



believe in Jesus Christ



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The Reorganized Church of Jesus Christ of Latter Day Sai

we  
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### A Remarkable Affirmation

One of the most marvelous and remarkable things about the Restoration message of the Reorganized Church of Jesus Christ of Latter Day Saints is its affirmation of the divinity of Jesus Christ as the Son of God. In the Three Standard Books of the church—the Bible, the Book of Mormon, and the Doctrine and Covenants—we have an account of the life and accomplishments of Jesus Christ. We believe we have a more complete account of his existence from the beginning until the end of time than other churches, and it is an inspirational challenge to follow his example in godly living.

The Bible speaks clearly of the relationship between the Father and the Son:

God . . . hath in these last days spoken unto us by *his Son*, whom he hath *appointed heir* of all things, *by whom* also he *made* the worlds; who being the brightness of his glory, and the express image of *his* person, and . . . purged our sins, sat down on the *right hand* of the Majesty on high; being made so much better than the angels, as he hath *by inheritance* obtained a *more excellent name* than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the *first-begotten* into the world, he saith, And let all the angels of God worship him, . . . of the angels he saith, Angels are ministering spirits. *But* unto the Son he saith, Thy throne, *O God*, is for ever and ever, a sceptre

of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore *God*, even *thy God*, hath anointed *thee* with the oil of gladness *above* thy fellows.—Hebrews 1: 1-9, Inspired Version.

The biography of Jesus Christ is one of the most fascinating accounts imaginable. The passage quoted above indicates some of his *early* life. He was an "appointed heir"; by him the worlds were made; he is in the express image of his Father; he will sit on the right hand of his Father; he is made "better than the angels"; by "inheritance" he has a more excellent name than the angels; he is the first-begotten; he is called a "God" by his Father; he loved righteousness and hated iniquity; he has been anointed *above* his fellows.

## In the Beginning

John (I John 1: 1-3) speaks of the "*Word* of life" which was from the "beginning." Doctrine and Covenants 90: 4 repeats this same truth: (Christ speaking) "I was in the beginning with the Father, and am the Firstborn." Christ says that our intelligences also were with God: "*Ye* were also in the beginning with the Father" (Doctrine and Covenants 90: 4).

Some have thought because Christ was in the beginning with the Father, that he is in fact God the Father. It would just be as logical to say that we, too, would be the same as God the Father. Satan also would be God, for in the Inspired Version, Genesis 3: 1, we read, "And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning."

One of the outstanding characteristics of the Son, Jesus Christ, is his humility, his teachableness, and the fact that he always recognizes his Father as the *source* of all power and the *presiding authority* in the Godhead. In the Bible Christ says:

I do nothing of myself; but as my *Father* hath *taught* me, I speak these things.—John 8: 28.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son *can do nothing of*

*himself*, but what he *seeth* the Father do; for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and *showeth him* all things that himself doeth: and he *will* show him greater works than these, that ye may marvel.—John 5: 19-20.

I go unto the Father: for *my Father is greater than I*.—John 14: 28.

Even after the Christ has completed his worldly task here with mankind, he still will recognize the authority of his Father:

Then cometh the end, when he shall have *delivered up* the kingdom to God, *even the Father*; when he shall have put down all rule and all authority and power. . . . And *when* all things shall be subdued unto him, *then* shall the Son also *himself be subject* unto him that put all things under him, that *God may be all in all*.—I Corinthians 15: 24, 28.

Well may man seek to follow the wonderful example of the Christ!

Such was the life of Jesus Christ that he was worthy of great things. John the Revelator writes:

And I beheld, and I heard the voice of many angels, . . . saying with a loud voice, *Worthy* is the Lamb that was slain to receive *power*, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Revelation 5: 11, 12.

Christ always gives credit to the Father as the *source* of all power and truth:

And Jesus came and spake unto them, saying, All power *is given* unto me in heaven and in earth.—Matthew 28: 18.

But when the Comforter is come, whom I will send unto you *from the Father*, even the Spirit of truth, which proceedeth *from the Father*, he shall testify of me.—John 15: 26.

This is my doctrine, and it is the doctrine which the *Father* hath given unto me.—Book of Mormon, III Nephi 5: 32, page 634.

Jesus answered them, and said, My doctrine is *not mine*, but *his* that sent me. If any man will do *his* will, he shall know of the doctrine, whether it be of God, or whether I speak of *myself*.—John 7: 16, 17.

## The Creator

God the Father delegated to Jesus Christ, the Son, the task of creating the physical universe and physical man. No other person has before or since been given such power, such responsibility and authority. The Bible mentions his creative power:

The firstborn of *every* creature: . . . *by him* were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created *by him*, and for him.—Colossians 1: 15, 16. (See also Hebrews 1: 1, 2; John 1: 3, 10.)

The Book of Mormon testifies, of course, to this same fact:

Jesus Christ, the Son of God, the *Father of the heavens* and of the earth, and all *things* that in them are.—Ether 1: 101, page 724.

[When Christ appeared personally in America]—Behold I am Jesus Christ, the Son of God. *I created* the heavens and the earth, and all things that in them are. I was with the Father from the beginning.—III Nephi 4: 44, 45, page 628.

Modern revelation bears the same testimony:

And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the *Only Begotten* of the Father; that *by him*, and *through him*, and *of him*, the worlds are and were created.—Doctrine and Covenants 76: 3. (See also Doctrine and Covenants 38: 1; 22: 21.)

