

# The Macro Last-day Timeline

## Glossary:

### The Pyramid of Truth

v 1.00

*“Contrary to the doubts of some, there really is such a thing as right and wrong. There really is absolute truth—eternal truth. One of the plagues of our day is that too few people know where to turn for truth.”*

- President Nelson (Opening Remarks, October 2021)

## The Name

Before I begin with this topic of ever-increasing importance, I have to address the name “The Pyramid of Truth” as this seems to be one of the many points of attack in ignorance that can easily be cleared up... Does the phrase “pyramid of truth” ever appear in the scriptures? No... Does the phrase “the pride cycle” ever appear in scriptures? No... Does the phrase “the point of no return” ever appear in the scriptures? No... Does the phrase “the church is scaffolding” or “scaffolding of the church” ever appear in the scriptures? No...

Etc. etc etc.

So what am I getting at here? Does it really matter what you call “the pride cycle”? No! Call it whatever you like, we just call it that and teach it that way because it an easy way to conceptualize the subject matter which clearly is seen in all standard works and by the words of ancient and modern prophets. If you go looking for the phrase “the points of no return” you won’t find it anywhere but by President Kimball, but the doctrine he is teaching surrounding it is found everywhere- it was just phraseology to help us contextualize what was being taught... That being said, I will and do refer to this as “the pyramid of truth”, but you can call it whatever you like! Call it “The Keys of the Kingdom”, or “Rights of Revelation”, or “Doctrine vs Policy”, or “Determining Truth”, or “Building on the Rock”... It is all of those things and more in one package. What I will do in the course of this paper is lay out a proper understanding of this subject so that by the end you will understand why I choose to call it “the pyramid of truth”, but you can call it whatever you like so long as you understand that it is the truth of the matter. Period.

## Doctrine vs Policy

The first thing we need to tackle is an understanding of the difference between what we call “doctrine” and what we call “policy”.

*A gospel doctrine is a truth of salvation revealed by a loving Heavenly Father. Gospel doctrines are eternal, do not change, and pertain to the eternal progression and exaltation of Heavenly*

*Father's sons and daughters...A gospel doctrine answers the question "why?"*

- **Elder David A. Bednar** (Act in Doctrine)

*"As we reflect on trust, we know God is a God of truth and 'canst not lie.' We know truth is a knowledge of things as they are, were, and are to come. We know continuing revelation and inspiration fit unchanging truth to changing circumstances."*

- **Elder Gong** (Trust Again, October 2021)

*"Procedures, programs, the administrative policies, even some patterns of organization are subject to change. We are quite free, indeed, quite obliged to alter them from time to time. But the principles, the doctrines, never change."*

- **Elder Boyd K. Packer** (Principles, 1985)

*"Changes in organization or procedures are a testimony that revelation is ongoing. While doctrines remain fixed, the methods or procedures do not...The doctrines will remain fixed, eternal; the organization, programs, and procedures will be altered as directed by Him whose church this is."*

- **Elder Boyd K. Packer** (Revelation in a Changing World, November 1989, General Conference)

## **John 7**

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

*"Contrary to the doubts of some, there really is such a thing as right and wrong. There really is absolute truth—eternal truth. One of the plagues of our day is that too few people know where to turn for truth."*

- **President Nelson** (Opening Remarks, October 2021)

*"Too great a value cannot be placed upon the possession of truth. It is indeed beyond estimate. . . The great strength of the latter-day work in which we are engaged is found in its truth. This constitutes its great power and makes it all powerful. . . Truth cannot be changed. It cannot be*

*altered. It is eternal. All other things may perish; the heavens and the earth may pass away; but the truth cannot be destroyed.”*

- **George Q. Cannon** (Juvenile Instructor 30:273-74.)

## **D&C 93:24**

24 And truth is knowledge of things as they are, and as they were, and as they are to come

*“Sometimes we as leaders of the Church are criticized for holding firm to the laws of God, defending the Savior’s doctrine, and resisting the social pressures of our day. But our commission as ordained apostles is “to go into all the world to preach [His] gospel unto every creature.”*

*“That means we are commanded to teach truth...our commission as apostles is to teach nothing but truth. That commission does not give us the authority to modify divine law. Though we of the First Presidency and Quorum of the Twelve Apostles cannot change the laws of God, we do have the charge “to build up the church, and regulate all the affairs of the same in all nations.” Thus we can adjust policy when the Lord directs us to do so.”*

-**President Nelson** <https://speeches.byu.edu/talks/russell-m-nelson/love-laws-god/>

There are countless numbers of quotes and scriptures that I could glean from to prove these points, but for the sake of the length of paper and time invested I’ve chosen the quotes (and will continue to pick quotes) that I have until I feel as though it is enough to prove something convincingly. So simply what is doctrine? Doctrine is the “thou shalt know” of the gospel, or the “whys” as Elder Bednar said above. What we call “doctrine” are universal truths that will never change. “Thou the heavens and the Earth shall pass away, my Word shall never pass away”. “Policy” or “policies” of the church are the application of “doctrine” in the church, they are the “thou shalt do’s”, and they will change based on situation, circumstance, peoples, etc.

### ***Happiness the Design of Existence***

*Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. **That which is wrong under one circumstance, may be, and often is, right under another.***

*God said, “Thou shalt not kill;” at another time He said, “Thou shalt utterly destroy.” This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events*

*transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality were right because God gave and sanctioned by special revelation.*

*A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.*

**-Joseph Smith (TPJS 255-256)**

The “thou shalt do’s” from the Lord can and will change- that is “policy”; the “thou shalt know’s” will never change, those are “doctrine”.

## **Is Policy Less Important vs Doctrine?**

Most of the time today when people are teaching the difference between “doctrine” and “policy” it is done in an attempt to create a hierarchy of importance to which they can then self-justify their throwing away of church policy. Example being “doing [insert any church policy here-including urgings/pleadings/etc. from the keys] isn’t ‘doctrine’ and therefore I don’t have to obey it- it isn’t necessary for my salvation”. Simply put this is utterly false. One is required to learn doctrine and then implement what they learned into their daily lives, but equally so, they are required to live according to “every word that proceeds forth from the mouth of God.”

### **D&C 1:14**

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

### **D&C 132:24**

24 This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

*This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest. [We are "learning heaven" by obeying gospel law/principles]*

**- Joseph Smith Jr** (Joseph Smith papers in 1834)

<https://www.josephsmithpapers.org/paper-summary/letter-to-the-church-circa-february-1834/2#12916430628429006334>

### **Doctrine and Covenants 84:43-45**

43 And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

44 For you shall live by every word that proceedeth forth from the mouth of God.

45 For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

### **Doctrine and Covenants 98:10-12**

10 Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

12 For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

### **Doctrine and Covenants 21:4-6**

4 Wherefore, meaning the church, 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;

5 For his word ye shall receive, as if from mine own mouth, in all patience and faith.

6 For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

*I desire to call your attention to the principle of loyalty, loyalty to the truth and loyalty to the men whom God has chosen to lead the cause of truth. I speak of "the truth" and these "men" jointly, because it is impossible fully to accept the one and partly reject the other.*

*I raise my voice on this matter to warn and counsel you to be on your guard against criticism. I have heard some myself and have been told about more. It comes, in part, from those who hold, or have held, prominent positions. Ostensibly, they are in good standing in the Church. In expressing their feelings, they frequently say, "We are members of the Church, too, you know, and our feelings should be considered."*

***They assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and directions they give. Such a position is wholly inconsistent, because the guidance of this Church comes, not alone from the written word, but also from continuous revelation,***

***and the Lord gives that revelation to the Church through His chosen leaders and none else. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.***

*Such a spirit leads to apostasy.*

**-Elder Marion G. Romney** (Untitled, Conference Report p.17)

*The time is coming when those who do not obey the Lord will be separated from those who do (see Doctrine and Covenants 86:1–7). Our safest insurance is to continue to be worthy of admission to His holy house. The greatest gift you could give to the Lord is to keep yourself unspotted from the world, worthy to attend His holy house. His gift to you will be the peace and security of knowing that you are worthy to meet Him, whenever that time comes.*

**-President Nelson** (The Future of the Church: Preparing the World for the Savior's Second Coming, April 2020)

*The moment a man says he will not submit to legally constituted authority of the Church, whether it be the Teachers, the Bishopric, the High Council, his Quorum or the First Presidency, and in his heart confirms it and carries it out, that moment he cuts himself off from the privileges and blessings of the Priesthood and Church, and severs himself from the people of God, for he ignores the authority that He has instituted in His Church. These are the men that generally get crochets in their heads, that get inspiration (from beneath) and that are often so desirous to guide the Church, and to sit in judgment upon the Priesthood. The only safe way for us to do, as individuals, is to live so humbly, so righteously and so faithfully before God, that we may possess His Spirit to that extent that we will be able to judge righteously, and discern between truth and error, between right and wrong; and then we will know when a decision is rendered against us that in 99 cases out of a hundred we are in error, and that the decision is right; and although we may at the time not be fully able to see and feel its justness, yet will be constrained to say that inasmuch as there are sixteen chances against one for me to be wrong, "I will gracefully and humbly submit." The pith of the matter is, the Lord has established His Church, organized His Priesthood, and conferred authority upon certain individuals, councils and quorums, and it is the duty of the people of God to live so that they shall know that these are acceptable unto Him. If we begin to cut off this one and that one, and set their authority aside, we may just as well at once set God himself aside, and say he has no right to dictate.*

