Salvation for the Dead

This is the most difficult concept to argue because there is so little in scripture to work from. The attempt here will be to gather all that we can and come to a reasonable conclusion. You cannot dismiss any single scriptural reference because tradition does not understand. Also, we have to study tradition in order to separate gradual changes in doctrine. The most important subject is the Melchizedek priesthood and what is its importance other than the assumption of some authority to dictate the lives of others.

[Isaiah 1:18](https://www.lds.org/scriptures/ot/isa/1.18?lang=eng&clang=eng" \l "p18)

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

[Doctrine and Covenants 50:10-12](https://www.lds.org/scriptures/dc-testament/dc/50.10-12?lang=eng&clang=eng" \l "p9)

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand;

11 Let us reason even as a man reasoneth one with another face to face.

12 Now, when a man reasoneth he is understood of man because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.

13 Wherefore, I the Lord ask you this question—unto what were ye ordained?

14 To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth.

15 And then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified?

Both of the above use reason as a process of understanding and not a reason to justify our belief system. Understanding justifies but without understanding, we simply cover our ignorance. Understanding must come from the Lord and not any reason we use to justify our actions. If there is no understanding as to why we believe, we become disobedient, we then avoid reliving *the oppressed.* We rather just politicize it. We avoid *judging the fatherless* and only talk about it among those who do little; we talk only for our own justification. When do we *plead for the widow* unless we only make a law that feeds her? We do not care and we do not love our neighbors as we love ourselves because we point to someone else’s responsibility to do so. Everything is justification without being justified by the Laws of Jesus Christ.

In order to *preach my gospel by the Spirit, even the Comforter,* we to often teach by *spirits, which ye could not understand,* and assume *them to be of God.* Understanding is essential but when we reason, we too often justify by some tradition that we think comes from God. Because so many agree with us, we are inflated by our egos to continue in darkness and avoid anything that gives us understanding. Understanding implies that we ***seek clear judgment***rather than seek blindly for the acceptance of others.

Because this subject involves LDS doctrine, I need to establish what has been indicated before.

[Doctrine and Covenants 103:16-20](https://www.lds.org/scriptures/dc-testament/dc/103.16-20?lang=eng&clang=eng" \l "p15)

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 And as your fathers were led at the first, even so, shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

The *goodly land* is yet to be; otherwise, the Lord would not use the expression *“a man”.* The Lord mentions Joseph Smith as like unto the man but the redemption of Zion failed and Joseph was martyred. The LDS Church does not use this reference because it is an allegory. One can only determine *my presence* as something that was withheld from Israel at the time of Moses. Moses was the father that led Israel out of the wilderness. This is also be applied to the Restoration after the Church was driven into the wilderness. The *man* will gather Israel into the *goodly land.* Until that time, the LDS Church has the presence that was withheld from Israel at the time of Moses. That presence expresses the allegory for the priesthood of Melchizedek. Why it was given as a parable seems strange but the Lord was hiding the message until it was about to be fulfilled. In the meantime, the priesthood had a purpose before the *man* or the Lord's servant arrives. It can be several things but because the LDS Church fell from heaven when they rejected the Law of Consecration, something is still important until the redemption of Zion. Only a member of the Church of Jesus Christ of Latter-day Saints can even attempt to determine what is important. Non-LDS will simply argue because they do not understand that Noah, Abraham, Isaac, and Jacob held the higher priesthood although it was lost. Moses obtained it from God but broke the tablets of the higher law practiced by Enoch, Melchisedec, and even the first Pharaoh of Egypt who did not have the priesthood but because they lived the order of Enoch, nothing was withheld from them. This is why the Great Pyramid challenges the minds of modern science.

The higher priesthood did not arrive again until Christ came. It existed until the saints rejected heaven at hand. It was lost until Joseph Smith when the confirmations of the covenant with the Laws of Heaven were given again. Despite the saint’s rejection of Heaven, the Lord had indicated in a parable that the higher priesthood should remain until the redemption of Zion, which is heaven again on the earth. Our question is why?

For centuries the Lord talked to prophets while they did not have the higher priesthood. All the prophets of the Old Testament prophesied of our day. The Jews think it was about things of their time. The Lord used physical things of the time to hide the allegory of what would become of his kingdoms after he came. The use of Jerusalem, for example, hid up the expression for the New Jerusalem that would come out of heaven in the last days. Jesus Christ gave the fullness of the restored gospel and the priesthood again at the restoration. The Church of Jesus Christ of Latter-day Saints eventually rejected Heaven but this time the priesthood would remain. This article explains why.