Thus we see that Christ was a great contractor under God the Father (Doctrine and Covenants 22: 21), with power, knowledge, and skills that man as yet has not been fully able to fathom.

Next in this fascinating biography of Jesus Christ, the Son of God, we learn that he was involved in a war in heaven with Lucifer (later called Satan). The Bible speaks of this:

And there appeared another wonder in heaven; and behold a great red dragon, . . . his tail drew the *third part* of the stars of heaven, and did cast them to the earth: . . . And *there was war in heaven*: Michael and his angels fought against the dragon; and the dragon fought and his angels, . . . and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.—Revelation 12: 3-9.

Christ also mentions this event in modern revelation:

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, . . . the Devil . . . *rebelled against me*, saying, Give me thine honor, which is my power, and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down and thus became the Devil and his angels.—Doctrine and Covenants 28: 1, 10.

An angel of God, who was *in authority* in the presence of God, who *rebelled against the only begotten Son*; whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning.—Doctrine and Covenants 76: 3. (See also II Peter 2: 4.)

## Head of His Church

The Son, Jesus the Christ, from the beginning of time has served under the authority of the Father, not only as the Creator of the

heavens and the earth, but at the head of his church. He it is who has the responsibility (under the Father) for the building of the kingdom of God and the saving of man. The Bible is very clear on this:

And he is before all things, and *by him all things* consist. And he is the *head* of the body, *the church*.—Colossians 1: 17, 18.

Christ is the *head* of the church.—Ephesians 5: 23.

The American record consistently agrees:

He doeth not anything save it be for the *benefit of the world*; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him.—I Nephi 11: 96, page 147.

Rightly then do we use the name of Jesus Christ in the name of the church—*The Church of Jesus Christ*. With clear understanding we can sing the song: "The church's one foundation is Jesus Christ, her Lord."

What is known about Christ and his activities from the time of the battle in heaven until he was born as a babe in Palestine? Most churches know very little about him. What a marvelous thing it is that we of the Restoration have a record of many of the things he did. They are contained in the word of God as given to the world in the Bible, Book of Mormon (a record of God's dealings with the early peoples in the Americas), and the Doctrine and Covenants (God's word to mankind today).

Christ, under the direction of the Father, evidently had something to do with the creation of physical man. When Christ appeared to the Brother of Jared he said:

Behold, I am he who was prepared from the foundation of the world to redeem *my* people. Behold, I am Jesus Christ. . . . And never have I shewed myself unto *man whom I have created*, for never has man believed in me as thou hast.—Ether 1: 77, 79, page 721.

In modern revelation he says:

. . . in the beginning the Word was: . . . and the Redeemer of the world; . . . the worlds were made



by him. *Men were made by him.*—Doctrine and Covenants 90: 1 d, f.

Listen to the voice of Jesus Christ, your Redeemer, the great I AM. . . . All things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your Father, *whom I created.*—Doctrine and Covenants 28: 1, 9. (See also Doctrine and Covenants 58: 6.)

Once, God the Father by his Spirit showed Moses many lands, and “the inhabitants thereof” were “as numberless as the sand upon the seashore.”

And the Lord God said unto Moses, For mine own purpose have I made these things. . . . And by the word of *my power* have I created them, *which is mine Only Begotten Son*, who is full of grace and truth. And worlds without number have I created, and I also created them for mine own purpose; and *by the Son I created them*, which is mine Only Begotten. And the first man of all men have I called Adam, which is many.—Doctrine and Covenants 22: 21.

The Book of Mormon tells of one group of people who left the tower of Babel and were led by God to America. A righteous man called the brother of Jared was their spiritual leader. Under divine direction, this group built boats in which to travel. This was about 2,200 years before Christ. In the process of constructing and lighting the boats, the Brother of Jared went often to the Lord for direction. So great was the faith of this good man that Jesus Christ personally, in his spiritual body, appeared to the Brother of Jared:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, *I am Jesus Christ.* . . .

And never have I shewed myself unto *man whom I have created*, for never has man believed in me as thou hast.

Seest thou that ye are created after mine own image?

Yea, even all men were created in the beginning, after mine own image?

Behold *this body*, which ye now behold, is the *body of my spirit*; and man have I created after the body of my *spirit*; and even as I appear unto thee to be in the spirit, *will I* appear unto my people in the flesh.—Book of Mormon, Ether 1: 77, 79-81, pages 721-722.

Here we have a record of Jesus Christ (note full title) appearing to mankind about 2200 B.C. He appears in his spiritual body, since he had not yet taken a physical form. He said it was the *first time* that *he* had appeared to man personally, though his Father had appeared about a thousand years before to Enoch and others. Enoch, (3382-3017 B.C., the seventh from Adam, Jude 1: 14) relates in his prophecy: "I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another face to face" (Doctrine and Covenants 36: 1). Most Christians are puzzled about the activities of the Christ during the many years of the Old Testament. In our Three Standard Books we have the truth of his ministry. Christ is the *head of the church*, and as such, we may be sure that he is always on the job. The Book of Mormon tells us his activity; he is the "God of the land," the "Holy One of Israel," the "God of Israel, the God of Abraham, of Isaac and Jacob."