**- Joseph F Smith** (JD 24:187,1883)

*The temple recommend questions are an example of Church policy that has changed over time. But no righteous individual would argue that holding a temple recommend has no impact on their spiritual destiny. Following Church policy i.e., obedience is actually more important than simply understanding doctrine.*

*Second: The living prophet is more vital to us than the Standard Works.*

*President Wilford Woodruff tells of an interesting incident that occurred in the days of the Prophet Joseph Smith:*

*“I will refer to a certain meeting I attended in the town of Kirtland in my early days. At that meeting some remarks were made that have been made here today, with regard to the living prophets and with regard to the written word of God. The same principle was presented, although not as extensively as it has been here, when a leading man in the Church got up and talked upon the subject, and said: ‘You have got the word of God before you here in the Bible, Book of Mormon, and Doctrine and Covenants; you have the written word of God, and you who give revelations should give revelations according to those books, as what is written in those books is the word of God. We should confine ourselves to them.’*

*“When he concluded, Brother Joseph turned to Brother Brigham Young and said, ‘Brother Brigham I want you to go to the podium and tell us your views with regard to the living oracles and the written word of God.’ Brother Brigham took the stand, and he took the Bible, and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said: ‘There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day. And now,’ said he, ‘when compared with the living oracles those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.’ That was the course he pursued. When he was through, Brother Joseph said to the congregation; ‘Brother Brigham has told you the word of the Lord, and he has told you the truth.’” (Conference Report, October 1897, pp. 18–19.)*

*Third: The living prophet is more important to us than a dead prophet.*

*God’s revelation to Adam did not instruct Noah how to build the Ark. Noah needed his own revelation. Therefore the most important prophet so far as you and I are concerned is the one living in our day and age to whom the Lord is currently revealing His will for us. Therefore the most important reading we can do is any of the words of the prophet contained each month in our Church Magazines. Our instructions about what we should do for each six months are found in the General Conference addresses which are printed in the Church magazine.*

*Beware of those who would set up the dead prophets against the living prophets, for the living prophets always take precedence.*

**-President Ezra Taft Benson** (Fourteen Fundamentals in Following the Prophet, June 1981)

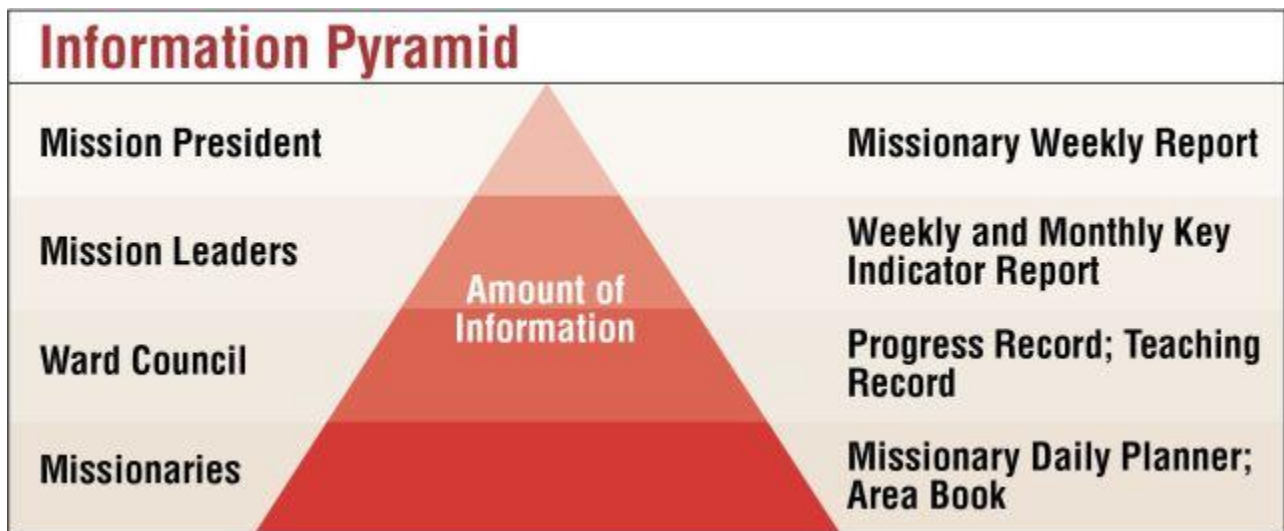
It's important to note to keep things clear that Brigham Young, Ezra Taft Benson are talking about thou shalt do's i.e., policy. Since doctrine doesn't change a new prophet can't change doctrine, only policy. Every time that you read "make known the will of God" the "will" of God in that sentence is key- it is letting you know that this is policy, this is a command, this is a thou shalt do.

The most important prophet in any age is the living prophet. ... To follow the living prophet, the interpreter of the past, is the essence of wisdom. The very strength of the Church lies in the doctrine of continuous revelation through a living prophet.

- **Elder John A. Widtsoe** (Evidences and Reconciliations, 3 vols. in 1, arr. G. Homer Durham, Salt Lake City: Bookcraft, 1960, p. 352).

## Rights of Revelation:

Now that we understand the difference between doctrine and policy, and we understand that policy is the "thou shalt do's" or "rights of the Presidency", the next thing that we have to understand is who can receive that revelation and for whom.



(Preach My Gospel: Chapter 8 "How to Use Time Wisely")

This visual found in Preach My Gospel is actually where the first intimations of calling it the pyramid of truth came from. The amount of revelation is different, as well as, the importance of the revelation is different. You will receive substantially more revelation for you individually for your own life if you worthily and diligently seek after it, ergo personal revelation is where you will receive the bulk of your personal "thou shalt do's" in life. But can personal revelation supersede revelation that is from those with keys of authority greater than your own, or in other words, higher on the pyramid? The answer is no, and Preach My Gospel in fact answers that:

### A Word of Caution



*As you pray for inspiration, you should also confirm your feelings. For example, compare your decisions with the scriptures and the teachings of the living prophets. Be certain that the feelings are consistent with the assignment you have; for example, you will not receive revelation to tell a local bishop how he should perform in his calling. Discuss your decisions and conclusions with your companion, your district leader, or your mission president when appropriate.*

**-Preach My Gospel** (Chapter 4: How Do I Recognize and Understand the Spirit?)

The thou shalt do's that come from priesthood keys above you are substantially fewer in quantity versus personal revelation as you can see in the visual above. But your personal revelation can never be out of sync, it can't run contrary, to the pyramid top which sits on top of it.

*"It is hard to keep the Lord's commandments without faith and trust in Him. As some lose their faith in the Savior, they may even attack His counsel, calling good evil and evil good. To avoid this tragic error, it is crucial that any personal revelation we receive be consonant with the teachings of the Lord and His prophets."*

**- President Henry B. Eyring** ("The Faith to Ask and Then to Act", 2021 Oct General Conference)

### **Order by Which Revelation Comes**

*I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them.*

**- Joseph Smith Jr** (TPJS p.21-22)

*"When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, proven truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or*

*vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church 'is a house of order.' It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.*

*"Be not led by any spirit or influence that discredits established authority, contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the Church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsels of the Lord through the channel he has appointed will be followed with safety. Therefore, O! ye Latterday Saints, profit by these words of warning."*

-(In Clark, Messages of the First Presidency, 4:285–86.) **The First Presidency (Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose)** wrote in 1913, Doctrine and Covenants Student Manual Enrichment J: Keys for Avoiding Deception

*"While God gives revelation through prophets to guide all of His children, individuals can receive revelation to help them with their specific needs, responsibilities, and questions and to help strengthen their testimonies. However, personal inspiration from the Lord will never contradict the revelation God gives through His prophets."*

- **Seminary Doctrinal Mastery Core Document, Prophets and Revelations, section 5.5.**

## **The Pyramid of Policy**

So we've gone over the difference between policy and doctrine, and we've gone over rights of revelation. Now let's build the pyramid of policy, i.e., the pyramid of keys of presidency, i.e., the pyramid of keys, etc. Is the pyramid for policy the same as it is for doctrine? Absolutely not, and the reasons for that we have already gone over- policies can change, commands can change, thou shalt do's can change therefore the present day keys take precedence. Doctrine on the other hand cannot change, a present-day prophet cannot change doctrine that has already been established. We will get into that when we get into the pyramid of doctrine.

