way to be led to the Father of spirits and continuing life.[17] The remaining commands, like honoring father and mother, deal within man's relationship with man; and are understood in the directive to love others as self through the righteous qualities of benevolence, continence, honesty, respect, generosity, and contentment.[18]

Christ exemplified the royal law and spoke of it as a "new commandment (John 13:34)"[19]--because it was a commandment that the leaders of His early Church had not practiced and one to which they were unaccustomed. He further indicated that the giving of self for others, and especially for the prophets, was the greatest love possible.[20] Howard W. Hunter explains the relationship of the two great commandments:

> "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." (John 3:16.)
>
> "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
> "And this commandment have we from him, That he who loveth God love his brother also." (I John 4:20-21.)
>
> The logic of this is simple, clear, and unequivocal: the proof of love of God is love of one's brother.[21]

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[16] See Exodus 31:3; D. & C. Section 59.

[17] Hebrews 12:9.

[18] See Romans 13:9-10.

[19] See also I John 3:14, 23.

[20] John 15:13-15; I John 4:16.

[21] Conference Report, April, 1966, 49.

A scriptural definition of "love thyself," is to "esteem his brother as himself (D. & C. 38:24-25)," to humbly honor, or value others above self.[22] Albert E. Bowen pointed out that this love requires that the individual develop character and cultivate the qualities of perfection. Commenting further he said:

> If I love my neighbor as I love myself, then I must be equally anxious for him, that he shall be prospered, that he shall escape misery and suffering and trial and destress, that his endeavors shall be fruitful of good.
>
> . . . . . .
>
> If we really could bring ourselves into full accord with that commandment, we should rejoice exultantly in the good fortunes that attend the efforts of our fellows, no matter in how great a degree they might eclipse us or how far they might excel us.[23]

Temporal and Spiritual Commandments

Because of the influence of the world, man has attempted to limit the practice of the royal law to the realm of "spiritual" or "sunday-only" religious things. In the Zion community, no phase of life is left untouched by righteous principles. In the agency established to prepare a people for such a society, the primary objective is to perfect the total man.[24] In explaining the comprehensiveness of Christ's true gospel and the purpose of His Church, Howard W. Hunter said:

> There are some who ask why the Church is concerned with temporal affairs. The Church is interested in the welfare of each of its members. This interest therefore cannot be limited to man's spiritual needs alone but extends to every phase of his life. Social and economic needs are important to everyone. Man also has need for

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[22] See B. of M., Mosiah 27:3-4; Luke 10:30-37; Romans 12:10; Philippians 2:3; I Peter 5:5.

[23] Conference Report, October, 1951, 42.

[24] David O. McKay, Conference Report, April, 1953, 137.

physical, mental, and moral guidance. Our lives cannot be one-sided, nor can we separate the spiritual from the temporal. The Lord has said:

> "Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.
>
> "Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D. & C. 29:34-35.)

The Lord makes no distinction between temporal and spiritual commandments, for he has said that all his commandments are spiritual. When we understand the plan of life and salvation, this becomes evident to us. Mortality is just part of our eternal life.

. . . . . .

> There is no way we can separate the activities of worship on the Sabbath day from the many pursuits of the weekday by calling one religious and the other temporal. Both are spiritual. God has ordained them thus, for they consist of our thoughts and actions as we wend our way through this part of eternity. Thus our business transactions, our daily labors, our trade or profession, or whatever we do become part of living the gospel.[25]

One of the chief problems in applying the true principles of Christ, has been in the economic function and relationships. The Lord has declared that the cause of much sin in the world results from selfish economic conditions. He said, "it [the abundance of the earth] is not given that one man should possess that which is above another (D. & C. 49:20)." The solution to the economic difficulty is found in the economic law of Zion, the Law of Consecration and Stewardship. The basic principles of this law are stated in Latter-day scriptures as follows:

> And it is my purpose to provide for my saints, for all things are mine.
>
> But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.
>
> For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.
>
> Therefore, if any man shall take of the abundance which I have

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[25] Conference Report, October, 1961, 108-109.