Nephi, an early prophet of the Book of Mormon, spoke to the people of his day:

Yea, even the very *God of Israel*, do men trample under their feet; . . . And the world because of their iniquity, shall judge him to be a thing of nought; wherefore, they scourge him, . . . they smite him, . . . they spit upon him. . . .

Yea, the *God of Abraham*, and of *Isaac*, and the *God of Jacob*, yielded himself according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, . . . to be *crucified*, . . . and to be buried in a sepulcher.—Book of Mormon, I Nephi 5: 233, 237, 240-242, page 65.

And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ

is the Holy One of Israel.—II Nephi 11: 55, page 143. (See also II Nephi 12: 78; Omni 1: 46.)

When Jesus Christ appeared personally in America, he showed the people assembled the prints of the nails in his hands and feet and the wound in his side:

That ye may know that *I am the God of Israel*, and the *God of the whole earth*, and have been slain for the sins of the world.—Book of Mormon, III Nephi 5: 14, page 632.

Speaking of the Americas, the prophet Ether wrote:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ*.—Book of Mormon, Ether 1: 35, page 717.

We read that Enoch (3382-3017 B.C.) was translated because of his great faith (Hebrews 11: 5). More about Enoch and his righteous city is given in Doctrine and Covenants, Section 36 (see also Inspired Version of the Bible, Genesis 7).

The Lord called his people of Enoch Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; . . . and lo! Zion, in process of time, was taken up into heaven (Doctrine and Covenants 36: 2,3).

In a later section of the Doctrine and Covenants, Christ identifies himself as the one who dealt with this godly city:

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end. . . . I am the *same* which spake and the *world was made*, and all things came by me: *I am the same* which have taken the *Zion of Enoch* into mine own bosom.—Doctrine and Covenants 38: 1.

## In All Ages

Thus we learn that Jesus Christ was in continual contact with mankind in the Old Testament world. He it is that calls him-

self the God of Israel, of Abraham, Isaac, Jacob. He it is who took the Zion of Enoch up into heaven. Not only does Christ have the task of helping the righteous, but he also has power over the wicked:

I am Christ, . . . the *residue of the wicked* [after Enoch's Zion was taken up] have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so *will I cause* the wicked to be kept, that will not hear *my voice* but harden their hearts, and woe, woe, woe is their doom.—Doctrine and Covenants 38: 1.

It is not new teaching that Christ has control of hell; it is *his* prison house, his pit, his place of punishment for sins. The Bible states:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and *have the keys of hell and of death*.—Revelation 1: 18.

Many may have wondered who gave the law of Moses. The Inspired Version of the Bible makes this quite clear:

Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we *keep the whole law*?

But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for *I am he who gave the law*.—Matt. 9: 18, 19, Inspired Version.

This is made even clearer in the Book of Mormon (Christ himself speaking):

And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new.

Behold I say unto you, that the law is fulfilled that was given unto *Moses*.

Behold, *I am he that gave the law*, and *I am he who covenanted with my people Israel*; therefore,

the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end.—Book of Mormon, III Nephi 7: 4-6, page 643.

Not only in the time of the Brother of Jared, of Enoch, of Abraham, and of Isaac was Christ in contact with the world. It is not unexpected, therefore, when we learn that it was Christ who was concerned with Moses and the exodus of the children of Israel from the domination of the pharaoh in Egypt. In modern revelation, he makes a comparison between the persecutions in Missouri and those in Egypt, saying:

I will soften the hearts of the people [in Missouri], as *I did* the heart of Pharaoh, from time to time.—Doctrine and Covenants 102: 8.

What is more natural than that Jesus Christ, the Son of God—he who created the heavens and the earth, he who is the “God of the land,” the “God of Israel”—should be the giver of laws which he passes on to us from his Father? Again the Book of Mormon sheds additional clarity on this subject, for Christ himself when in America said:

And behold *I have given you the law* and the commandments *of my Father*, that ye shall believe in me. For verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, **ye shall in no case enter into the kingdom of heaven.**—Book of Mormon, III Nephi 5: 66, 68, pages 636-637. (See also II Nephi 11: 58-59, page 144.)

That Christ is our lawgiver is also plainly set forth in the Doctrine and Covenants:

Thus saith the Lord your God, even Jesus Christ, . . . *hear my voice* and follow me, and you shall be a free people, and *ye shall have no laws but my laws*, when I come, for *I am your lawgiver*, and what can stay my hand?—Doctrine and Covenants 38: 1, 5.

## His Life on Earth

Most Christians know of the prophecies of the Old Testament concerning the coming of the Messiah to the earth and the story of his birth as a babe in Bethlehem. We know the story of the shepherds, of the new star, the angels singing, the birth in the manger, and the coming of the Wise Men, etc. In America the prophets had taught the people about the early anticipated coming of Christ also; and the Book of Mormon says:

We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.—Book of Mormon, II Nephi 11: 48, page 143.

One of these prophets, Samuel, was a convert from the wicked Lamanites. He prophesied that after five years Christ would be born into the world, and that a sign should be given, for "the night before he cometh, there shall be no darkness" (Helaman 5: 56, page 591). As time passed, and the wicked began to threaten the righteous with death should the sign not be given by a certain day, Nephi, the son of Nephi (the grandson of Helaman), prayed mightily unto the Lord, and—

The voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow *come I* into the world, to shew unto the world that *I will* fulfill all that which *I have caused* to be spoken by the mouth of *my* holy prophets.—Book of Mormon, III Nephi 1: 12, 13, page 601.