*We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity of obedience to our parents.*

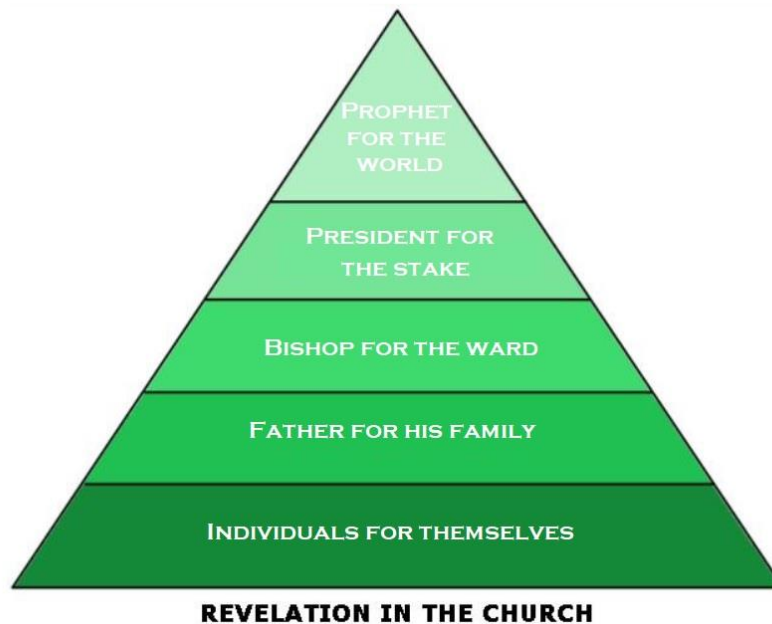
-**S. Dilworth Young** (Obedience—the First Law of Heaven, October 1966)

*“Revelation continues in the Church: the prophet receiving it for the Church; the president for his stake, his mission, or his quorum; the bishop for his ward; the father for his family; the individual for himself.”*

- **President Boyd K. Packer** (“We Believe All That God Has Revealed,” Ensign, May 1974, 95.)

*“This statement is worth emphasizing. ‘He that receiveth my servants receiveth me’ [D&C 84:36]. Who are his servants? They are his representatives in the offices of the Priesthood—the General, Stake, Priesthood Quorum, and Ward officers. It behooves us to keep this in mind when we are tempted to disregard our presiding authorities, bishops, quorum and stake presidents, etc., when, within the jurisdiction of their callings, they give us counsel and advice”*

-**Marion G. Romney** (Conference Report, Oct. 1960, 73)



Once again, the quantity is not the same thing as importance. Everything lower needs to be consonant with that which is above. The Lord’s kingdom is a theocracy with the Lord being King of kings- if you do not understand how to insert yourself and your family into said theocracy, you will not be a part of the Lord’s celestial kingdom. The most important thing that people get wrong when creating the pyramid of policy and the pyramid of doctrine is what I just went over. The easiest way to explain this to a layman in a way that everyone should understand is with the card game war. For those who are not familiar with this game I will give a brief explanation of it.

In the game of war each person has a deck of cards, they flip over the top card and the largest card wins. If more than one person is playing the same rules apply, everyone flips their card and the highest card wins. Do the lower cards matter? No. Can people add up the value of their cards

to beat out a higher card? The answer is no. It doesn't matter if there are 10 million people playing who all draw the 2 card, if somebody draws the king card it wins. It doesn't matter how many lower cards are produced- that is the game of war.

How does this relate to the pyramid of policy? If a bishop comes out and says "do 10 jumping jacks", a father comes out and says "family we need to do 8 jumping jacks", who wins? Who is in the right? Bishop > father just like Queen is greater than 9. What if the prophet of God comes out and says "do 10 jumping jacks" and 1 million members come out and say that they have received personal revelation that they only need to do 2 jumping jack, who wins? The prophet of God. It doesn't matter how many individuals claim to have received revelation that is contrary. An example of this that people should be able to immediately understand is this- Christ comes out and says "I am the Christ" and hundreds of Jewish rabbis and millions of Jews say that he isn't. Who wins? Christ obviously wins. It doesn't matter how many people said something different, if it is lower in the chain and it is not consonant with that which is above it, you can throw it out. Just like in the card game war- it doesn't matter if that individual is your father, stake president or an apostle, if it is not consonant with that which has already been revealed and set forth from the top, it is not your job to try to find a way to make it fit. You put the trump card on the pile on all those other garbage cards and then you push the pile off to the side. There is no forming concerts of clarity with any policy or any doctrine that has been found to be not consonant. Period.

## **Keys of the Kingdom**

It is important to note before going directly into "The Pyramid of Doctrine" that "The Pyramid of Policy" is nothing more than a correct understanding of "The Keys of the Kingdom"- understanding "The Keys of the Kingdom" one will have a correct understanding of "Doctrine vs Policy" and be able to build these "Pyramids" themselves.

Elder Bruce R. McConkie explained the keys of the kingdom thus (Mormon Doctrine p.409-413):

"Two different usages of the term *keys* are found in the revelations. One has reference to the directive powers whereby the Church or kingdom and all its organizations are governed, the *keys of the kingdom* being the powers of presidency. The other usage refers to the means provided whereby something is revealed, discovered, or made manifest. Thus Joseph Smith and Oliver Cowdery were given the keys to translate and bring hidden scriptures to light (D&C 6:24-28). And thus Joseph held "the keys of the mysteries, and the revelations which are sealed" (D&C 28:7, 35:18, 64:5), meaning that he had the power and means at his disposal to bring these things to light and reveal them to the world. Similarly the higher priesthood "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19-22), for it is only in and through and because of that priesthood that the mysteries of the kingdom can be learned and the knowledge of God obtained. The keys of the ministering of angels are resident in the Aaronic Priesthood (D&C 13, 107:20), and the Melchizedek Priesthood holds "the keys of all the

spiritual blessings of the church- To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant” (D&C 107:18-19). President Joseph F. Smith said: “*What is a key? It is the right or privilege which belongs to and comes with the priesthood to have communication with God. Is not that a key? Most decidedly. We may not enjoy the blessings, or key, very much, but the key is in the priesthood. It is the right to enjoy the blessings of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. You who hold the priesthood have the key or the authority, the right, the power or privilege to preach the gospel of Jesus Christ, which is the gospel of repentance and of baptism by immersion for the remission of sins.*” (Gospel Doctrine, 5<sup>th</sup> ed., p.142)

Those having power to open the door to salvation are said to hold the *keys of salvation*, that is they are able to make salvation available to other men. These keys center in Christ, for salvation comes in and through his name only (Mosiah 3:16-18), and he directs how this great gift may be obtained and by whom. Adam, as the presiding high priest over the earth, holds “the keys of salvation under the counsel and direction of the Holy One” (D&C 78:16), and accordingly all the affairs of the kingdom of God on earth for all ages are administered under Adam’s direction and supervision. Under him the heads of the various dispensations and the prophets called in those eras have had power to administer salvation to men. (D&C 7). The President of the Church of Jesus Christ of Latter-Day Saints holds the keys of salvation for all men now living because he is the only one by whose authorization the sealing power of the priesthood can be used to seal men up to salvation and exaltation in the kingdom of God (D&C 132:7).

Keys are the right of presidency, the directing, controlling, governing power. The *keys of the kingdom* are the power, right, and authority to preside over the kingdom of God on earth (which is the Church) and to direct all of its affairs. President Joseph F. Smith taught: “Every man ordained to any degree of the priesthood has this authority delegated to him. *But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the priesthood.* In their fulness, the keys are held by only one person at a time, the Prophet and President of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more priesthood than a seventy who labors under his direction; and the president of an elders quorum, for example, has no more priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or the quorum, or in other words, the keys of that division of that work. So it is throughout all the ramifications of the priesthood- a distinction must be carefully made between the general authority and the directing of the labor performed by that authority.” (Gospel Doctrine, 5<sup>th</sup> ed., p. 136). Through the ages various