> made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked lift up his eyes in hell, being in torment. (D. & C. 104:15-18.)[26]

Exalting the poor and humbling the rich, represents the same underlying basic principles that the ancient law of gleaning in Israel [Leviticus 19:9-10] contained for implementing the royal law. These principles are first, those who have are to give; and second, those who receive are to labor for what they receive.[27] It means that the strong individual with leadership, skills, or means, voluntarily contributes to and works with those who have need; and through personal development and effort, those assisted are lifted up and blessed and are able to achieve success.[28] The Lord however, warns both rich and poor that if either one fails to implement the principles of the two great commandments, their harvest will fall short of claim on the promises to the faithful.[29] A righteous society is prerequisite to successfully practicing the economic or any of the other laws of Zion. Marion G. Romney explains how both the rich and poor are sanctified when practicing the temporal or economic principles of the law of Consecration and Stewardship (United Order) in a Zion community:

> The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and by imparting of their surplus for the benefit of the poor, not by constraint but willingly as an act of free will, evidence that charity for their fellowmen characterized by Mormon as "the pure love of Christ". (Moroni 7:47.)[30]

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[26] See also Psalm 75:7; Luke 1:52-58; D. & C. 101:42.

[27] Marion G. Romney, Conference Report, October, 1954, 66.

[28] Harold B. Lee, Deseret News, Church News, July 8, 1961, 15.

[29] See D. & C. 56:16-18.

[30] Conference Report, April, 1966, 97. (See also D. & C. 101:78-79.)

When the Zion community is absent, the consecrated individual can still implement the basic principles and spirit of the economic law as they are embodied in the current Church practice.[31]

This first priority of the precepts of the royal law "caring for the poor,"[32] begins with one's own family.[33] Husbands are to care for their wives and parents for their children.[34] Likewise, parents in latter years should be cared for by their children.[35] This concern is then to be extended to all of the children of God as a culmination of the royal law.

Divine Service

The reciprocal relationship of charity, and likewise of consecration, and of the royal law, is most important. Only the pure in heart who receive of the mind of Christ stands in a position to truly love and bless others. This "brotherliness is the manifestation of the Spirit of Christ," it is the desire to obediently render divinely directed service.[36] The pure in heart avoid the evils of the world and bless, as prompted, the afflicted "fatherless and widows."[37] This individual's love of neighbor

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[31] Ibid., 100-101. (See also J. Reuben Clark, Jr., Conference Report, October, 1942, 57-58; Lorenzo Snow, "United Order, Etc.," Journal of Discourses, XIX, 346.)

[32] Marion G. Romney, Conference Report, October, 1954, 65.

[33] I Timothy 5:8.

[34] See D. & C. Section 83.

[35] See Matthew 15:4-6; Mark 7:10-13; Luke 18:20; Ephesians 6:1-3.

[36] David O. McKay, Deseret News Church News, October 1, 1960, 18-19. (See also B. of M., Mosiah 2:17.)

[37] James 1:27.

cannot be a philosophical or theological confession only, but must be a spiritually directed, personal effort in behalf of others.[38]

The gifts of the Spirit are given for the benefit and blessing of those with faith. These gifts of testimony, administration, wisdom, prophecy, healing, miracles, discernment, tongues, and others, are to be administered through the Spirit according to the need--some directly by the Spirit, and others through empowered individuals as the instruments in a divine service.[39] The gifts, however, are only aids; and in the end avail nothing unless charity is won by either the receiver or the agent, of the divine service.[40]

A multitude of blessings are conditioned upon a consecrated service to the worthy sick and poor through the means the Lord has established. The promise of riches is given to the righteous, if they "seek them for the intent to do good" unto the sick and poor.[41] The promise of "<u>retaining</u> a remission of sins" is given to the pure in heart who of their own "free will and good desires toward God (B. of M., Mosiah 18:28)." administer temporally and spiritually in all wisdom and according to their strength to those in need.[42] These alone will the Lord consider as His true "disciples".[43] The power and efficaciousness of prayer is also dependent upon the individual's works in behalf of his worthy brethren.[44] An essen-

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[38] James 2:14-18, 26.

[39] D. & C. 46:8-33; I Corinthians 12:1-11, 28-31.

[40] I Corinthians 13:1-3, 8-9.