There are several significant statements in this Scripture. Christ all along has been in contact with the world. He talked with the Brother of Jared. As a lawgiver, he gave the law of Moses. He watched over the Zion of Enoch. He confines the wicked to hell. He is listening to the prayers of his people. To Nephi he said: "*On the morrow come I* into the world." Not only this, but he stated that *it is he* who placed the words in the *mouths of his prophets*. Obviously among such prophecies is the prophecy of Samuel, as well as others of the Old Testament. Note his words again: "to shew unto the world that *I will* ful-

fill all that which *I have caused* to be spoken by the mouth of *my holy prophets*." So there were signs not only in Palestine but in America at the time of his birth.

Jesus Christ spoke through the American prophet Mormon (for whom the Book of Mormon was named) explaining the great saving power of His atonement. This saving power is particularly manifest in his mercy for (1) little children who have died before reaching the age of accountability (eight years); (2) those who have died without the law; and (3) those who have ignorantly sinned. Mormon the prophet wrote:

The word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the *words of Christ*, your Redeemer, your Lord, and your God. . . . Little children are whole, for they are *not capable of committing sin*; wherefore the curse of Adam is taken from them in me, that it hath no power over them. . . . And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. . . . For behold that all little children are alive in Christ, and also all they that are without the law.—Book of Mormon, Moroni 8: 8, 9, 21, 25, pages 769-770. (Read the whole eighth chapter of Moroni, also Mosiah 1: 107, page 217.)

What a marvelous Redeemer is Jesus Christ! How impartial—never a respecter of persons! The power of his redemption cometh upon all that can not repent. How just, how considerate is the Savior as he provides for equal justice for all! Today so many do not understand the mercies of God, and have placed their trust in the works of men. How happy and how strong should be our belief and trust in Jesus Christ as he explains his wisdom and mercy by the mouths of his holy prophets!

Most Christians are familiar with the story of the birth of Christ and his life for about thirty-two years in Palestine. We know how, as a lad of twelve he went up to the temple to talk with the learned men. We know that he set up his *own* church organization with twelve apostles, prophets, seventy, elders, priests, teachers, deacons, etc. (Mark 3: 14; I Corinthians 12: 28; Ephesians 4: 11), "till we all come in the unity of the faith" (Ephesians 4: 13).

All Christians are more or less familiar with his marvelous ministry in Palestine—healing of the sick, controlling the elements of the world that he had created, walking on the water, healing the lepers; cursing the fig tree that gave no fruit; feeding the multitude with the loaves and fishes; raising the dead; turning the water into wine; putting back the ear that Peter had cut off.

We know that Christ himself baptized (John 3: 22, 26; 4: 1), and that he ordained his priesthood (John 15: 16; Mark 3: 14). We know the story of his betrayal, his trial, his crucifixion, and how his body was placed in the tomb.

At his death also there were certain signs given in Palestine.

The Bible says:

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose.—Matthew 27: 51, 52.

Christ loves people of every race, color, and nation, whether they are sinners or righteous. He may be more pleased with the righteous and may grieve over the sinful, but he loves them all. It is quite in line with this divine trait that he go to labor among those who have lost the way and have been confined to the prison house or hell. The Bible states:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also *he went and preached unto the spirits in prison; which sometime were disobedient*, when once the longsuffering of God waited in the days of Noah.—I Peter 3: 18, 19. (See also I Peter 4: 6; Isaiah 24: 22; John 5: 25; Ephesians 4: 8-10.)

In America also there were signs accompanying the death of Christ. There was *darkness* for the space of three days; there were terrible tempests and earthquakes; the city of Zarahemla caught fire; the city of Moroni sank into the sea; the city of Moroni-hah was covered with earth; highways were broken up; and the whole face of the land was changed. (Read III Nephi, chapter 4.) The wicked were destroyed.



A voice spoke out of heaven:

And it said unto them, Behold, my beloved *Son*, in whom I am well pleased, in whom I have glorified my name, *hear ye him*. . . . And behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them. . . . And it came to pass that he stretched forth his hand and spake unto the people, saying, Behold *I am Jesus Christ*, of whom the prophets testified should come into the world.—Book of Mormon, III Nephi 5: 8-11, page 632.

We learn in the American record that Christ preached among the people on this continent. He selected *twelve disciples* here to lead the spiritual ministry of the church, and he remained for several days ministering to the needs of the people. (It is most interesting and confirming to learn that the ancient history and legends from Central and South America confirm this coming of "a bearded white God." Read Paul M. Hanson's book, *Jesus Christ Among the Ancient Americans*, and H. I. Velt's *America's Lost Civilizations*, page 140 ff., published by the Herald Publishing House, Independence, Missouri.)

Wherever men live, God the Father and Jesus Christ the Son are interested in their welfare. It is in line with this love and concern for life everywhere that we find, not unexpectedly, Christ saying as he leaves America:

But now I go unto the Father, and also to shew myself unto the *lost tribes of Israel*, for they are not lost unto the Father, for *he knoweth* whither he hath taken them.—Book of Mormon, III Nephi 8: 4, page 648.

## A Busy Godhead Today

What a busy Godhead we have—God the Father, and Jesus Christ the Son! In the Bible, Christ tells of some of their activities:

But Jesus answered them, *My Father worketh* hitherto, and *I work*.—John 5: 17.

In my Father's house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you*.—John 14: 2.