prophets have held various keys, by virtue of which they have been empowered to use their priesthood to perform specified labors. Adam holds the keys of presidency over all dispensations and is the presiding high priest (under Christ) over all the earth. (D&C 78:16, Teachings p.157-158, 169). Noah stands next to Adam in priesthood authority (Teachings p.157) and after these two come all the heads of the different gospel dispensations, together with a host of other mighty prophets. For example: Elijah held the keys of the sealing power in ancient Israel (D&C 27:9, 110:13-16, Malachi 4:5-6), as did Nephi the son of Helaman among the Nephites In the early years of the Christian Era (Helaman 10:4-10). One man named Elias held the keys of authority in the days of Abraham (D&C 110:12), while to another bearing the same name has been “committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days.” (D&C 27:6). Moroni holds “the keys of the record of the stick of Ephraim” (D&C 27:5); John the Baptist the keys of the Aaronic Priesthood and the gospel of repentance (D&C 13, 84:26-28); Moses those whereby the priesthood may be used to gather Israel and lead the Ten Tribes from the lands of the north (D&C 110:11); Peter, James and John hold the keys of the kingdom and of the dispensation of the fulness of times (D&C 27:12-13, 128:20); and Raphael (whose mortal identity has not been revealed) holds the keys of his dispensation (D&C 128:21). All of these and others- “divers angels, from Michael or Adam down to the present time”- have come in the last days, “all declaring their dispensations, their rights, their *keys*, their honors, their majesty and glory, and the power of their priesthood (D&C 128:21). Thus Joseph Smith and his successors have been and are possessors of all of the keys of the kingdom of heaven, even as these were held by Peter and the ancient apostles (Matt.16:19, 18:18), and accordingly those so endowed have power to govern all the affairs of the earthly kingdom and direct the administration of all the ordinances of salvation and exaltation for worthy recipients (D&C 35:25, 42:69, 65, 90:2-3, 97:14, 115:19). “The keys of the kingdom,...belong always unto the Presidency of the High Priesthood” (D&C 81:2), and only one man on earth at a time, the President of the Church, can exercise them in their fulness (D&C 132:7). This necessarily must be so because keys are the right of presidency and there cannot be two equal heads, otherwise the Lord’s house would not be a house of order but of confusion (D&C 132:8-12). All of the keys of the kingdom, however, are conferred upon every man sustained as a member of the Council of the Twelve (D&C 112:14-34, 124:128). Thus when a member of the Council of the Twelve becomes the senior apostle of God on earth, he can exercise in their fulness the keys which theretofore have lain dormant in him (*Doctrines of Salvation*, vol. 3, pp.125-159). The keys of the kingdom- the right and power to govern the Lord’s affairs for and on his behalf- have been held by prophets in all ages, but when the Lord comes to reign personally upon the earth during the millennial era, he will take back the keys. Those who have held them will make an accounting to him of their stewardships at the place called Adam-ondi-Ahman, at which gathering Christ will receive “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.” (Daniel 7:13-14). Eventually in the celestial day, “the keys of the kingdom shall be delivered up again unto the Father” (*Inspired Version*, Luke 3:8).

In the same sense that the Melchizedek Priesthood holds “the key of the knowledge of God” (D&C 84:19) and “of all the spiritual blessings of the church” in that holders of that priesthood may “have the heavens opened unto them” and “enjoy the communion and presence of God the

Father, and Jesus the mediator of the new covenant” (D&C 107:18-19), so the Aaronic Priesthood holds the *keys of the ministering of angels* (D&C 13, 84:26-27, 107:20). That is, the Aaronic Priesthood opens the door to the ministering of angels, or in other words, those holding the lesser priesthood are in a position to have angels minister unto them. Wilford Woodruff, for instance, said: “I had the administration of angels while holding the office of a priest.” (*Discourses of Wilford Woodruff*, p. 298)

### **Church Handbook**

[https://www.churchofjesuschrist.org/study/manual/general-handbook/3-priesthood-principles?lang=eng#title\\_number8](https://www.churchofjesuschrist.org/study/manual/general-handbook/3-priesthood-principles?lang=eng#title_number8)

#### 3.4.1.1

#### Those Who Hold Priesthood Keys

Jesus Christ holds all the keys of the priesthood. Under His direction, priesthood keys are given to men to use in specific callings for accomplishing God’s work, as explained below.

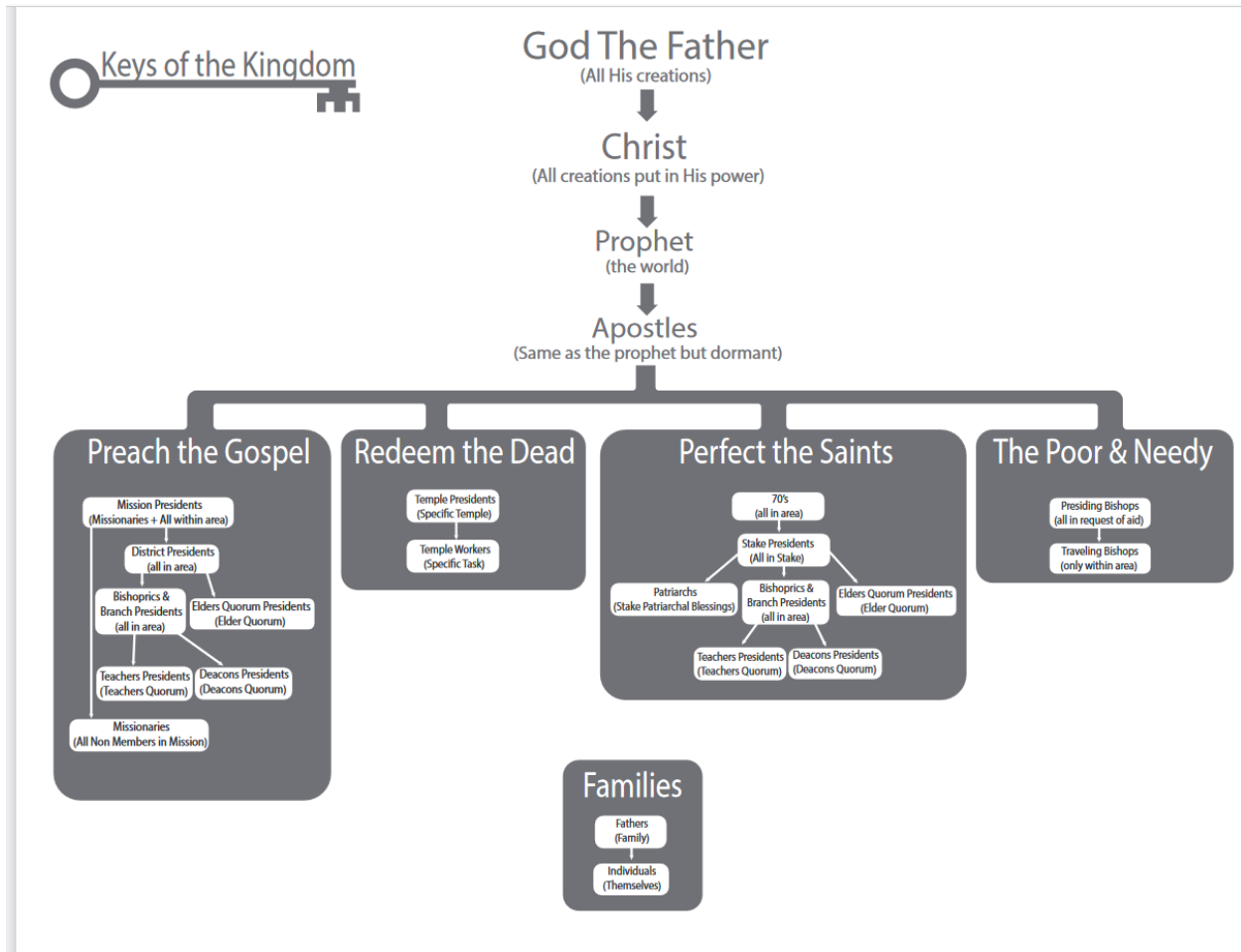
The Lord has conferred on each of His Apostles all the keys that pertain to the kingdom of God on earth. The senior living Apostle, the President of the Church, is the only person on earth authorized to exercise all of those priesthood keys (see Doctrine and Covenants 81:1–2; 107:64–67, 91–92; 132:7).

Under the direction of the President of the Church, priesthood leaders are given keys so they can preside in their areas of responsibility. These leaders include:

- \* Stake and district presidents.
- \* Bishops and branch presidents.
- \* Melchizedek and Aaronic Priesthood quorum presidents.
- \* Temple presidents.
- \* Mission presidents and missionary training center presidents.
- \* Church historic site presidents.

These leaders receive priesthood keys when they are set apart to their callings.

Priesthood keys are not given to others, including counselors to local priesthood leaders or presidents of Church organizations. Rather, these leaders are given delegated authority when they are set apart and when they receive assignments under the direction of those who hold priesthood keys. Presidents of Church organizations preside under the direction of those who hold priesthood keys (see 4.2.4).



\*The above visual is using the old categories, I am aware that there were new names given... Also, under Apostles and 70's it should both read "Dormant and activated through delegation/assignment", if anyone is good with visuals and would like to make those corrections that would be awesome

## Building The Pyramid of Doctrine

There are some things we need to understand when building this pyramid, we *have* to understand, or we will be in utter state of confusion and will never be "solidly built of the Rock". Most have already been discussed in the paper, but need to be brought up again simply in bullet form for ease of access and ease of learning.