[JST, Genesis 14:36](https://www.lds.org/scriptures/jst/jst-gen/14.36?lang=eng&clang=eng" \l "p35)

36 And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

[Alma 5:50](https://www.lds.org/scriptures/bofm/alma/5.50?lang=eng&clang=eng" \l "p49)

50 Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.

The above illustrates the Kingdom of Heaven. *Melchizedek, having thus established righteousness, was called the king of heaven.* Alma came very close at times but because Jesus Christ had not come as yet said, *for the kingdom of heaven is soon at hand.* Eventually, Jesus Christ said, “The Kingdom of Heaven is at hand.” We need to establish that the Kingdom of Heaven did not exist under the Law of Moses. Also, because the LDS Church follows a tithe according to the Law of Moses, they lost Heaven but as it seems, they still have the higher priesthood.

[Hebrews 7:1-4](https://www.lds.org/scriptures/nt/heb/7.1-4?lang=eng&clang=eng" \l "p1)

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

A *tenth of the spoils* remains to this day as an error in Paul's writing. He was a Roman soldier and would understand that tradition. The use of spoils was common among Israelites after Moses. The following clarifies.

[Genesis 14:21-24](https://www.lds.org/scriptures/ot/gen/14.21-24?lang=eng&clang=eng" \l "p20)

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Until one understands the Law of Heaven as King Melchizedek practiced, you will follow blindly in reading the scriptures. Abraham paid a tenth of all he possessed. This is a property tithe and not an income tithe. Joseph Smith also made a correction.

[JST, Hebrews 7:3](https://www.lds.org/scriptures/jst/jst-heb/7.3?lang=eng&clang=eng" \l "p2)

Melchizedek was a priest after the order of the Son of God. All those who receive this priesthood can become like the Son of God.

Joseph should have said “High Priest” but still, the LDS Church assumes that the *order* mentioned is the priesthood and not an economic order as with Enoch. You cannot assume righteousness because you have the high priesthood. Righteousness means to love our neighbors as we do ourselves. This is economic. The high priesthood is different. It is the power to act in Gods name. Just because the priesthood is associated with an economic order throughout history does not mean that that order exists today even though the LDS Church, for an unknown reason, has this high priesthood. Many LDS use the expression, "Power of the Priesthood." This is because they misunderstand the following:

[Helaman 10:7](https://www.lds.org/scriptures/bofm/hel/10.7?lang=eng&clang=eng" \l "p6)

7 Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.

You have to click Helaman 10:7 to read more but essentially the Lord gave this power also to his apostles. Helaman was before the coming of Jesus Christ but still heard his voice and was able to transcribe it. The LDS Church associates this power with the priesthood. This is fine but far too many do not understand that having the higher priesthood does not give one the power to heal or move physical mountains and make a valley as the Lord told Helaman. The priesthood may have power but not that kind in terms of changing physical outcomes. Perhaps the Lord was speaking in allegory and whatever Helaman commanded, it would eventually happen. The Latter Day Saints take a literal reaction to the term *seal* as if it means to glue something together. This is why they use the expression “seal families together.”Did Helaman have this power before Christ came?

[D&C 128:8](https://www.lds.org/scriptures/dc-testament/dc/128.8?lang=eng" \l "7)

8 Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

According to Joseph Smith, the *power of the priesthood* is the same as given to Helaman and the Apostles but he limits this power to *whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven.* The only thing recorded in the LDS Church is individual covenants made by the living and for the dead by proxy. Joseph Smith takes *a different view of the translation* as to seal covenants and not people. What is recorded and out of these records *shall your dead be judged, according to their own works.* Works to Joseph Smith meant **temple work** or temple covenants for and in behalf of the dead. Essentially, we are talking about baptism for the dead. This is objectionable to non-LDS, but this power of the priesthood makes more sense in the use of the word seal. One is not saved by baptism but is judge according to the covenant the individual made at the time. With the dead, they can reject the baptism made on their behalf but they cannot be judged until they accept. LDS tradition implies that acceptance is salvation. You cannot judge a person without a contract and if they did their level best to keep the contract.