The Words of God the Father to Moses are given to us in modern revelation:

And the Lord God spake unto Moses, saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.— Doctrine and Covenants 22: 23.

God is unchangeable. Of the Son, the Bible states:

Jesus Christ the *same yesterday, and to day, and for ever*.—Hebrews 13: 8.

What a busy individual is the Christ! He appeared and spoke to the Brother of Jared in 2200 B.C.; he is our lawgiver, and gave the law of Moses; he took the righteous of the Zion of Enoch to heaven; he it is who confines the wicked in the prison house of hell; he softened the heart of Pharaoh; he spoke to Nephi, the grandson of Helaman; he went personally to the prison house to preach; he visited America and ministered to the people here. It is this Savior who has spoken by the mouths of his holy prophets through all ages. Who now dares say that *he no longer speaks* to his people today, and no longer uses prophets, as in other times, to declare his word?

How rational it is, and how in agreement with the past record of Christ, to believe and know that *he still speaks today*, contacting his prophets and followers as in former times! Both the Father *and* the Son appeared personally to Joseph Smith, the first prophet of our church. Joseph Smith writes of this experience:

I saw *two* personages (whose brightness and glory defy all description) standing above me in the air. *One of them* spake unto me, calling me by name, and said (pointing to the *other*), "This is my beloved Son, hear him."—Tract, "Joseph Smith Tells His Own Story," page 8, or *Church History*, Volume 1, page 9.

Christ also talked with Joseph Smith on this occasion. Joseph Smith and Oliver Cowdery were visited by Christ in vision in

Kirtland Temple on Sunday, April 3, 1836. Of this Joseph wrote:

The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the *voice of Jehovah*, saying:

“I am the first and the last;

I am he who liveth;

*I am he* who was slain;

*I am your advocate* with the Father.”

—*Church History*, Volume 2, pages 46-47.

At the head of the Reorganized Church of Jesus Christ of Latter Day Saints, Christ has placed a prophet, seer, and revelator. Through this prophet the Lord guides his people today as he has *always* done in times past. After prayer (and often fasting) both by the people of the church and its leader, Christ speaks through his prophet to the church. He often identifies himself as the Christ or the Spirit speaking through his servant. It is a wonderful thing to *know* that Christ still loves and speaks to his people. The following are a few examples of how he identifies himself in these revelations:

Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth.—*Doctrine and Covenants* 12: 5.

Listen to the words of Jesus Christ, your Lord and your Redeemer.—*Doctrine and Covenants* 13: 1.

Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it.—*Doctrine and Covenants* 16: 7.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world.—*Doctrine and Covenants* 34: 1.

Who is to say that Christ *may not* by the power of his Spirit speak today? What a thrill, and yet what a humbling experience came to the high priests of the church gathered in worship to their God (October 5-8, 1950) in Kirtland Temple, Ohio! Christ spoke to them on the last day through his servant, Presiding Evangelist Elbert A. Smith:

*It is your Lord and Master* who speaks through his servant. . . . I am he who was born of the Virgin Mary. . . . I am no stranger in this building. . . . Behold I have stood in your midst, not perceived of you, as I did in years gone by, when the prophet Joseph came up these aisles and spoke to the people from this pulpit. . . . Be not too greatly cast down because of your human limitations. Do not be discouraged. . . . I require only a reasonable service. Do your best, and you will be blessed.

## Our Mediator and Advocate

The Bible speaks often of the Christ as *our Mediator* and *our Advocate* with the Father:

There is . . . *one mediator* between God and man, the man Christ Jesus.—I Timothy 2: 5.

. . . Jesus the *mediator* of the new covenant. . . .—Hebrews 12: 24.

We have an advocate with the Father, Jesus Christ the righteous.—I John 2: 1.

Christ himself repeats this truth in modern revelation:

I am in your midst, and *am your advocate* with the Father.—Doctrine and Covenants 28: 2 b.

Listen to him *who is the Advocate* with the Father, who is *pleading* your cause before him.—Doctrine and Covenants 45: 1 c.

I am Christ, and in mine own name, by virtue of the blood which I have spilt, have I *plead* before the Father.—Doctrine and Covenants 38: 1 c.

It is comforting to know that the “*one Mediator*” between God and man is pleading our cause. There can be no more direct contact, for all must come to God through Christ. The Apostle Peter, filled with the Holy Ghost, said to the rulers:

Be it know unto you all, and to all the people of Israel, that by *the name of Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Neither is there salvation in any other: for there is *none other name under heaven* given among men, whereby we must be saved.—Acts 4: 10, 12.

The testimony of the Reorganized Church of Jesus Christ of Latter Day Saints is that Christ lives! He has had charge, under the Father, of the world and the salvation of its people from the beginning. He *has* spoken to the people in the past and *speaks* today. Often he has stood in our midst unperceived (yet sometimes perceived), and has spoken, sometimes reproofing, sometimes encouraging his followers to great accomplishments in building the kingdom of God on earth.

Christ has directed the building of modern Zion, the New Jerusalem, in the land of Missouri. This is a great challenge for the righteous. Zion shall be. Also a holy temple will be built someday in Zion, to which Christ will come. (See Doctrine and Covenants 42: 10; 108: 1.) Enoch and his city shall return to meet the righteous in Zion, the New Jerusalem. (See Doctrine and Covenants 36: 13.)