1. Doctrine does not change- ever. Meaning, once something has been established as doctrine, it can never be “changed”, it can be made “unrevealed” again, but no “new doctrine” will or can ever be put in its place. We do not believe in supersessionism or abrogation.
2. Men and women make mistakes. Just because something was said by an Apostle or Prophet does not mean that it is “doctrine”. There is a process that even the President of The Church of Jesus Christ of Latter-day Saints has to go through in order for something to be accepted as officially “doctrine” in the church.
3. Because of the above, the way we go about building the “Pyramid of Doctrine” is not even close to the same as we built the “Pyramid of Policy”- we start with the first revealers of truth, and then work down from there

## **Jesus The Christ (in the flesh)**

Remember that explanation of this process I gave earlier, with the card game “war”, this is how we correctly build this pyramid as well- we start at the top of the pyramid- the principle reveler of truth and Light, Jesus the Christ in the flesh. Now, this is not “words written by prophets quoting Jesus the Christ”, this is Christ himself in the flesh. Words on paper can always be edited, mistranslated, etc. If Jesus the Christ shows up in the flesh, and you can prove it is Him and not an angel of the Devil, the words that He shall speak unto you would supersede everything else that you have at your disposal. If there is anything the Lord Himself says that contradicts what anyone else has said, you play the “war” game and throw out whatever they said, the Lord himself is *the* source of Truth and Light.

### **2 Nephi 32**

6 Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you *in the flesh*. And when he shall manifest himself unto you *in the flesh*, the things which he shall say unto you *shall ye observe to do*.

7 And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

### **Helaman 5**

11 And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

12 And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.

### **3 Nephi 14**

24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock—

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

### **3 Nephi 11**

39 Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

### **2 Nephi 28**

20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

22 And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

24 Therefore, wo be unto him that is at ease in Zion!

25 Wo be unto him that crieth: All is well!

26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

27 Yea, wo be unto him that saith: We have received, and we need no more!

28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

31 Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

### **The Second Comforter (TPJS p. 150)**

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, *then* it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

“16. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;

“17. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

“18. I will not leave you comfortless: I will come to you. \* \*

“21. He that hath my commandments, and keepeth them he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

“23. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.”

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and *the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God;* and this is the

state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.

### **(20-31) Deuteronomy 32:15, 18, 30–31. To What or Whom Does the Word Rock Refer?**

“Christ is the Stone of Israel. (Gen. 49:24.) ‘I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall.’ (D. & C. 50:44.) Christ is thus the stone or foundation upon which all men must build. Of him the psalmist prophesied: ‘The stone which the builders refused is become the head stone of the corner.’ (Ps. 118:22; Matt. 21:42; Mark 12:10–11; Luke 20:17–18.) Peter used this truth to teach that the saints ‘as lively stones’ should build ‘a spiritual house,’ with Christ, the Stone of Israel, as the foundation. (1 Pet. 2:1–9.)” (McConkie, *Mormon Doctrine*, p. 768.)

That the Apostle Paul understood this concept is clear from a statement he made about the children of Israel during the period of their wanderings: “For they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Corinthians 10:4). In other words, they all ate the same spiritual meat and drank the same spiritual drink.

#### **- Student Manual**

#### **Moses 7:**

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

When building the “Pyramid of Doctrine”, it should be obvious that Jesus the Christ in the flesh has to be at the top.

### **Joseph Smith (Dispensation Head)**

The next principle revealer for man in any age is the Prophet Head of that specific dispensation. We as missionaries teach this fact every time we teach lesson #1 “The Restoration”. There are periods called “apostasies” followed by periods called “dispensations”, headed by what is called a “dispensation head”. Since the world had fallen into a state of apostasy, it is necessary for the Lord to restore the truth, restore “the doctrine”, and this is always done through this prophet head of the dispensation. It is then obviously very important for this dispensation head to get things right, for “doctrine does not change”, meaning whatever that prophet head sets forth cannot be altered later by different prophets in that same dispensation- new additional insights and doctrines can be revealed by subsequent prophets in that dispensation but there can be no altering of doctrine. This is why the Lord himself walked and talked with Noah, this is why the Lord

himself wrote the ten commandments in stone for Moses, this is why the prophet Joseph Smith was visited by countless (beyond comprehension) angels/prophets in his training. It is the job of subsequent prophets in that dispensation to uphold and defend the prophet head of the dispensation and what was revealed through him. In connection with that, the prophet head is who lays out the “scriptures” or “standard works” of his dispensation. If the prophet head did not have that authority, we would never have gotten the Books of Moses, we never would have gotten the Joseph Smith translations, etc. If the “older scriptures that passed through apostasies” held precedence we never could have received the Joseph Smith Translations- the prophet head of the dispensation holds precedence over the older scriptures that passed through apostasy, and it is his duty to segregate them, provide translations, etc. Some scriptures the Lord says “not important, avoid” and others the Lord says “translate this by my power”, and it is the duty of the faithful members of that dispensation to stick with what that prophet head laid out, and avoid the things deemed “unworthy of time”. This means the next things we put on our “Pyramid of Doctrine” are “Joseph Smith (Dispensation Head)” followed by “Standard Works (Set Forth by Dispensation Head)

### **1 Nephi 15:**

24 And I said unto them that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction

*"I tell you we are beginning to follow along the course of the early Christian church. So long as that church was persecuted from without, it prospered, but when it began to be polluted from within, the church began to wither. There is creeping into our midst, and I warn you brethren about it, and I urge you to meet it, a great host of sectarian doctrines that have no place amongst us. The gospel in its simplicity, is to be found in the revelations, the teachings of the Prophet and the early leaders of the Church."*

- **J. Reuben Clark, Jr.** (Conference Report, October 1944)

*Once men start "clarifying" the words of the prophets, they can rewrite the book; God will not tolerate that. If, with the passing generations, Moses tells them, they should dilute it or corrupt it, they will not be merely reprimanded but utterly destroyed -- scattered among the nations and reduced to pitifully small numbers (Deuteronomy 4:25-27).*

...

*They are to take good care of the holy book, keeping it carefully guarded in the Ark of the Covenant "for a witness against thee," that is, it will always be there as a standard to judge them by (Deuteronomy 31:25-26). Thus they will be left without excuse, "for this commandment this day . . . is not hidden from you, nor is it something far off. Not in heaven, that you should say: Who shall go up for us to heaven and bring it unto us? . . . You don't have to send anyone over the sea to fetch it, . . . but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deuteronomy 30:11-14).*

- **Hugh Nibley** (Approaching Zion Chapter 7)

*"... we cannot specifically and definitely categorize the various spirits; but we do know that the noblest and the greatest and the mightiest among them were ordained to be **heads of dispensations**—to be the individuals who, **for their era and age and dispensation**, would commence the spread **of eternal truth** on earth. We know, for instance, with reference to Moses, who was the head of one of these dispensations, that “there arose not another prophet . . . in Israel like unto Moses, whom the Lord knew face to face” (Deuteronomy 34:10). That sets us a pattern. We know of men like Enoch, who so lived that he perfected his whole city and his whole people, and they were translated and taken up into heaven. We look back at Abraham and consider him to be the Father of the Faithful and rejoice that we are born as his seed.*

*There is a limited number of mighty, noble spirits **who headed the respective dispensations**. How many we do not know; perhaps there were eight or ten or twenty, but the number does not matter. At any rate, we soon have a small group of select individuals who stand in intelligence and power and might next to the Lord Jehovah. In the same sense that he was like unto God, these chosen and select individuals who were destined **to head his work** for these long ages were like unto Christ.*

...

*That is how we rank and place the prophet Joseph Smith: he is one of the great dispensation heads, and a **dispensation head is a revealer for his age and his period of the knowledge of Christ and of salvation**. Thus, the other prophets of the dispensation who are associated with him and who come after him, who sustain his work and bear record of him, become witnesses that he—the chief prophet of their age—revealed the Lord Jesus and hence made salvation available”.*

- **Elder Bruce R. McConkie** (Joseph Smith: A Revealer of Christ)

*“The measure of a person’s spiritual maturity is found in his or her loyalty to the Prophet Joseph Smith.”*

- **Elder Bruce R. McConkie** (Joseph Fielding McConkie, The Bruce R. McConkie Story: Reflections of a Son (2003), 256. See also Bruce R. McConkie, “Joseph Smith: A Revealer of Christ”, BYU Devotional Address, 3 September 1978, 6.)

*Joseph Smith was a prophet, called in these last days to receive by revelation the saving truths of the gospel and to stand as a legal administrator, having power from on high, to administer the ordinances of the gospel.*

*Since these truths revealed through him are the ones which shall go forth to every nation before the Second Coming, it is little wonder that we find Moroni saying to Joseph Smith that his "name*

*should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." JS—H 1:33*

*Nor is it any wonder when we later find the Lord saying to the Prophet: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;*

...