[41] B. of M., Jacob 2:17-19. (See also B. of M., Mosiah 4:16.)

[42] B. of M., Mosiah 4:23-27. [Author's italics.]

[43] D. & C. 52:40.

[44] B. of M., Alma 34:27-29.

tial part of obtaining the heavenly promises comes not only from perceiving the spiritual import of all that is temporal,[45] but from willingly performing a divine service out of a Christ-like love. The high place of this service is described by David O. McKay:

> The most worthy calling in life, therefore, is that in which man can serve best his fellow man. It is not preaching; it is not teaching; it is not medicine; it is not engineering, nor any other vocation common among men. Each of these, though offering opportunities for service, may be followed by men actuated by the most selfish, the most sordid motives. The noblest aim in life is to strive to make other lives better and happier.[46]

To the man who has achieved personal righteousness and self-mastery, the Lord invites active utilization of the "golden rule" -- "Therefore all things whatsoever ye would that men should do to you, do ye even so to them (Matthew 7:12)."[47] And to the pure in heart who have performed divine service is given the promise of eternal life--for "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me (Matthew 25:40)."[48]

Unity of the Saints

The Zion communities of the past were unified societies of "one heart and one mind."[49] The future New Jerusalem is also to be built upon a unity of the saints.[50] The way to this oneness and unity is through the

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[45] See D. & C. 78:5-6, 29:34-35.

[46] Deseret News, Church News, May 28, 1960, 9.

[47] See also Luke 6:31; B. of M., 3 Nephi 14:12.

[48] See Matthew 25:31-46; D. & C. 42:38.

[49] P. of G. P., Moses 7:18; Acts 4:32; See also Chapter II.

[50] D. & C. 45:65-67.

royal law.[51] This mutual helpfulness and consideration will produce a union like that required for a heavenly society.[52] As a large aggregate of consecrated individuals, who are governed by the royal law, are prepared, the modern Zion will be established.[53]

In the greatest prayer ever uttered, Jesus Christ prayed for this important principle of unity for the saints.[54] He prayed:

> And now I am no more in the world, but these are in the world, and I come to thee, Holy Father. Keep through thine own name those whom thou hast given me, that they may be one, as we are.
> Neither pray I for these alone, but for them also which shall believe on me through their word;
> That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:11, 20-21.)

Unity becomes a test of "divine ownership."[55] The qualities of love, purity, and righteousness are to become evidences to the world of divine ownership, as was prayed for by the Savior. If such a unity does not exist, there is no divine claim.[56] Harold B. Lee reviews the means of achieving unity:

> The Lord has given a plan, a three-fold plan, by which this unity might be fully realized. Unity centers in heaven, even as the Master prayed, "Father, that we might be one." The Saints might become one with the Father and the Son, spiritually begotten by baptism and through the Holy Ghost . . . thus [they] become adopted into the holy family, the Church and kingdom of God, the Church of the Firstborn.
> Then, besides those ordinances by which we are adopted into that oneness of with the Father and the Son, he has given to us

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[51] Marion G. Romney, Conference Report, October, 1945, 157.

[52] D. & C. 105:4-5.

[53] D. & C. 105:31-32.

[54] David O. McKay, Conference Report, October, 1967, 5.

[55] Harold B. Lee, Conference Report, April, 1950, 97.

[56] D. & C. 38:27.

> principles and ordinances all intended to the perfecting of his Saints, that this same unity might be realized.
>
> Then, finally, the Lord has given this generation another principle, that through his appointed Authorities he would teach his laws and administer his ordinances, and through them he would reveal his will.[57]

Simple obedience to the will of the Lord brings Zion. Stephen L. Richards tells of the uniting power that such obedience and consecration produces:

> The obedience we render is voluntary not blind, but intelligent; and the unity we manifest arises out of a common understanding of our purposes and a common devotion to their achievement. We seek for and enjoy the influence of the Holy Spirit, which, in the larger aspects of life, motivates us all alike. Our unanimity is in response to that Spirit.[58]

Conclusion

The relationship between the first commandment--love of God, and the second--love of neighbor, which is the royal law, is an important part of Latter-day Saint theology. It is a reciprocal relationship which, as the individual consecrates his life to fulfill the greatest edict, leads him to fulfill the royal law also. Those having obtained charity are the only individuals able to truly bless and do good to others, for they have the mind of Christ. The exercise of this pure love becomes a divine service. This service includes the temporal as well as the spiritual; the economic, political, and social, as well as the religious aspects of life. The service rendered to the poor, the needy, and the sick is of special import. The fulfillment of the royal law brings a oneness and unity which are the resultants of the individual's response to the Spirit of the Lord

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[57] Conference Report, April, 1950, 99.

