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## Renewal of the Ten Commandments

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**Abstract:** This article affirms the continued relevance of the ten commandments.

the right way, and the Lord will not let your efforts fail. This Church stands in no danger from opposition and persecution from without. There is more to fear in carelessness, sin and indifference, from within; more danger that the individual will fail in doing right and in conforming his life to the revealed doctrines of our Lord and Savior Jesus Christ. If we do the right, all will be well, the God of our fathers will sustain us, and every opposition will tend only to the further spread of the knowledge of truth.

*Joseph F. Smith.*

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### QUESTIONS AND ANSWERS.

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#### *Personality of the Holy Ghost.*

Is the Holy Ghost a personage, that is, in form and being like man?

Yes. "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us."—Doctrine and Covenants, sec. 130: 22.

#### *Renewal of the Ten Commandments.*

Have the ten commandments been renewed since the days of Moses, or were they, as the law, fulfilled in Christ, and are not now applicable?

The Latter-day Saints believe the ten commandments to be still in force, and the substance of their instructions are practically reiterated in the revelations of God to the Prophet Joseph Smith, as contained in the Doctrine and Covenants, and are for that additional reason also now binding upon the people. See sections 59:5-9; 42: 29; 59:21; 6: 2; 60: 13; 42: 42; 68: 29; 59: 10, 11, 12, 13, 14; 42: 18; 42: 24; 42: 20, 21; 38: 123; 42: 27, 28; 42: 45; also 88: 124, 125, 126.

The Latter-day Saints also believe the Book of Mormon to be the word of God, and in that book, (Mosiah chapters 12, 13,) in the preachings of Abinadi to King Noah and his people, though this was before the advent of Christ, the ten commandments were

taught. While it is generally conceded that after Christ it was not expedient to teach the law of Moses, because salvation cometh by Christ, we are neither taught in the gospel nor in modern revelation that the ten commandments are abrogated; the sacrifices and burnt offerings, however, are superseded by the sacrifice of a broken heart and a contrite spirit, which is required of all men who come to Jesus for salvation. There is one exception, that of the Sabbath day, which has been changed since the time of Christ to the first day of the week instead of the last. This has been commanded in modern revelation. (Doc. and Cov., secs. 68: 29; 59: 9, 10, 12-14.)

*The Millennium and the Final Judgment.*

Will any people who have not received the gospel, or are wicked, be privileged to live on the earth after the second coming of the Savior, or will they all be consumed at his coming?

Will all saints be made immortal at the coming of Christ? If so (since there is no marrying or giving in marriage in the resurrection), how will the work for the dead be attended during the Millennium?

Are the wicked to be entirely destroyed at the coming of the Savior at the ushering in of the Millennium?

If the wicked are destroyed at the coming of the Savior, upon whom will Satan be turned loose at the end of a thousand years?

The above questions have arisen, in the study of the Manual, from a slight confusion of the partial destruction of the wicked at the beginning of the Millennium, and their total destruction at the end of the world. There is also some misunderstanding manifest as to the immortalizing of the saints at the beginning of the Millennium. In the first place, we do not suppose that all the saints will be "changed in the twinkling of an eye" at the beginning of the Millennium. Some will doubtless be left in mortality to attend to the necessary temporal labors of the Millennium. It is clear also that the destruction will not come, at that time, upon all who have not previously accepted the gospel. There is no doubt that many who have not obeyed the gospel will live in the midst of the people of God, as they do now. The line of distinction between the two classes will, we believe, be more and