

# ENCYCLOPEDIA OF MORMONISM

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of The Church of Jesus Christ of Latter-day Saints*

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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).

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## 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).

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## 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