The Virtues of Hard Work and Self-Reliance Rooted in

Biblical versus Latter-day Saint Worldviews

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I. INTRODUCTION

> I have never found more sound and wholesome personal habits than among the
> Mormons. I have never mingled with people who showed fewer signs of dissipation. I
> have never studied groups of people who seemed better nourished and more healthful. I
> have never known people who took more pains to educate their children. This gives a
> clue to the success of the Mormons as colonizers and nation-builders.[1]

So says a former Harvard professor of Political Economy, as trumpeted in a book

published by the Latter-day Saints (commonly known as LDS or Mormons) to extol the

virtues of their own people. The Mormons are indeed a worthy people, well known for

their upright way of life. Mormon virtues such as industry, education, progress, self-

reliance and charity are admirable, and are practiced by biblical Christians as well.

Because of these common values, many Christians would assume a fundamental

commonality between Mormons and themselves. But the two groups practice these

virtues for vastly different reasons, based on radically incompatible worldviews. The

worldview of any people consists of the shared assumptions about reality that underlie

that group's values and commitments.[2] Surface level behaviors are ultimately rooted in

and spring forth from the depths of a society's worldview.[3] In a day of increasing civic

cooperation and theological dialogue between evangelicals and Mormons we would be

wise to remember that, in dramatic contrast to a biblical worldview defined in terms of

creation, fall and redemption, the values of hard work and self-reliance practiced by

Latter-day Saints are rooted in the humanistic core principle of exaltation.

II. MORMON VIRTUES

Hard work and self-reliance are two of the most widely recognized virtues of the

Mormon people.

> Work has become a Mormon trademark. We are known throughout the world as a highly
> motivated, industrious people. Eric Hoffer once cautioned, 'Put a Mormon in a hopper
> and out comes a tycoon.' (Quoted by C. Brooklyn Derr in *Ensign*, Feb. 1978, p.3). This
> intense commitment to the work ethic is our tradition.[4]

This ethic of hard work is enjoined upon Latter-day Saints in their standard scriptures:

> Wherefore, now let every man learn his duty, and to act in the office in which he is
> appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he
> that learns not his duty and shows himself not approved shall not be counted worthy to
> stand.[5]

The discipline of hard work was cultivated when the Latter-day Saints migrated to

Utah in 1847. The kind of diligent labor required for settlement "was more than an

economic necessity: It was a form of religious activity. One early leader noted that the

LDS religion consisted of digging water ditches as well as undergoing water baptism…"[6]

Closely related to the virtue of hard work, Mormons also value self-reliance. A

Mormon apostle recently stated that "the most fundamental principles of temporal

salvation include two concepts: providing for oneself – *self-reliance* – and providing for

one's family – *family reliance*."[7] Like the principle of hard work, self-reliance was

expressed and honed by the pioneer experience. In the early church settlements in Utah,

> both the poor and the not-so-poor were encouraged to live more frugally. Women
> learned not to waste anything of substance; and the desire, ideally, was for
> domestic and

home manufacture to produce most necessary articles used for food, clothing, and shelter. Such industry was to sustain families religiously, politically, socially, and financially.[8]

Two other secondary virtues are often connected to hard work and self-reliance in Latter-day Saint life. The first is community. The Mormons have a strong sense of community among themselves, which is viewed as a form of interdependent self-reliance.

> From the beginning, the Mormons sought to be independent in their economic affairs. Self-reliance as individuals makes it possible to be interdependent with others and thus for the entire community to be self-reliant.[9]

As a result, in the pioneer community,

> Individualism, profiteering, and speculation were eschewed…Not only were they to work together in harmony, but Latter-day Saints were also expected to maintain equality in the possession and enjoyment of this world's goods."[10]

This sense of being a self-reliant community explains the other secondary virtue: charity. Charity is viewed as the natural overflow of the success wrought by hard work.

> Self-reliance implies the individual development of skills and abilities and then their application to provide for one's own needs and wants. It further implies that one will achieve those skills through self-discipline and then, through self-restraint and charity, use those skills to bless himself and others.[11]

But charity is always to be practiced in a way that "helps individuals help themselves,"[12] with the goal of instilling a work ethic in the recipient and raising others to self-sufficiency.