[58] Conference Report, October, 1951, 114.

through divine service. These individuals, when sufficient in number, are a society of Zion because they are of "one heart and one mind"--the Lord's.

CHAPTER V

THE CONCEPT OF STEWARDSHIP IN LATTER-DAY SAINT THEOLOGY

Introduction

The extent of an individual's understanding of and response to the relationship between man, and God the Father, and His Son, Jesus Christ, determines whether man is able to live the law of consecration. The extent of the individual's understanding of and directed response to his relationship with his fellowman determines whether he is able to fulfill the royal law. Whatever, then, is committed to the individual, he becomes answerable for. In L.D.S. thought, this individual sphere of responsibility is known as a stewardship.[1]

The Earth and All Things Thereof Are the Lord's

The Psalmist declares: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein (Psalms 24:1)."[2] This statement reveals the comprehensiveness of ownership of the Lord. He not only organized the orb,[3] and provided it with all of the plant and animal

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[1]Orson Pratt, "Interest Manifested, Etc.", Journal of Discourses, XVII, 106.

[2]See also Exodus 9:29; Deuteronomy 10:14; I Corinthians 10:26, 28.

[3]See P. of G. P., Moses chapter 2, Abraham chapter 4; Genesis chapter 1; John 1:3.

life in great abundance and richness,[4] but he has also set the bounds and destinies of the nations,[5] controls its fruitfulness,[6] and is the Lord over all.[7] Even the mortal tabernacle of man belongs to the Lord.[8] "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things are mine . . . the earth is full, and there is enough to spare . . . (D. & C. 104:14, 17);" "Behold, all these properties are mine, or else your faith is vain . . . and if the properties are mine, then ye are stewards; otherwise ye are not stewards (D. & C. 104:55-56)." This divine ownership provides the promise for requiring an accounting according as a man may receive.[9]

The Concept of Stewardship

The purpose of the creation was to provide for the pre-mortal spirit children of God to have the opportunity to obtain earthly tabernacles; and thus added to, they were to demonstrate how much knowledge and power they could be entrusted with.[10] The means to obtain a fullness of the blessings of "immortality and eternal life" was established to be the gos-

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[4] D. & C. 38:17, 39; 49:17-19; 117:4-6.

[5] D. & C. 87:6; 117:6; 134:1; Acts 17:26; Deuteronomy 32:8.

[6] D. & C. 59:3; 16-21; 117:7; Malachi 3:11.

[7] B. of M., 3 Nephi 20:19.

[8] B. of M., Mosiah 2:20-21, 4:22.

[9] D. & C. 104:13; Albert E. Bowen, The Church Welfare Plan (Independence, Mo.: Zion's Printing & Publishing Company [Published by Deseret Sunday School Union], 1946), 6-7.

[10] P. of G. P., Abraham 3:22-26; D. & C. 76:24.

pel of Jesus Christ.[11] The realization of the blessings, in part or in whole, were predicated upon obedience to the divine law and standard.[12] An accounting or judgment will be required of all to assess the test period and man's exercise of agency.[13] In an editorial of the Times and Seasons, Joseph Smith wrote of the judgment for man's mortal probation:

> We need not doubt the wisdom and intelligence of the Great Jehovah; He will award judgment and mercy to nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family.[14]

The testing period extends until the time of the resurrection, and while the Lord will in wisdom and justice evaluate the mortal stay, the standard for the final assessment remains the gospel of Jesus Christ. Joseph Fielding Smith tells of the universal responsibility brought by the atonement of Christ:

> . . . the fact [is] that every soul upon the face of the earth was bought with a price--Jew and Gentile, the heathen, the atheist. No matter where a man lives or what he believes or the circumstances under which he lives, he was bought and paid for with a price, a price that was paid for by our Lord and Savior Jesus Christ, and he was the only one who could pay it. No one else was ever born into this world who could pay this price. . . There is only one right you have, and that is to keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he is--when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church, and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects

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[11] P. of G. P., Moses 1:39.