[https://www.dictionary.com/browse/seal - p0](https://www.dictionary.com/browse/seal" \l "p0)

1. an embossed emblem, figure, symbol, word, letter, etc., used as attestation or evidence of authenticity.

2. a stamp, medallion, ring, etc., engraved with such a device, for impressing paper, wax, lead, or the like: The king took the seal from his finger and applied it to the document.

3. the impression so obtained: It was unmistakably the royal seal on the document.

Click the above link for more. If the Lord were to use a word, it would be in the more classical view. The verb to seal also comes from the above but when we think of an envelope in modern terms, we think of gluing it together, thus the word has been corrupted and tradition takes a false view.

The covenant made at baptism is recorded and becomes a covenant in which the Lord judges us. Modern thinking takes the view that we simply enter into heaven. This would be fine if we kept the commandments of Jesus Christ, which Mormons do not. If the saints argue, I ask them if they keep the commandment regarding the Law of Consecration? I ask a Bishop and he said no. We will be judged according to the covenant we make at baptism if the priesthood recorded it, what will the Lord think? We will probably say, "I was not required to keep the law of Consecration?" The Lord will say, "Have you not received an endowment in my Temple?"

Regardless of what the living my think, what about the dead? What applies to the living applies also to the dead; otherwise, why make a covenant to be baptized by water. We should just go along our merry way and make up our own covenants.

[1 Corinthians 15:29-32](https://www.lds.org/scriptures/nt/1-cor/15.29-32?lang=eng&clang=eng" \l "p28)

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.

Paul was talking about the resurrection and used the concept of *baptized for the dead.* It is the only reference but the baptism of the dead is clearly mentioned. *If the dead rise not, let us eat and drink; for tomorrow we die.* What is the point of recording a covenant if the dead rise not? Those churches that do not teach that baptism is a covenant or avoid baptism all together should consider if they have the priesthood that has the power to record or seal a covenant and it is recorded for our judgment by the Lord if we deserve one of His kingdoms of heaven. Note that it is only the Greek Orthodox Church that still baptizes by emersion save some original Protestant Churches. If the priesthood was lost, how do the Protestants explain any ordinance without the priesthood? They have to explain in some other way in order to justify the baptism. If Jesus Christ was baptized, why not us.

[1 Peter 3:18-20](https://www.lds.org/scriptures/nt/1-pet/3.18-20?lang=eng&clang=eng" \l "p17)

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

[1 Peter 4:5-6](https://www.lds.org/scriptures/nt/1-pet/4.5-6?lang=eng&clang=eng" \l "p4)

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

To those who understand, Jesus Christ at the point of death to the moment of his resurrection *preached to the spirits in prison* or who were dead. In this case, it was mentioned about those that did not survive the flood, perhaps because of wickedness. If Christ is *ready to judge the quick and the dead,* how will he do that without a covenant or contract? The legal system of man surely was adopted after the system God created. Perhaps before Noah, all covenants were made. It is only a guess but after Noah, it is clear that the non-Hebrews would still need a covenant to be judged by. In the Book of Mormon, many practiced baptism until Christ Came to them. They would not be able to seal a covenant because they did not have the higher priesthood.

If no one can understand the confirmation of the covenant at the 62nd week of Christianity, why do Christians assume any form of truth that they cannot understand? Even the Mormons have lost understanding, but have the priesthood and practice baptisms for the dead with great accuracy as humanly possible. That is the reason why the Lord left the priesthood. Many can argue against the Mormon traditions, but the temples serve the main purpose of the priesthood. Even the records of the living are kept without deviation. Modern technology has fostered record keeping like no other generation before. The Lord knew this and thus planned accordingly. The Lord hoped for the redemption of Zion at the time of Joseph Smith but prophecy predicted otherwise. The priesthood was essential to make covenants, which has been done with many as far back as the sixteen hundreds of the last century. More and more do genealogy work that many are baptized for the dead in numbers that cannot be counted. Despite the objections, even if new members add to their own, the number becomes many times more than the number of Mormons still living. After the redemption of Zion, the communication will continue until all have been resurrected. Deny this but just remember after you are dead, you will see that it is important to accept your covenant for any degree of salvation.

Judgment will not start until the resurrection but some will receive the sure sign before that time. This can only be explained in a later chapter.