*And the day will come, in the providence of the Lord, when other nations, now closed to the message of truth, shall have their doors opened to us, and the elders of Israel will go in to tell the honest in heart in those nations about Christ and the gospel of his kingdom that has come upon the earth in this day **through the Prophet Joseph Smith.***

- **President Joseph Fielding Smith** ("That the Fulness of My Gospel Might Be Proclaimed")

*"It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him ... [for he] was foreordained in eternity to preside over this last dispensation."*

- **President Brigham Young** ("Remarks," Deseret News, Oct. 26, 1859, 266; see also Teachings of Presidents of the Church: Joseph Smith (2007), 544)

*"Perhaps the most stunning passage in the Book of Mormon to young Joseph may have been the third chapter of 2 Nephi. This chapter contains an ancient prophecy about a "choice seer" whom the Lord would raise up in the latter days—a seer named Joseph, named after his father. This future prophet would be "esteemed highly" and would do a work "of great worth" unto his people. He would "be great like unto Moses" and would be given "power to bring forth [God's] word."<sup>15</sup> (See 2 Nephi 3:6–15) Consider how Joseph Smith must have felt as he realized that this prophecy was about him! He was not just translating history; he was translating a vision of the last days, of the miraculous Restoration of the gospel of Jesus Christ—and Joseph himself would help fulfill it!*

*Today, almost 200 years later, it's easy to see how this prophecy has been realized. We know about the great things Joseph accomplished as the Lord's prophet. But remember that when Joseph translated this prophecy, he had done few of the things the prophets foretold. He was still a young man in his early 20s. The Church had not yet been organized. There were no wards or branches, no missionaries, and no temples. Hardly anyone had heard of Joseph Smith, and some of those who had, actively opposed him. Now look at the great work the Lord has wrought by the hand of His servant Joseph, notwithstanding the opposition against him. Is not the fulfillment of this prophecy compelling evidence of the prophetic calling of Joseph Smith?*

*To any who may be questioning their testimony of Joseph Smith or are struggling with erroneous, misleading, or superficial information about his life and ministry, I invite you to consider the fruits—the many blessings that have come to us through the miraculous mission of Joseph Smith, the Prophet of the Restoration.*

*Because Joseph was a prophet, revelations and prophets are no longer a thing of the past. The “day of miracles”—of visions, healings, and ministering of angels—has not ceased.<sup>16</sup> (See Moroni 7:35–37, Articles of Faith 1:7)*

*Because Joseph was a prophet, each of us has access to the power and blessings of the holy priesthood, including baptism, the gift of the Holy Ghost, and the sacrament.*

*Because Joseph was a prophet, we have the blessings and ordinances of the temple that bind us to God, make us His people, and manifest to us “the power of godliness,” making it possible one day to “see the face of God, even the Father, and live.”<sup>17</sup> (Doctrine and Covenants 84:21–22)*

*Because Joseph was a prophet, we know that marriage and family are an essential part of God’s plan for our happiness. We know that through temple ordinances and covenants, our cherished family relationships can endure eternally.*

*Because Joseph was a prophet, we have more than a window into heaven—the very doorway to the eternities is open to us. We can know “the only true God, and Jesus Christ, whom [He has] sent.”<sup>18</sup> (John 17:3) Eternal life can be ours.*

*Most of all, because Joseph was a prophet, we have witness upon witness, testimony upon testimony, that Jesus Christ is the Son of God and Savior of the world. We have an unbroken chain of special witnesses of Jesus Christ, including our prophet today, President Thomas S. Monson; the counselors in the First Presidency; and the members of the Quorum of the Twelve Apostles. To their witnesses, I add my humble yet certain testimony: Jesus Christ lives and leads His Church. Joseph Smith was and is the Prophet of the Restoration. The priesthood and authority of God are again on the earth. May we fearlessly declare our witness and our gratitude for this wonderful prophet, seer, and revelator of the Lord is my prayer in the sacred name of Jesus Christ, amen.*

**- Elder Craig C. Christensen (“A Choice Seer Will I Raise Up”)**

*“You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God, and sink yourselves to hell”*

**-Brigham Young** (Conference Report, May 1963, p. 81)

*“We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the Priesthood, which is the channel that God has appointed through which to make known His mind and will to the world. It was necessary prior to the organization of this Church, that God should select from the inhabitants of the earth some*



person through whom to reveal His will to mankind; and it pleased Him to select for this purpose the youthful and untutored boy **Joseph Smith**, as David of old was His choice, (1 Sam. 16:1-13) but as there was no Priesthood on the earth when Joseph was called, legally constituted by the authority of heaven to officiate in the name of the Lord, it was necessary therefore that someone should be selected as the first Elder (D&C 20:2) for the beginning of this work, for there has to be a beginning, and he was the one foreordained for the position which he occupied and filled. After calling and setting him apart for the work of introducing and establishing this Gospel of the kingdom, (Matt. 24:14) **the Lord of course recognized him as His mouthpiece, as His authorized agent, if you please, and it would be absolutely inconsistent, unreasonable and absurd to suppose that after God had called one man and appointed him to this work, that He should pass him by and go to somebody else to accomplish the same purpose. (D&C 28:6-7) No sensible person would accept for one moment such a proposition. To seriously contemplate any such idea would be charging the Almighty with inconsistency, and with being the author of confusion, (1 Cor. 14:33) discord and schism. The kingdom of God never could be established on earth in any such way.**

Through Joseph then, the Lord revealed Himself to the world and through him He chose the first Elders of the Church—**men who were honest in their hearts**; men whom He knew would receive the word and **labor in connection with Joseph** in this great and important undertaking; and all that have been ordained to the Priesthood, and all that have been appointed to any position whatever in this Church, have received their authority and commission through this channel, appointed of God, **with Joseph at the head**. This is the order, and it could not be otherwise. **God will not raise up another prophet, and another people to do the work that we have been appointed to do.** He will never ignore those who have stood firm and true from the commencement, as it were, of this work, and who are still firm and faithful, inasmuch as they continue faithful to their trust.

**And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the Priesthood, you may set him down as an impostor. God has not called you to go out to the world to be taught, or to receive revelations through apostates or strangers; but He has called and ordained you and sent you forth to teach (D&C 43:15) and lead people in the paths of righteousness and salvation.”**

**-Joseph F. Smith (JD 24:187, Delusive Spirits, Etc.)**

## **Prophets and Apostles (With Vote)**

*In trying all matters of doctrine, to make a decision valid, it is necessary to obtain a unanimous voice, (D&C 107:27 ) faith, and decision. In the capacity of a Quorum, the three First Presidents must be one in their voice—the Twelve Apostles must be unanimous in their voice, to obtain a righteous decision upon any matter that may come before them, as you may read in the Doctrine*

and Covenants (D&C 107:27). The Seventies may decide upon the same principle. (D&C 107:27) Whenever you see these Quorums unanimous in their declaration, you may set it down as true. Let the Elders get together, being faithful and true; and when they agree upon any point, you may know that it is true.

**-Brigham Young (JD 9:91-92)**

How do we know then, what is “doctrine”, and what is not? **First it must generally conform to what has already been revealed.** “It makes no difference what is written or what anyone has said,” wrote J. Fielding Smith, “if what has been said is in conflict with what the Lord has revealed, we can set it aside.” The standard works, he explains, are the “measuring yardsticks, or balances, by which we measure every man’s doctrine.” 18

Harold B. Lee expressed similar thoughts when he taught that any doctrine, advanced by anyone—regardless of position—that was not supported by the standard works, then “you may know that his statement is merely his private opinion.” He recognized that the Prophet could bring forth new doctrine, but “when he does, [he] will declare it as revelation from God,” **after which it will be sustained by the body of Church.**19

The Prophet can add to the scriptures, but such new additions are presented by the First Presidency to the body of the Church and are accepted **by common consent** (by sustaining vote) as binding doctrine of the Church (See D&C 26:2; 107:27-31).20 **Until such doctrines or opinions are sustained by vote in conference, however, they are “neither binding nor the official doctrine of the Church.”**21

18 Joseph Fielding Smith, *Doctrines of Salvation* 3 vols. (Salt Lake City: Bookcraft, 1955), 3:203.

19 John A. Tvedtnes, “The Nature of Prophets and Prophecy.” (Unpublished, 1999, copy in my possession.)

20 See also Bradford and Dahl, 395.

21 Stephen E. Robinson, *Are Mormons Christian?* (Salt Lake City: Bookcraft, 1992), 15.

**- From Church Website on Doctrine**

## **Holy Ghost/Administration of Angels**

We can be taught things by angels and the Holy Ghost that is “doctrine”, that has not been revealed to the church at large, but once again, it A) has to be consonant with doctrine that has already been revealed and B) be only for the benefit of that man/woman specifically. As soon as they go off teaching said doctrine to larger audiences outside the bounds of the keys you may set them aside as imposters.

“Our right to guidance from Holy Ghost.

