

ENCYCLOPEDIA OF MORMONISM



Edited by
Daniel H. Ludlow

*The History, Scripture, Doctrine, and Procedure
of The Church of Jesus Christ of Latter-day Saints*

Macmillan Publishing Company
New York

Maxwell Macmillan Canada
Toronto

Maxwell Macmillan International
New York Oxford Singapore Sydney



Copyright Brigham Young University, 1992.

Archived at Book of Mormon Central by Permission.

obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, . . . by revelation and commandment through the medium of mine anointed, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead [D&C 132:5–7].

The Lord has said, “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise” (D&C 82:10).

BIBLIOGRAPHY

Smith, Hyrum M., and Janne M. Sjodahl. *Doctrine and Covenants Commentary*, pp. xiv, 822. Salt Lake City, 1972.

D. CECIL CLARK

NEW HEAVEN AND NEW EARTH

This phrase depicts the EARTH’s destiny of renewal, one cosmic aspect of the RESTORATION OF ALL THINGS. In LDS theology, “the earth will be renewed and receive its paradisiacal glory” (A of F 10). That renewal will include restoration of its former components—for example, the return of the city of ENOCH—and also its former purity and Edenic state.

Ancient biblical prophets taught that the beginnings of this fulfillment are to be associated with the coming of the MESSIAH and his millennial reign. The phrase reflects the vision of Isaiah (65:17; 66:22) and the revelation of JOHN (Rev. 2:17; 3:12; 5:9; 14:3; 21:1). Book of Mormon prophets likewise speak of a new heaven and a new earth (Ether 13:9) and of “all things” becoming new (3 Ne. 15:2). The Doctrine and Covenants contains prophecies that every corruptible “element shall melt with fervent heat; and all things shall become new, that [God’s] knowledge and glory may dwell upon all the earth” (D&C 101:23; cf. 29:23–24; 42:35, 62, 67; 45:66; 84:2–4; 133:56).

The Hebrew root for “new” (*chadash*) points to a time of refreshing rather than replacement. Consistent with this understanding, Mormons expect that the earth will not be destroyed but glorified, not transcended but transformed, and that ultimately the polarization of earth and heaven will be overcome. Faithful Saints are promised the

“fulness of the earth” (D&C 59:16) and “an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured” (D&C 63:20–21).

The earth fills the “measure [the purpose] of its creation” (D&C 88:19, 25) and its biography follows typologically that of mankind. It has fallen from paradise, it has been baptized in water, and it will be baptized by fire. It will die (Isa. 51:6; D&C 45:22; 88:26) and be “quicken again,” and will not only regain its pristine condition but a higher state still (D&C 88:25–26). “This earth will be Christ’s” (D&C 130:9). It will have a one-thousand-year sabbatical and then become a veritable URIM AND THUMMIM in fulfillment of John’s vision of its appearance as a “sea of glass” (D&C 130:7–9; Rev. 2:17), a habitation worthy of God. “It will be rolled back into the presence of God,” and “crowned with celestial glory” (*TPJS*, p. 181; cf. *WJS*, p. 60). Then those who have been “quickened by a portion of the celestial glory shall then receive of the same, even a fulness” (D&C 88:29). God, “in whose bosom it is decreed that the poor and the meek of the earth shall inherit it” (D&C 88:17), will fulfill his promise “that bodies who are of the celestial kingdom may possess it forever and ever; for for this intent was it made and created, and for this intent are they sanctified” (D&C 88:20).

BIBLIOGRAPHY

Turner, Rodney. *Footstool of God: Earth in Scripture and Prophecy*. Orem, Utah, 1983.

THOMAS J. RISKAS, JR.

NEW JERUSALEM

For Latter-day Saints, the gathering of ISRAEL in the last days, and the building of the city of ZION and of the New Jerusalem, are closely related concepts.