III. THE WORLD VIEW UNDERLYING MORMON VIRTUES

Every culture is built on an underlying worldview: "the structuring of the deepest-level presuppositions on the basis of which people live their lives."[13] Thus every

expression of life, from architecture to social behavior, is grounded in this structure of

underlying presuppositions. "Worldview colors and shapes all of a person's experiences.

It provides the perspective from which he processes all new information."[14] As a result,

one's underlying worldview will dictate what is considered a virtue, as well as what

shape that virtue will take in practice.

Dutch philosopher Hermann Dooyeweerd posited that every society is driven by

"ground motives" – the deep spiritual forces "that act as the absolutely central mainspring

of human society."[15] A society's ground motive is the integrating principle at the center

of its worldview. This principle, held by a society to be absolute, then gives shape to

every aspect of that society. In my view, the development of LDS life and society is and

has been shaped by absolutizing the principle of progress. By denying the uniqueness of

God as Creator (and thus of humans as finite creatures), and by minimizing the nature

and extent of the fall, Mormon culture presupposes a humanistic version of redemption:

the elevation of creatures to the status of deity through the principle of progression. In

short, the ground motive at the heart of the Mormon worldview is the principle of

progressive exaltation.

Thus the Mormon faith is built on the underlying principle of progress. While the

LDS Church was founded in 1830, the concept of progress developed to its apex in

Mormon thought not long before the death of Joseph Smith in 1844. Smith, in a funeral

oration that came to be known as the King Follett Discourse, stated:

> I am going to tell you how God came to be God. We have imagined that God was God
> from all eternity. [That he was not is an idea] incomprehensible to some. But it is the
> simple and first principle of the gospel-to know for a certainty the character of God, that
> we may converse with him as one man with another. God himself, the Father of us all,

dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible.[16]

The idea that God was once a mortal man who "came to be God" places Mormonism directly in the flow of the American cultural milieu, which was strongly oriented toward an ideal of progress. [17] This ideal was played out in many ways during that period, from the development of industry and transportation to the conquest of the Wild West.

What is unique about the Mormon idea of progress, compared to the 19th century American ideal, is that the Mormons conceive of progress not only in secular terms, but as an eternal principle related to their final salvation. According to Brigham Young, the Mormon Church's most prominent and powerful leader after Joseph Smith:

> When we have learned to live according to the full value of the life we now possess, we are prepared for further advancement in the scale of eternal progression – for a more glorious and exalted sphere.[18]

Thus the principle of eternal progression "is fundamental to the LDS worldview."[19]

Of course, progress must have a goal. Where does eternal progression ultimately lead? To a state of deification which the Latter-day Saints call exaltation. If God was once a man, the corollary is that

> all resurrected and perfected mortals become gods (cf. Gen 3:22; Matt. 5:48). They will dwell again with God the Father, and live and act like him in endless worlds of happiness, power, love, glory, and knowledge.[20]

While this notion is extremely foreign to the biblical view of both deity and humanity, Latter-day Saints believe that deification, or exaltation, is possible because "all of God's spirit children have within them a divine nature with the potential of becoming like him."[21] How do human beings leap the gap between creature and Creator and

become gods? To begin with, Mormons believe that God and human beings belong to

the same species – that all human beings are "God's spirit children." As such, "people

qualify themselves for this rank and degree of exaltation by bringing themselves fully in

line with all that God has commanded them to do."[22]

Consistent with this view of eternal progression, Latter-day Saints believe that

God is simply more advanced in the process of progression than we are. This view of

God's origin is

> based on a doctrine of eternal existence of all intelligent beings (D&C 93:29) coupled
> with a belief in eternal progress (see D&C 93:13-14). By embracing truth and light,
> uncreated intelligence is capable of growing in knowledge, power, and organization until
> it arrives at the glorified state of Godhood, being one with God. This process…is
> succinctly expressed in the LDS aphorism, 'As man is, God once was. As God is, man
> may become.'[23]

Even though the Mormon God is considered to have achieved exaltation, the concept of

eternal progression still applies to him. God's continued progress, even after attaining

deity, consists of his ability to bring many of his spirit children to exaltation themselves.