However, neither Christ's responsibility nor his activity ceases with this world. This is one of the outstanding truths of Christianity that some other religions (Buddhism, etc.) do not have.

## Lord of the Millennium

Concerning the end of the world and the coming of Christ, the Apostle Peter wrote:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—II Peter 3: 10, King James Version. (See also Doctrine and Covenants 98: 5.)

The prophet Isaiah also foretold the changes to take place at the coming of Christ and the beginning of the millennium:

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . .

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: . . .

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. . . .

The wolf and the lamb shall feed together, and the lion shall eat straw. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord.—Isaiah 65: 17, 21-23, 25. (See also Isaiah 35: 1-10; 11: 1-9; Micah 4: 3-7.)

Much the same information is given to the church in modern revelation. (Read Doctrine and Covenants 108: 5, 6.)

At the end of the world Christ shall appear in the heavens, and the righteous saints who are living and the righteous dead shall be caught up to meet him. (See I Thessalonians 4: 15-17; read also Doctrine and Covenants 85: 27.) The Lamb shall stand on Mount Zion, and with him an hundred and forty-four thousand, having his Father's name written on their foreheads. (See Revelation 14: 1; also Doctrine and Covenants 108: 5.)

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord.—Doctrine and Covenants 108: 6 a, b, d.

“And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh” (Doctrine and Covenants 108: 5) for a thousand years. The righteous shall reign with Christ in the millennium (Revelation 20: 4-6). During this

period Christ shall continue his educational process to perfect people after the pattern of his Father. In modern revelation Christ says:

In *that* day when the Lord shall *come* he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious, things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven.—Doctrine and Covenants 98: 5.

One of the great truths of the gospel of Christ is that he will not confine to endless hell little children; the heathen (who never had an opportunity to hear one of his authorized ministers); those who have died without knowing his laws; or those who have ignorantly sinned. This is only reasonable and just, as would be expected of God and Christ. It has been estimated that only one billion out of about 145 billion of the total inhabitants of the earth have ever been privileged to know and accept the teachings of Christ. Who, then, is Lord of Lords? Who is the Savior, if Satan is to win 144 out of every 145? At the end of the world not only the righteous shall have part in the first resurrection and receive back their physical bodies. The book of Mormon says:

His blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have *ignorantly sinned*.—Mosiah 1: 107, page 217.

Christ in modern times informs us:

And *then* shall the *heathen nations* be redeemed, and they that *knew no law* shall have part in the *first* resurrection; and it shall be tolerable for them.—Doctrine and Covenants 45: 10.

After the righteous living and the righteous dead shall meet Christ and descend with him to the new earth (Doctrine and Covenants 85: 27), the Scriptures say:

And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's *at his coming*; who *have*

received their part *in that prison* which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—Doctrine and Covenants 85: 28.

The Book of Mormon also confirms this truth (speaking of one phase of the resurrection) :

And these are those who have *part* in the *first* resurrection; and these are they that have died *before* Christ came, in their *ignorance*, not having salvation declared unto them.—Book of Mormon, Mosiah 8: 58, page 253.

Satan shall be bound during this thousand years, "that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20: 1-3). (See also Doctrine and Covenants 43: 7; 85: 35.)

The wicked shall not come forth at the first resurrection but shall be retained in the prison house, or hell, all during the time of the millennium—a thousand years (perhaps, for some, a second thousand years).

But the rest of the dead *lived not again until* the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with him* a thousand years.—Revelation 20: 5, 6. (See also Doctrine and Covenants 83:24.)

This reign of Christ with his righteous saints for a thousand years will be a most interesting period. Most Christians have little idea how the righteous will spend their time during such a number of years—in peace, no wars, no disease, they generally believe. The members of the Reorganized Church of Jesus Christ, however, look forward to this thousand years as a time of continued *growth*, and an opportunity to *work with the Christ* in the conversion of these nations with their billions of people who have not had the opportunity to hear of Christ and his laws.



That these nations will be round and about Zion is made clear in the Scriptures:

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

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4: 2, 3.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee.—Zechariah 2: 11.

Some have wondered how all of these different peoples and nations can talk to each other. Evidently the Lord will give or teach the people a universal language:

For then will I turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him with one consent.—Zephaniah 3: 9.

## After the Thousand Years

At the end of the thousand years Satan shall be freed for a "little season" and then shall come up in battle against Christ and his saints:

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.—Revelation 20: 7-10. (See also Doctrine and Covenants 85: 35; Revelation 17: 14.)

We may be sure that Christ will be busy with his Saints, helping them perfect their own lives and teaching them how to better tell the message of truth to others during that thousand years. Obviously it will be those who in this life have prepared themselves, and are experienced *here* in building kingdom of God citizenship, who will be of most assistance to Christ in the millennium. Some evidently will be given positions of authority (see Doctrine and Covenants 43: 7), and will “reign” with him in his righteous government.

Then comes the final judgment. Satan, and the other sons of perdition, will be placed in a location of no glory, that shall be “as” a lake of fire. (Read Book of Mormon, II Nephi 6: 31-74, pages 107-110; Matthew 12: 31, 32; Hebrews 10: 29; 6: 4-6.)

All must appear before God, the Father, and Christ, the Son, for judgment. All will have again obtained their physical, but perfect bodies—some in the first resurrection at the coming of Christ and the beginning of the millennium, while others will not come forth until the end of the thousand years at the time of the second resurrection. Christ shall by this time have been victorious over all people and powers:

And *every* creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Revelation 5: 13.