[12] D. & C. 130:20-21; 82:10.

[13] Revelation 20:12.

[14] Times and Seasons (Nauvoo, Illinois), April 15, 1842, 759.

> the commandments of our Father in heaven is rebellious.
>
> Of course, I realize that there are thousands of people who have never heard the gospel. They are not going to be punished for that. We cannot expect a person to observe a commandment he has never heard. But all those who have never had the privilege of hearing it will at some time have that privilege. If it is not heard in this life, it will be in the spirit world. And every soul will have the opportunity to accept the mission of our Savior Jesus Christ or to reject it. When the Lord commands us, if we love him we will keep the commandments.[15]

All then are stewards accountable for that which they are given. What a man takes into his heart determines what he is and for what he will be judged. There will be an accounting for even the idle thoughts and words of man, which are the reflections of the "treasurers of the heart".[16] The Lord will require of every steward an "account of his stewardship, both in time and eternity," for mortality cannot be separated from the whole of which it is a segment.[17] Man's exercise of agency determines the extent of the gifts. While it is understood that man is not held responsible for that which he does not obtain; conversely, the individual cannot obtain the blessings without total fulfillment of the prerequisites to obtain such.[18] The responsibility is man's alone, as the apostle Paul wrote:

> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
>
> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
>
> And let us not be weary in well doing: for in due season we shall reap, if we faint not. (Galatians 6:7-9).[19]

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[15] Conference Report, April, 1967, 120-121. [Author's italics.]

[16] Matthew 12:34-38.

[17] D. & C., 72:3-4. (See also "Temporal and Spiritual Commandments", of Chapter IV.)

[18] D. & C. 82:10; 130:20-21.

[19] See also D. & C. 6:33.

The sanctity of the physical tabernacle is an important part of each individual's accounting. The body is not only considered as temple dwellings for man's spirit entity; but for those who receive of the Spirit of the Lord and the covenants, an abode of the Holy Ghost, that He might tarry with and direct them in all things.[20] Man is counseled to exercise wisdom in their care and use of the body, that they might not be defiled.[21]

Those who have harkened unto the voice of the Spirit and who have partaken of the covenants are also accounted as stewards.[22] As each individual grows in the process of securing the covenants, additional opportunities and obligations are added according to their faithfulness.

Ecclesiastical responsibilities are given to assist in administering the Church and to provide extended divine service. The Lord admonishes these individuals to learn their duty, "and to act in the office . . . appointed, in all diligence (D. & C. 107:99)." These are callings from the Lord to be His representatives and to perform His works. Each individual stands as a steward over his respective assignments whether as an executive or teacher, or as a local, regional, or general worker.[23]

Brigham Young reminds those who have accepted the covenants, of how far reaching one's consecration should be--"We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, . . . and all there is on this earth that we have in our posses-

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[20] I Corinthians 3:16-17, 6:19; D. & C. 93:33-34; 130:22-23.

[21] See B. of M., Mosiah 4:27; D. & C. Section 89.

[22] I Peter 4:10.

[23] See I Corinthians 4:1-2; D. & C. 42:13, 70; 63:60-64; 64:40; 70:1-13; Joseph Fielding Smith, Conference Report, October, 1966, 84.

sion."[24] All of these things are to be used in divine service. Those who have a greater abundance, or more talent than another, have the greater responsibility--for as Daniel H. Wells, wrote: "If the Lord gives a man means, he gives him an increase of power to do good, and he will consequently have more to account for."[25] Through such means the Lord is able to determine to what extent he can trust an individual.[26] Those who are true and faithful in their stewardships, no matter how great or small, receive the fullness of the promises. Those to whom great knowledge, talents, or increase has been given, who refuse to use these gifts to do good, will receive a greater condemnation, including the ultimate removal of the gifts[27]--"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D. & C. 82:3)."