We have the right to the guidance of the Holy Ghost, but we cannot have that guidance, if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We cannot hope to have that guidance

*when we refuse to consider these great revelations which mean so much to us both temporally and spiritually.*

*Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men.”*

- **President Joseph Fielding Smith** (Doctrines of Salvation, p.43)

## **2 Nephi 32**

1 And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?

2 Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

5 For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

## **How Salvation Is Acquired** (TPJS 324)

*All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the*

*ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.*

*We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.*

### **Mosiah 27:14. An Angel Sent from God**

The ministering of angels must be in harmony with the will of God and does not always occur according to the timetable of the petitioner. Speaking of a man who had prayed for the visitation of angels, President Wilford Woodruff (1807–98) said:

Wilford Woodruff “I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. I said to him that those were my views. The Lord had sent angels to men from the creation of the world, at different times, but always with a message or with something to perform that could not be performed without. I rehearsed to him different times when angels appeared to men. Of course, I referred to the angel visiting Joseph Smith; The Revelator John said that in the last days an angel would fly in the midst of heaven, having the everlasting Gospel to preach to them that dwelt on the earth. The reason it required an angel to do this work was, the Gospel was not on the earth. The Gospel and the Priesthood had been taken from among men. Hence God had to restore it again.

“Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have that gift than he should have the ministrations of an angel, unless it is necessary for an angel to teach him something that he has not been taught” (“The Administration of Angels,” in Brian H. Stuy, comp. *Collected Discourses*, 5 vols. [1987–92], 5:233).

*"Some overzealous and even fanatical individuals or groups have claimed to receive spiritual direction to say or do the thing that are contrary to the established doctrine of the Church of Jesus Christ of Latter-day Saints. It is vitally important to always remember that the Holy Ghost will NOT prompt an individual to violate sacred covenants and disobey God's commandments.*

*The spirit of the Lord will NOT prompt any person to think or act in the manner that is contrary to the doctrine and the authorized practices of the savior's restored Church as contained in the Holy scriptures, in the repeated teachings of the Lord's apostles and prophets, and in authorized proclamations and declarations of the Council of the First Presidency of the Twelve Apostles.*

*The Lord declared, "Behold, mine house is a house of order... and not a house of confusion" (D&C 132:8). If a person purports to receive revelation for purposes outside of his or her particular ecclesiastical calling or responsibilities then you can be sure that such Revelations are NOT from the Lord—such as a church member who professes to receive revelation to guide the church at the local or general level, or a person who invokes the principle of revelation to guide another person over whom he or she has no presiding authority according to the order of the church.*

*I repeat again for emphasis the warning of the Prophet Joseph Smith: "Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God" (Times and Seasons, April 1, 1842, 744. In Joseph Smith Papers). "*

- **Elder David A. Bednar** ("The Spirit of Revelation", 2021)

## **2 Nephi 25:4. "Filled with the Spirit of Prophecy"**

President Joseph Fielding Smith (1876–1972) clarified the phrase "the spirit of prophecy" and how we might attain this gift:

"Revelation may be given to every member of the Church. The Prophet said that every man should be a prophet; that the testimony of Jesus is the spirit of prophecy. It is not only the privilege but the duty of each member of the Church to know the truth which will make him free. This he cannot know unless it is revealed to him. ...

"The gift of the Holy Ghost is given to the members of the Church so that they may have the spirit of prophecy and revelation. Let it be understood however, that they will not receive revelation for the guidance of the Church" (Church History and Modern Revelation, 2 vols. [1953], 2:217–18).

### **- Student Manual**

*"So keep your eyes riveted on the leadership of the Church. While individuals may falter, the body of general Church leadership will remain steadfast and true. If someone tells you that they have received revelation that the First Presidency and the Twelve have not received, run away from them."*

-**Elder M. Russell Ballard** (When Shall These Things Be)

**From the Life of Lorenzo Snow** (Teachings of Presidents of the Church: Lorenzo Snow Ch. 5)

*In the spring of 1840, Lorenzo Snow was in Nauvoo, Illinois, preparing to leave for a mission in England. He visited the home of his friend Henry G. Sherwood, and he asked Brother Sherwood to explain a passage of scripture. "While attentively listening to his explanation," President Snow later recalled, "the Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me. ...*

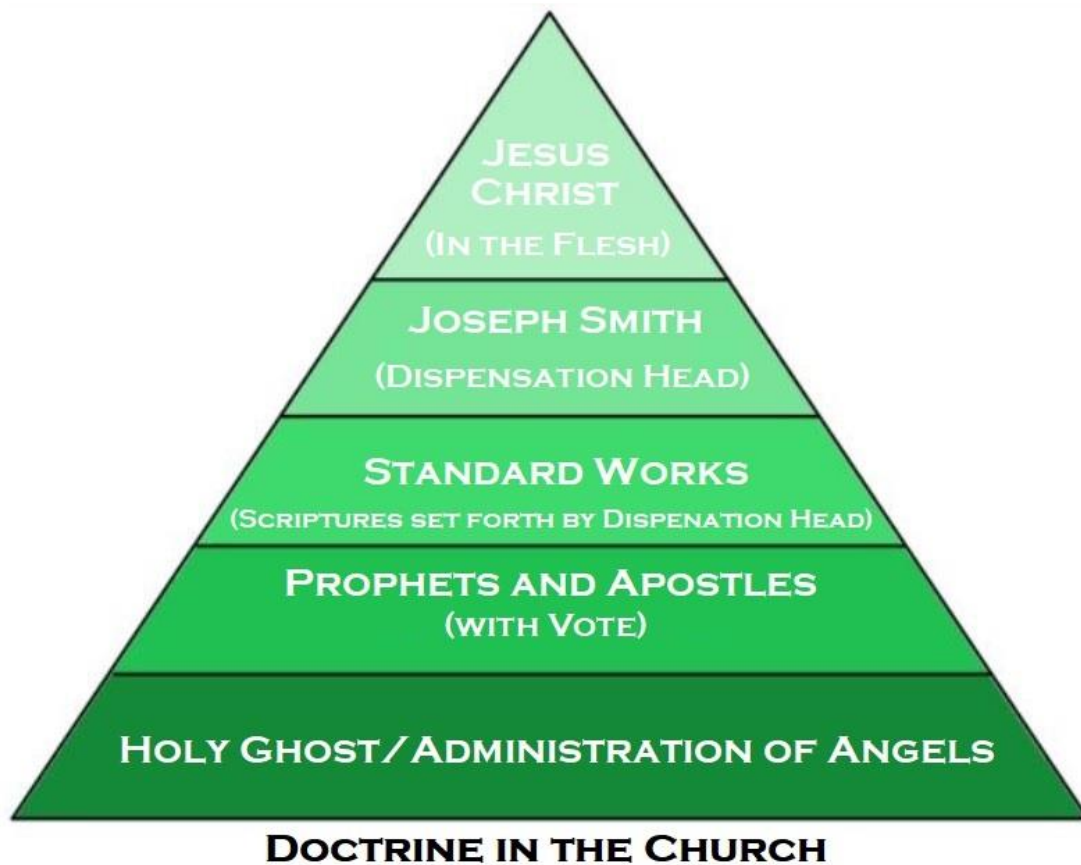
*“As man now is, God once was:*

*“As God now is, man may be.”<sup>1</sup>*

*Feeling that he had received “a sacred communication” that he should guard carefully, Lorenzo Snow did not teach the doctrine publicly until he knew that the Prophet Joseph Smith had taught it.<sup>2</sup> Once he knew the doctrine was public knowledge, he testified of it frequently.*

<https://www.churchofjesuschrist.org/study/manual/teachings-of-presidents-of-the-church-lorenzo-snow/chapter-5-the-grand-destiny-of-the-faithful?lang=eng>

## The Pyramid of Doctrine



## WAR

So what do we do when we have conflicts between different things said by different people?  
War. Period.

If we have a quote from Joseph Smith Jr that says one thing, and something said by an Apostle that contradicts it, what do we do? We either A) try to make what the Apostle said fit into what Joseph Smith laid out or B) if we can't make it fit, we throw it out! A “king” is greater than a “jack”. What if we have a MILLION quotes from Apostles?! Doesn't matter, the number does

not matter if it conflicts with things higher on the pyramid- you make it fit or you throw it out. Period.

If Joseph Smith says “the sky is blue”, it doesn’t matter if ten million people “pray about it” and learn “the sky is orange”, they are all wrong- the numbers only help with concerts of clarity when they are consonant with that above it. So when someone comes up to Micah and says “lookie here! An Apostle says the sky is orange! That’s yoooooour pyramid of truth!” do they know what they are talking about? No... They are ignorant as the sky isn’t orange- they could come up to me with a million and half quotes, it doesn’t matter if what they have provided is lower on the pyramid because “truth/doctrine” does NOT change and THIS is the means by which the Lord reveals it to man. Period.