Wherefore God also hath highly exalted him, and *given* him a name which is above every name:

That at the name of Jesus *every* knee should bow, of things in heaven, and things in earth, and things under the earth;

And that *every* tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father.—

Philippians 2: 9-11. (Read also Doctrine and Covenants 85: 31; 76: 7; Book of Mormon, Mosiah 11: 196-199, page 289.)

Evidently both God and Christ will have part in the final judgment:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and *hell* delivered up the dead which were in them; and they were judged every man according to their works.—Revelation 20: 11-13.

The Book of Mormon makes a clear statement about the last judgment:

The spirit and the body shall be reunited again, in its *perfect* form; both limb and joint shall be restored to its proper frame, . . .

And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; . . .

And shall be brought and be arraigned before the bar of Christ the Son, *and* the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.—Book of Mormon, Alma 8: 100-102, 104, page 342.

How much of the judgment the Father will commit to the Son is not known, but evidently much of it. Some of this judgment

Christ shall make *at his coming*, for there must be a determining who shall be allowed to be in the millennium and who shall not:

For the Father judgeth no man, but hath committed all judgment unto the *Son*.—John 5: 22.

We shall all stand before the judgment seat of *Christ*.—Romans 14: 10.

I charge thee therefore before God, and the Lord Jesus Christ, *who* shall judge the quick and the dead *at his appearing* and his kingdom.—II Timothy 4:1.

*When the Son of man shall come* in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.—Matthew 25: 31, 32.

For the Son of man *shall come* in the glory of his Father with his angels; and *then he* shall reward every man according to his works.—Matthew 16: 27.

For we must all appear before the judgment seat of *Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—II Corinthians 5: 10. (See also Acts 17: 31.)

Naturally, in the Doctrine and Covenants the power in judgment of the Christ is also mentioned:

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world, and the *last* great day of judgment, which *I shall pass* upon the inhabitants thereof, judging every man according to his works, and the deeds which he has done.—Doctrine and Covenants 18: 1.

. . . concerning them who come forth in the resurrection of the just: . . . these are they whose names are written in heaven, where God and Christ are the judge of all.—Doctrine and Covenants 76: 5 a, p.

## The Glories

That the judgment will place most people in three different levels of glory is made clear in the Bible:

There are also *celestial* bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is *one* glory of the sun, and *another* glory of the moon, and *another* glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead.—I Corinthians 15: 40-42. (Read also II Corinthians 12: 2.)

Those of *celestial glory* are described in modern revelation. They are they who have received the testimony of Jesus, have been baptized, have been valiant in their testimony of him, etc. (Read Doctrine and Covenants 76: 5.)

*Terrestrial glory* is given to the honorable men of the earth, who were blinded by the craftiness of men—those who received not the testimony of Jesus in the flesh but *afterward* received it. They will be those who have not been valiant in the testimony of Jesus, etc. (Read Doctrine and Covenants 76: 6.)

*Telestial glory* is compared to the glory of the stars (as we see them) as differentiated from the moon and the sun. Those who receive this glory—

Are they *who received not* the gospel of Christ, neither the testimony of Jesus [*i.e.*, refused to accept it]; these are they who deny *not* the Holy Spirit; these are they who *are thrust down to hell*; these are they who shall not be redeemed from the Devil, *until the last* resurrection.—Doctrine and Covenants 76: 7.

Death and hell shall be done away with. (See Revelation 20:14.)

While our earth shall be made over for the millennial reign, it shall again be changed and improved more for the abode of the righteous in celestial glory. After the last judgment, John the Revelator tells of the following vision:

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . .

And he that sat upon the throne said, Behold, I make all things new.—Revelation 21: 1, 2, 5.

When the thousand years are ended, . . . the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth.—Doctrine and Covenants 28: 6.

God the Father, and Jesus Christ the Son, shall be present personally in celestial glory and minister to its citizens. (See Doctrine and Covenants 76: 5.) Those in terrestrial glory shall receive of the *presence* of the Son, but not of the fullness of the Father (Doctrine and Covenants 76: 6). These also shall receive of the Holy Spirit through the ministration of the celestial. Those in the celestial glory shall be as innumerable as the sands upon the seashore; and while they shall have bowed the knee and shall have confessed to Him who sits upon the throne forever and ever and shall be ministered to by the Holy Spirit through the ministrations of the terrestrial, yet "where God and Christ dwell they can not come, worlds without end" (Doctrine and Covenants 76: 7).

## Summary

What a life Jesus Christ, the Son of God has lived, is living, and will live! Note, in summary, the life of Christ:

He was with God the Father in the beginning.

He was appointed heir of all things.

By inheritance he obtained a more excellent name.

He was anointed above his fellows.

The Son can do nothing of himself.

His Father is greater than he.