In the economic law of Zion, the Lord requires an equality in temporal things[28]--that is, every individual is to be "equal according to his family, according to his circumstances, and his wants and needs (D. & C. 51:3)." This is not a "dead level" equality,[29] but an appointment of stewardship according to the individual's ability. It is to be sufficient

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[24] Brigham Young, "Gathering the Saints, Etc.," Journal of Discourses, XIV, 88. (See also Talmage, Articles of Faith, 438.)

[25] Millennial Star (Liverpool), October 23, 1864, 787, as cited by Roy W. Doxey, The Latter-day Prophets and the Doctrine and Covenants (4 vols., Salt Lake City; Utah: Deseret Book Company, 1963-1965), II, 231.

[26] See Luke 12:40-48, 16:1-10.

[27] See Matthew 25:14-30.

[28] D. & C. 70:14, 78:5-6.

[29] J. Reuben Clark, Jr., Conference Report, October, 1942, 55.

for himself and his family,[30] and also productive enough to benefit others. Orson Pratt describes this equality as a union, not a division of temporal potentials and goods [Author's italics]. Commenting further on the differences of stewardships he said:

> It is not needful or necessary, nor the Lord never intended, that every man should possess an equal amount of stewardship with his brother. Why? Because God has given to some men greater ability to manage and control property than others. He may give to one, one talent; and to another, ten; and then command them to make use of these talents according to the instructions and revelations given, and be accountable to Him who gave them. . . . If a man undertakes to squander the stewardship which the Lord has entrusted to him, He takes it away, and gives it to another who is a more wise steward; one who will manage His property in such a way as to benefit the whole; each one seeking the interest of the whole as well as of himself.[31]

A righteous people with such a program of stewardships, through the source and unity of their divine direction, would be able to establish the perfect society, Zion. They would be a people who would vary in stewardships--ability and gifts, but they would be a united people in response to and the direction from the mind of the Lord. All would stand equal in regard to His laws, commandments, and promises.[32]

Beginning with the foundation core of the family, the most important element of stewardship is the inter-relationships of men. Those who refuse the spiritual enticement to receive of the covenants are unable to obtain the proper understanding of these relationships.[33] The misunderstanding and violation of the true steward's relationship among men is the

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[30] D. & C. 42:32.

[31] Orson Pratt, "Consecration", Journal of Discourses, II, 100.

[32] George Albert Smith, Conference Report, October, 1933, 25.

[33] See D. & C. 84:47-54.

primary cause of the confusion and difficulties found among men. Those who receive the covenant become sons and daughters unto Christ; for He is their director and instructor.[34] This father-son relationship is exemplified in its proper order only in those homes where the highest covenants and ordinances have been received. As Christ is the head of the Church, so the husband stands as patriarch and legal agent for Christ in leading his wife and children in obedience to the commands of the Lord.[35] Within the sphere of his stewardship, the bounds set by his callings, talents, gifts, possessions, etc., the husband is to be as God. For his stewardship he has full right to call directly upon the Lord and receive answer through the Spirit--if he fails to call upon the Lord, and instead requires direction in all things from the constituted authorities for all within his own personal responsibility, he sets aside his stewardship, and cuts himself off from the directive source.[36] This concept was explained further by Lorenzo Snow as follows:

> Now, I believe in the independence of men and women. I believe that men and women have the image of God given them--are formed after the image of God, and possess Deity in their nature and character, and that their spiritual organization possess the qualities and properties of God, and that there is the principle of God in every individual. It is designed that man should act as God, and not be constrained and controlled in everything, but have an independency, an agency, and the power to spread abroad and act according to the power and intelligence and enlightenment of God, that he possesses, and not that he should be watched continually, and be controlled, and act as a slave in these matters. But that the Law of God should proceed forth from him, and the constitution of the Most High God should be in him, and he should act in accordance with that.[37]

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[34] B. of M., Mosiah 5:7, Alma 5:14; D. & C. 25:1.

[35] Ephesians 5:21-24, I Peter 3:7.

[36] D. & C., 58:24-29.

[37] Lorenzo Snow, "The Principles and Spirit of the United Order," Journal of Discourses, XX, 367.