> No official Church teaching attempts to speculate all the ways in which God progresses
> in his exalted spheres; 'there is no end to [His] works, neither to [His] words' (Moses
> 1:38). God's glory and power are enhanced as his children progress in glory and power.[24]

In light of the ground motive of exaltation, the Mormon emphasis on hard work

and self-reliance makes sense both on an individual and an institutional level. Joseph

Smith himself can be seen as the prototype of the progress ideal, as he rose from a poor

farm boy to become the spiritual leaders of thousands, the commander of his own

military Legion, the mayor of the most prosperous city in Illinois, and a candidate for the

Presidency of the United States.[25]

This progress motif works on an individual basis, pressing the faithful Mormon

on to exaltation. Hard work and self-reliance are the disciplines that lead to that goal.

Seeds of this relationship are found in the Latter-day Saint scriptures: "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."[26] This is why a

Mormon apostle could declare to the faithful at their annual Conference:

> The Church of Jesus Christ of Latter-day Saints teaches the value of eternal progression.
> We progressed in the premortal existence, and we have the opportunity to progress in this
> estate and throughout all eternity. Each of us is endowed with gifts and talents, and
> through study, prayer, proper work habits, and the use of our gifts and talents, we can
> accomplish our eternal objectives.[27]

Put another way, "Work will not cease with death. '…our future state – our heaven, is

envisioned in terms of eternal progressions through constant labor' (Richards, pp. 10-

11)."[28] Hard work not only accomplishes our "eternal objectives," but helps us develop

the attributes necessary to continue our progress toward exaltation:

> Work has lasting implications beyond the temporary reimbursement received in this life.
> Dedicated work helps to develop attributes of godliness: self-discipline, perseverance,
> accountability, and integrity.[29]

These attributes of godliness are the qualities necessary to attain deification. No one will

advance without cultivating them.

This view of work reflects the capitalistic attitudes of the larger American

populace in the 19th century.

> The central virtues of work, temperance, thrift or savings, industry, and self-denial were
> canonized by this form of capitalism. The good life (or happiness) was believed to come
> about through economic gain, which in turn became a secular sign that one had indeed
> "arrived."[30]

It could be argued that, out of the cultural framework of the times, the Mormons

developed a form of spiritual capitalism, whereby these same virtues lead not only to

economic gain, but to eternal life, and arrival at the ultimate success: godhood.

The progress motif also works on a corporate basis, impelling the Church as an institution, through hard work and self-reliance, to grow and expand. The LDS vision has always been, as a church or a people, to build and extend the kingdom of God. In this vision for "building the Kingdom," 19th century Mormonism expressed its own form of Manifest Destiny.[31] "Building the kingdom of God" referred to "ecclesiastical promotion of economic growth and development."[32] The responsibility "to promote its progress and perfection rested upon Church officials."[33]

> As the kingdom of God, the Church was to gather and organize its members, settle them, and assist them in creating an advanced society. Ultimately, according to LDS belief, the Church must establish Zion, the literal and earthly kingdom of God over which Christ will one day rule in person.[34]

Thus Brigham Young told the Utah settlers:

> The Lord has done his share of the work. He has surrounded us with…everything with which to build up, beautify and glorify the Zion of the last days. … It is now our business to mould these elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the heavens through our faithfulness.[35]

Only in this way "will the Lord bring again Zion upon the earth, and in no other."[36]

Even today Mormons believe that the progress of the Church through hard work is vitally important. At the sesquicentennial anniversary of the founding of the LDS Church, then Church President Spencer W. Kimball reflected this:

> We can count our growing membership. We can count the increasing number of stakes. These numbers thrill us, as they indicate the progress we are making and remind us, likewise, what we must achieve in even more major ways in the years ahead.[37]

IV. THE GROUND MOTIVE OF EXALTATION AS A FORM OF HUMANISM

The Mormon virtues of hard work and self-reliance (along with related secondary

values), whether expressed in an individual or institutional setting, are rooted in the ground motive of progress leading to exaltation. Although Mormonism is a thoroughly religious (as opposed to secular) movement, the principle of exaltation is clearly antithetical to the biblically revealed worldview of creation, fall and redemption. Rather, it is a form of humanism.