All power is given to Christ in heaven and earth.  
Christ's doctrine is the doctrine of the Father.  
The Father will send the Comforter at the Son's request.  
Christ is firstborn of every creature.  
Under the Father he created the heavens and the earth.  
He defeated Lucifer in the battle of heaven.  
Christ is the head of the church, which is named after him.  
Men were made by him.  
He appeared in his spiritual body to the Brother of Jared,  
2200 B.C.  
He is the God of Israel; the God of Abraham, Isaac, and  
Jacob.  
Christ is the Holy One of Israel.  
He is the God of the whole earth.  
He is the God of the land.  
He took the city of Enoch to his bosom.  
He keeps the wicked in chains of darkness until the judgment.  
Christ has the keys of hell and death.  
He gave the Law of Moses.  
He softened the heart of Pharaoh.  
Christ is our lawgiver.  
He spoke by the mouths of his holy prophets.  
Christ's atoning power saves little children.  
He announced his coming to the world "on the morrow."  
He was born as a babe in Bethlehem.  
He organized his church, ordained apostles, baptized, etc.  
He performed many miracles in Palestine.  
He was crucified by those he sought to save.  
He went to preach to the spirits in prison.  
He came to America, announced by his Father.  
He selected his twelve disciples in America.  
He ministered, preached, etc., to the Nephites.  
He went to visit the Lost Tribes.  
He is still busy working with his Father.  
He is an unchangeable Christ—same yesterday, to-day and  
forever.

He appeared with the Father to the prophet Joseph Smith.  
He was called "Jehovah" by Joseph Smith.  
He is our one Advocate and Mediator with the Father.  
He speaks to the church and the righteous today.  
He puts words in the mouth of his prophets today also.  
His is the only name—Jesus Christ—by which man may be saved.

He directs the building of Zion, the New Jerusalem.

Enoch's Zion shall return.

Christ's temple shall be built for his return.

Those who are in the north countries shall return.

Christ will appear suddenly in the heavens.

Righteous shall be caught up to meet him.

The righteous to rise first.

The heathen, and those who knew not the law, also are in the first resurrection.

His blood atoneth for those who have ignorantly sinned.

Christ will minister and teach in the millennium.

Christ and the righteous are to reign for 1,000 years.

No war, no sickness—peace, love, etc., in the millennium.

Caused the Devil to be confined during the 1,000 years.

Many nations shall come to Zion to learn of Christ's ways.

Many shall be joined to the Lord.

Satan is to be freed for a "little season."

Afterward comes the second resurrection.

Final battle between the righteous and the forces of evil.

Christ overcame Satan and cast him with his angels into the lake of fire.

The final judgment to be by God and Christ.

He assigns to celestial, terrestrial, and telestial glory.

God and Christ will be personally in celestial glory.

Christ and the righteous minister also to the terrestrial.

The Holy Spirit, through the terrestrial, ministers to the telestial.

God and Christ rule forever and ever.



Jesus Christ, the Son of God, what a wonderful personality he is! How faithful, how loyal, how worthy he is to receive power, wisdom, honor, riches, strength, glory, and blessings!

We should be happy that we have such a clear account of his life and accomplishments in the Three Standard Books; the Bible, the Book of Mormon, and the Doctrine and Covenants. Well does the Christ merit his many titles: King of Kings, Lamb of God, Prince of Peace, Lord of Lords, The God of the Earth, Counselor, Marvelous, Wonderful, The Mighty Lord, etc. Yet he also was a great general, a great contractor, a great humanitarian whose prime concern was to his Father's will, and to bring to pass the immortality and eternal life of man through love and godly government.

What a balanced perspective he has of life and its purpose! Being the Creator of the heavens and the earth, knowing where gold, platinum, and uranium are, yet being interested in wealth only as it will further the development and perfection of a god-like citizen of the kingdom of his Father. He never lets the immediate—the problems of the moment—becloud his vision of life from the beginning until the end of time. How faithful, how diligent, how valiant, how courageous he is! He is *positive* that in the long run the great and good laws of his Father will win. He knows truth shall win in the end, and error shall fail.

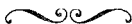
What a perfect example his life is for every moment of our lives! May we, too, catch the diligence, the faithfulness, and the courage of the Son of God and fashion our lives from beginning to end as he does.

Christ comes to *everyone* in the world, pleading for loyalty and faithfulness to his program. He passes on to us the same challenge which his Father gave to him: "As my Father hath sent me, even so send I you" (John 20: 21).

Some who have little knowledge about the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints have asked us if we believe in Christ. The answer is most emphatically, "Yes." We believe in him perhaps *more than any other people*. We know he is the true Son of God. We talk of Christ; we

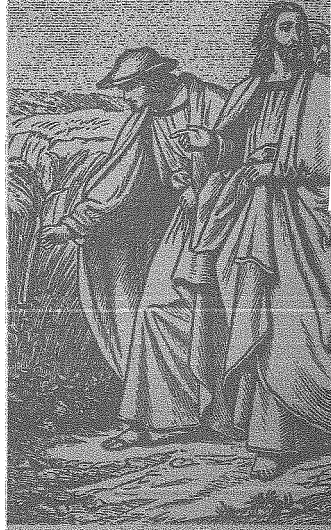
rejoice in Christ; we preach of Christ. We believe he is unchangeable. We believe he spoke to his people in times past and *still does today*. We seek under his direction to give our lives to his cause and *help him build the kingdom of God*. He calls his people "friends" (Doctrine and Covenants 90: 8). We do *not* aspire to be gods as Lucifer did (Isaiah 14: 14); but we seek humbly, yet with courage and intelligence, to serve with the Christ in the world's greatest task—the building of the kingdom of God. Christ has said:

. . . if you keep my commandments you shall . . .  
be glorified in *me, as I am* in the Father (Doctrine  
and Covenants 90: 3).



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we believe in Jesus Christ