The enlarged family concept is expanded into the community of the Church or society of the saints, and to a limited extent to the world. Through such an enlargement the opportunities for practicing consecration and the royal law are provided. Even the Christian vocabulary--i.e. "Father," "brother," "sister," etc.--contributes to the objectives.[38] The ecclesiastical relationships are founded upon the same bases as the family, and those so authorized have the opportunity to be "in very deed fathers to the people" within their stewardship.[39]

The Promise of Heirship

The scriptures demonstrate the requirements to be fulfilled to become good stewards: to the individual, all will be according to what he has done in all things in life [D. & C. 56:13][40] --whether he takes the Holy Ghost as his guide [D. & C. 45:58]; hearkens to the prophets [B. of M. Mosiah 15:11]; is poor of this world, but rich in faith [James 2:5]; endures faithfully overcoming the world [D. & C. 63:4]; is true to the covenants and doeth righteousness [D. & C. 98:14, 59:23]; is a wise steward over earthly blessings [D. & C. 78:5-7];--is an individual who lives the first two great commandments. Those then, who accept the gospel of Jesus Christ are led by the Spirit of the Lord in all their endeavors, have the right to be heirs of that which is God's, "and joint-heirs with Christ (Romans 8:14-17)."[41] Those who are faithful in "that which is least is faithful

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[38] Howard W. Hunter, Conference Report, October, 1967, 13.

[39] Lorenzo Snow, "Necessity for Effort, Etc.," Journal of Discourses, XVIII, 376.

[40] Brackets are used for paraphrased citations.

[41] See also Galatians 4:1-7; D. & C 52:2, 70:8.

also in much (Luke 16:10);" those who are faithful over a few things are made rulers over many things [Matthew 25:21, 23]; "For if ye be Christ's then are ye Abraham's seed" and heirs to his promises [Galatians 3:29]. The promise is also given of a permanent inheritance in the heavenly and Zion communities [D. & C. 38:18, 20-21]. The end is to be God-like, with "all that my Father hath" given unto him [D. & C. 84:38], even to be "equal in power, and in might, and in dominion [D. & C. 76:95]."

Orson Pratt explains the Celestial inheritance of a worthy, consecrated steward:

> There will be an inequality, no doubt, in some respects in the eternal worlds, in proportion to the eternal things that will be intrusted [sic] to the servants as in temporal things; but there will be a perfect equality in another respect; the revelations say, "He maketh them equal in might, and in power, and in dominions [sic]."
>
> Did you ever think of that? It is only in one respect. Each one will be made joint heir of all things in heaven and upon earth; and one revelation says he that is faithful and a wise steward in time shall inherit all things; consequently they are equal in dominion, and in power, and in might, as the vision states. This don't [sic] say that each one shall actually control, and govern, and manage all things; that is a very different thing; just as it is here in temporal things; . . . so in heavenly things, a person may have the management of only one world, or two, or of three, or of as many as there are particles of dust that compose our globe, yet, after all, each can proclaim himself as the inheritor of all things, being a joint heir of the grand universal inheritance.
>
> There is no division of celestial glory, imparting to each one an equality of dominion, and might, and power; it is not to be divided, but there is an equality in the union of all these things . . . we will learn [in mortality] the laws that are to rule and govern between man and man; and we will not be ignorant of it when we go into the next world, we will find there that one kingdom will not have the right to encroach upon the royalty of another and take away its right, but each one will be governed by true and holy laws . . . An equality of dominion is that . . . each one inheriting all things, according to the laws God has ordained for celestial beings, but not directly or personally controlling only that which is placed under his management.[42]

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[42] Orson Pratt, "Consecration," Journal of Discourses, II, 102-103.