The tenth ARTICLE OF FAITH, written by the Prophet Joseph SMITH in 1842, declares that the New Jerusalem will be built upon the American continent. He learned this as he translated the Book of Mormon (3 Ne. 20:22; Ether 13:2–6). Additional revelation on this subject came in September 1830 and was further clarified in the subsequent months (D&C 28:9; 42:33–36, 62, 67; 57:3). In July 1831, Joseph Smith traveled to Jackson

County, Missouri, at the command of the Lord, where it was announced that the long-awaited gathering of Israel would commence. The city of Zion (also called the New Jerusalem) and its temple would be built in Independence, Missouri (D&C 57:1–3).

Even as the ancient tribes of Israel were scattered north of the Holy Land and their identity was lost, their prophets foretold a gathering of Israel in the last days in a consecrated land (Jer. 31:1–12). Zion would be reestablished. This prophecy includes the promise that the “pure in heart” will receive the higher principles and truths of the full GOSPEL OF JESUS CHRIST (D&C 97:21; 100:16; 101:18). Both where and how they live will come about under divine influence. Since favorable spiritual conditions may exist anywhere in the world, cities of Zion and of Zion people, the “pure in heart,” could be located anywhere in the world (D&C 97:21). However, there is to be a “center place,” or capital city, of Zion. It is referred to both as “the city of Zion” and as “the city of New Jerusalem” (D&C 57:2; 84:2; cf. 45:66–67).

The writings of Ether, written prior to 125 B.C., abridged by MORONI₂ in the Book of Mormon, prophesy of the preparations for the coming of the MESSIAH and of a New Jerusalem in the Western Hemisphere. It is to be built by the remnant of the seed of JOSEPH OF EGYPT (Ether 13:3–10). Ether also speaks of the destruction of Jerusalem of old, adding that it will be rebuilt with a temple and become a holy city (Ether 13:11).

Also, the book of Revelation speaks of “the holy city, new Jerusalem, coming down from God out of heaven” (Rev. 21:2, 10). This may relate to the return of the city of Enoch, the Zion that in Enoch’s day was caught up into heaven (Moses 7:12–21, 59–64).

The future rebuilding of the Holy Land for the house of Judah and the building of the New Jerusalem in the Western Hemisphere for the house of Joseph are associated with the return of the Messiah to the earth. Of this era, the 1845 Proclamation of the Twelve (*MFP* 1:252–66) says:

He will assemble the Natives, the remnants of Joseph in America; and make them a great, and strong, and powerful nation: and he will civilize and enlighten them, and will establish a holy city, and temple and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the

whole continent of North and South America for ever. In short, it will be to the western hemisphere what Jerusalem will be to the eastern. . . .

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people and sects of North and South America in one great and common bond of brotherhood. Truth and knowledge shall make them free, and love cement their union. The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years [pp. 259–60].

The prophet Isaiah declared that in a future time “out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isa. 2:2–3; cf. Micah 4:1–2). Latter-day Saints believe this refers to the two Zion headquarters in the two hemispheres from which the Messiah, the returned Son of God, will reign triumphantly over the whole earth.

GRAHAM W. DOXEY

NEW MEXICO, PIONEER SETTLEMENTS IN

Although the MORMON BATTALION traversed New Mexico from its northeast to its southwest corner in 1846, the next significant LDS contact in that territory did not occur until nearly three decades later. In 1876 two members of a group of LDS missionaries otherwise assigned to Mexico found notable success in proselytizing among the Zuni in western New Mexico. Subsequent labors among the Zuni were less successful, but a number of Navajos were converted. In 1876, missionaries founded the settlement of Savoia, about twenty miles east of the Zuni village, and were joined by LDS converts from the southern states. The southerners soon moved to LDS settlements on the Little Colorado River in Arizona, and in 1882 the remaining settlers, reinforced by expatriates from the Little Colorado, relocated a few miles south. Eventually named Ramah, the village continues as a predominantly LDS community. Ramah was a major focus in a landmark interdisciplinary study of five cultures by Harvard University scholars in the mid-twentieth century.