*It is not to be thought that every word spoken by the General Authorities is inspired, or that they are moved upon by the Holy Ghost in everything they read and write. Now you keep that in mind. I don’t care what his position is, if he writes something or speaks something that goes beyond anything that you can find in the standard church works... you may immediately say, “Well, that is his own idea.” And if he says something that contradicts what is found in the standard church works (I think that is why we call them “standard”—it is the standard measure of all that men teach), you may know by the same token that it is false, regardless of the position of the man who says it*

- **President Harold B Lee** (“The Place of the Living Prophet, Seer and Revelator,” address to Seminaries and Institutes of Religion Personnel, BYU, 8 July 1964, p. 14; Church CES Manual, Living Prophets For A Living Church, 1974, p. 66)

*“A few question their faith when they find a statement made by a Church leader decades ago that seems incongruent with our doctrine. There is an important principle that governs the doctrine of the Church. The doctrine is taught by all 15 members of the First Presidency and Quorum of the Twelve. It is not hidden in an obscure paragraph of one talk. True principles are taught frequently and by many. Our doctrine is not difficult to find.”*

- **Elder Neil L. Andersen** ( Trial of Your Faith, 2012)

*“It should be remembered that not every statement made by a Church leader, past or present, necessarily constitutes doctrine. It is commonly understood in the Church that a statement made by one leader on a single occasion often represents a personal, though well-considered, opinion, not meant to be official or binding for the whole Church. The Prophet Joseph Smith taught that ‘a prophet [is] a prophet only when he [is] acting as such’*

- **Elder D. Todd Christofferson** (The Doctrine of Christ, 2012)

*“How do these false teachers lead people astray? They do so by attacking the fundamental doctrines of the Church. They attack the Authorities of the Church. They attack the teachings of the Authorities. They seek to develop doctrinal disputes among the people to undermine their faith, and they lead people into apostasy when they do such things as that. Very often false teachers who have come among us endeavor to justify their position by claiming to have received some revelation or dream directing them, they say, in the paths which they tread.”*

**-Mark E. Petersen** (1945–O:88, “Be Ye Not Deceived”)

*“We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the priesthood, which is the channel that God has appointed through which to make known His mind and will to the world... Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the priesthood, you may set him down as an impostor.”*

**- Joseph F. Smith** (JD 24:188-189, 6/21/1883)

## **No More Doctrine Until We Learn/Live What We Have**

Another important piece of information to know is that we as Saints will receive no more “doctrine” collectively until we learn and live what we already have received collectively- meaning that until we are sanctified as a group and are marching back to Redeem and build the New Jerusalem we will receive no more “doctrine” for the church collectively- policy changes sure, but “doctrine” no. Anyone who teaches you anything different is making the Lord a liar. So what the prophets and Apostles have been doing for years and years now has been the sanctifying of the church and holding/exercising the keys of salvation, and as they have been going about doing that they have changed church policy a lot. If we want more “doctrine” collectively, we need to learn and live what we have already been given **first**. Everything else must be obtained only for the individual.

*We have nothing that is not in common with the Latter-day Saints. We know nothing, and we will preach nothing to the people except that which the Lord God has revealed, and we advise and counsel those who are in authority, and whose duty and business it is to teach and preach the principles of the gospel to the world and to the Latter-day Saints, to confine their teachings and their instructions to the word of God that has been revealed. **There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned.***

*There is a great deal that is yet to be taught in the spirit of instruction, and there is a great deal that has been revealed through the Prophet Joseph and his associates that the people have not yet received in their hearts,*



***When we obey and are capable of observing the precepts of the gospel and the laws of God and the requirements of heaven, which have already been revealed, we will be far better off and nearer the goal of perfection in wisdom, knowledge and power than we are today. When that time comes, then there are other things still greater yet to be revealed to the people of God.***

***Until we do our duty, however, in that which we have received, until we are faithful over the things that are now committed into our hands, until we will live our religion as we have it now, as the Lord has given it to us, to add commandments, to add light and intelligence to us over that which we have already received, which we have not yet fully obeyed, would be to add condemnation upon our heads.***

*It is enough for us to live in the light of present inspiration and present revelation and for each individual member of the Church to keep the commandments of the Lord and labor in the Church as the Spirit may give him and her guidance in the performance of duty. **Every soul of us is entitled to inspiration from God, to know what is our duty, and how we are to do it.** We have not learned it yet, not all of us, but we are in a fair way to learn. The Lord is still patient : he is long- suffering ; he is full of love and graciousness towards all, and we are doing a little better all the time. I believe we are a little more faithful in the performance of our duties than we have been in the past; yet there is great room for improvement.*

**- President Joseph F Smith (Oct 1917, General Conference)**

*Today we ignore the documents. What do we have that Joseph gave us? Only books. The ordinances in the temple, as well as everything else, are all contained in the books he left behind. Although these were books written by men, God considers them of great value, and the angels do too. When the angel Gabriel came to Zacharias or to Mary, or when the angel Moroni came to Joseph Smith, what did they do? The margin of the New Testament will tell you that all the angel did was quote ancient scripture. Moroni came four times to Joseph Smith, quoting scriptures so well that Joseph knew them all by heart. He said some were different from what we find in our scriptures, and some were very much alike, but Moroni came four times, so that Joseph knew the message exactly. Still, he just quoted the words of ancient prophets who had lived before.*

*When the Lord himself came, what did he do after the resurrection? We read at the end of Luke 24, "Beginning at Moses and all the prophets, he laid out all the scriptures to them and their eyes were opened" (Luke 24:27).*

*What did he do to the Nephites? He came to them; they didn't understand him. He read the scriptures to them. He insisted on going through the books, while also seeing to it that the books were all there. When the prophecy of Samuel the Lamanite came up missing, he said, "We've got to have this. Why didn't you write it down?" Nephi's face got very red, and he said, "Yes, we did forget to put that in, didn't we?" The Lord responded, "Well, see that you do put it in" (cf. 3 Nephi 23:8-14).*

*The Lord and the angels are concerned with the books written by the ancients. As Joseph said, "The immediate will of heaven is contained in the scriptures." (TPJS pg. 54) We are very much*

*concerned with these things, very close to the books. This gives the books a timeless position. The Lord has said he will not reveal to us again what is already to be found in the books. We must read with great care, to make sure it isn't there already, before we ask for any more revelation.*

...

*We shouldn't expect new messages. Let us go to the books we have.*

- **Hugh Nibley** (Approaching Zion Chapter 10)

*“He [the Lord] will continue to feed us the bread of life as we need it from time to time, if we will but live in accordance with the teachings we have already received.”*

- **George Albert Smith** (CR, p. 118, October 1912)

## **Parting Thoughts**

*By neglecting to consult the writings of the ancients, we miss the fact that in their trials and triumphs, individually and collectively, they had to undergo exactly the same trials that we do: the props of the plays, the technology and the fashions, wear out and are constantly being replaced, but the issues and the plot always remain the same.*

- **Hugh Nibley** (Approaching Zion Chapter 9)

### **D&C 130:18-19**

18 Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

19 And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

*If the truth, simply told, is unwelcome to people, it is because they are themselves guilty of sin unrepented of; and by this ye may know that ye need repentance. The faithful love the truth, though it may be told in the most simple manner; it is sweeter to them than honey or the honeycomb; they are no more afraid of it than they would be afraid of eating a piece of good honey. And to the same extent that they love the truth plainly and simply told, do they hate a lie, and the more so when it is dressed up in the garb of truth to deceive the unwary. Truth [p. 209b] is the sanctifier of those who love it and are guided by it, and will exalt them to the presence of God; while falsehood corrupts and destroys, or, to use a common scriptural figure, it lays the*

*axe at the root of the tree. Luke 3:9 As the axe cuts down and destroys the fruitless trees that cumber the ground, so do wicked acts destroy and overthrow all who persist in them.*

- **Heber C. Kimball** (In the Tabernacle, Great Salt Lake City, April 4, 1866.)

### **Doctrine and Covenants 131:1-6**

1 In the celestial glory there are three heavens or degrees;

2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

3 And if he does not, he cannot obtain it.

4 He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

5 (May 17th, 1843.) The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

**6 It is impossible for a man to be saved in ignorance.**

*"Among the Latter-day Saints, the preaching of false doctrines disguised as truths of the gospel, may be expected from people of two classes, and practically from these only; they are:*

*First-The hopelessy ignorant, whose lack of intelligence is due to their indolence and sloth, who make but feeble effort, if indeed any at all, to better themselves by reading and study; those who are afflicted with a dread disease that may develop into an incurable malady - laziness.*

*Second - The proud and self vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own contriving; will have to become a law unto themselves, and so pose as the sole judges of their own doings. More dangerously ignorant than the first.*

*Beware of the lazy and the proud."*

- **Joseph F. Smith** (Gospel Doctrine, Page 373)

*"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them.... "*

- **Joseph Smith Jr** (Teachings, p. 348.)