Conclusion

The premise that the Lord holds ownership of the earth and all things in the earth including the tabernacles of men, establishes the bases for requiring an accounting for whatever part of the divine holdings one may possess. This accounting of an individual's circle of possessions, known as a stewardship, is further extended to his response to the gospel of Jesus Christ and His atoning works. Those who accept by covenant, this gospel, are liable for their use of the abilities, talents, gifts, callings, properties, and covenants they receive for rendering divine service. The individual's performance within the true patriarchal order and all other inter-relationships with men stands as a critical element in their stewardship. Those who demonstrate undeviating trust to whatever is committed to their charge, have a sure claim on the promises of God--which promises are to receive an eternal inheritance in the Celestial Zion and to be a joint-heir with Jesus Christ of all that belongs to the Father because they become God-like.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

The Lord gives the highest definition of Zion, as the "pure in heart." The individual that achieves such a status ultimately may become God-like. A community of such individuals manifests the citizenry's character in the total social, political, economic, and religious aspects of life, making it a heavenly or Zion society. The principles of consecration and stewardship, voluntarily perfected by an individual are the means of bringing him to the final gift of purity of heart. These principles provide the only solution to the general problems of mankind and they are the only way to enter God's presence and to be exalted in the celestial kingdom.

Conclusions

The purpose of this thesis has been to analyze the intent and primary bases of consecration and stewardship, and their application to the life of an individual. By means of this study, the following theological questions have been raised and the following solutions provided:

A. What is the Latter-day Saint concept of Zion? It was determined in this study, that the most important definition of the concept of Zion is the "pure in heart." A society of individuals possessing this characteristic, reflects in the social, political, economic, and religious aspects of

life, a perfect heavenly community. The age-old objective of the personal attainment of purity of heart has been a great influence on and a part of L.D.S. theology.

B. What is the Latter-day Saint concept of consecration? It was found that the concept of consecration is the fulfillment of the first and great commandment, to wholly love the Lord. The gospel of Jesus Christ is the means to achieve consecration. Additional covenants and higher ordinances are given to assist the individual in the consumation of acquiring a purity of heart. The voluntary, intelligent and total commitment to God the Father and His Son, Jesus Christ, brings a purity of Their love into the individual's life, and further provides the means of conveying this love to others. To Latter-day Saints this characteristic is known as charity.

C. What is the relationship of consecration to the royal law? The results of this study show that the royal law-- to love another as one's self, is reciprocally related to consecration and makes possible the culmination of all the divine laws and commands of any age. The pure in heart are the only individuals able to convey good and the love of Christ in divine service. This service includes the total sphere of man's existence and is of greatest import to the Lord among the worthy poor, needy, and the sick. The fulfillment of this relationship brings unity to the participants, for they are of "one heart and one mind," the Lord's.

D. What is the Latter-day Saint concept of stewardship? It was concluded through the study that the ownership of the earth and everything therein is the Lord's; He requires an accounting as to the use of any of it. This responsibility includes the individual's response to Jesus Christ and His works. The individual's stewardship is his sphere of responsibility,

which includes all that he personally possesses, and his total interrelationship with others. The individual demonstrating to the Lord complete trust, obtains a celestial inheritance with Christ.

As a result of this study, the theological matter dealing with consecration and stewardship is available to assist the individual in seeking the blessings of Zion. Through an understanding of consecration, the means to the personal acquisition of purity of heart may be obtained; Through an understanding of stewardship, the proper realm in pursuing consecration may be delinated.

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THE PRINCIPLES AND NATURE OF CONSECRATION AND STEWARDSHIP AS TAUGHT IN THE BIBLE AND MODERN SCRIPTURE AND BY THE PROPHETS, SEERS, AND REVELATORS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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ABSTRACT

This study analyzes the intent and primary bases of the L.D.S. concepts of Zion, consecration, and stewardship as it applies to the individual. Only the scripture and the statements of the Prophets, Seers, and Revelators of the L.D.S. Church are considered. An exhaustive history of consecration or stewardship is not provided. No attempt is made to establish Church doctrine.

Major conclusions are: (1) the most important definition of Zion is the "pure in heart" who, when a community, are the perfect society; (2) the concept of consecration is to wholly love God, and is achieved through the gospel of Jesus Christ, resulting in Christ-like love or charity; (3) the royal law--to love others--fulfills every law of God, and those with charity extend the love of Christ in divine service, any resultant community has a unity with the Lord; (4) the earth and all therein is the Lord's--the individual's stewardship is his sphere of accountability in regard to the earth, its possessions, Jesus Christ, and the individual's inter-relationship with others.

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