According to Dooyeweerd, the ground motive that drives the humanistic worldview is a dialectic between nature and freedom. The freedom motive relates to autonomy: freedom from every outside authority that claims allegiance, and "the pretension that human personality is a law unto itself."[38] The nature motive relates to control: "autonomous man aims at subjecting 'nature' and all of its unlimited possibilities to man by means of the new method of mathematical science."[39] Accordingly, Mormonism is a type of religious humanism. The Mormon God is, after all, an exalted man. Human beings are the literal offspring of divine parentage – often referred to among Mormons as "gods in embryo." What's more, the LDS concept of exaltation reveals at the heart the humanistic value of seeking to control nature. In this case, however, nature is not limited to earth's space and time, but extends to include the whole universe for all eternity.

Generally, Latter-day Saints believe in the fixity of eternal laws or principles by which even God himself is governed. "Modern scriptures suggest that ethical laws and 'bounds' and conditions exist independent of God (D & C 88:3-40)"[40] and coeternally with him. Likewise, "intelligence and truth were not created, they are coeternal with God….[Thus] it may be that they are ordered by and function according to eternal laws or

principles that are self-existent."[41] Along with law, intelligence and truth, Mormons also

hold that matter is eternal. Eternal laws, acting upon eternal matter, thus form the matrix

in which eternal progression takes place. In an ultimate sense, then, for Latter-day Saints,

humanity is not the measure of all things. He is subject to uncreated moral, spiritual and

physical laws, in an uncreated universe. But where do matter and law ultimately come

from? Because Mormonism posits no answer to that question, in every practical sense

human beings remain at center stage.

During and following the Renaissance, humanism embraced the scientific method

because science suggested that "one could indeed control nature by discovering the fixed

laws to which moving things are subject…"[42] This is precisely how exaltation works for

Mormons. Even though the Mormon God is subject to immutable moral, spiritual and

physical laws, by living up to the eternal laws that govern eternal progression, he was

able to achieve a state of exaltation. These laws become, in practice, merely the tools by

which individuals may achieve a divine condition. As a result, one feature that marks

deity in the LDS system is that a god is wise and powerful enough to control the laws of

the cosmos for his desired ends – "to bring to pass the immortality and eternal life of

man."[43]

This mastery over the space-time order is reflected in how the LDS view creation.

Because matter is eternal, God's act of creation is defined as merely organizing chaotic

matter into something with form and function. Joseph Smith himself introduced this

unique view of creation:

> We infer that God had materials to organize the world out of chaos…. Element had an
> existence from the time he had. The pure principles of element…had no beginning, and

can have no end…. The mind or the intelligence which man possesses is coeternal with God himself.[44]

God's activity in creation, then, consisted of taking eternally existing "element", which is governed by eternal "principles of element" and organizing these materials in keeping with these principles into the earth and universe as we now know them.

To return to the central point, this act of creation required work. To Mormons, God did not simply will or speak the world into existence. "Our Heavenly Father and Jesus Christ have shown us by their examples and teachings that work is important in heaven and on earth. God worked to create the heavens and the earth."[45] The LDS vision is that all of us, by becoming exalted beings, have the potential to do the same.

Once again, during the development of humanism

modern man saw 'nature' as an expansive arena for the explorations of his free personality, as a field of infinite possibilities in which the sovereignty of human personality must be revealed by a complete mastery of the phenomena of nature.[46]

But this vision is small compared to the Latter-day Saints! Those who seek exaltation expect to master nature in its grandest possible sense: the creation and population of worlds and even universes.

In summary, while Mormons extol freedom as a central principle of their world view (described as 'free agency'),[47] LDS humanism actually collapses the freedom motive into the nature motive. In this view, humanity is clearly not autonomous, but is subject to universal laws. He must answer to the final authority of these unbending moral principles. But by correctly following these laws, framed in terms of commandments and ordinances, a person can be in control and can rise to a position of exaltation. A god is

thus one who has mastered the moral, spiritual and subsequently the physical laws of the universe.

V. LATTER-DAY SAINT VIRTUES IN LIGHT OF THE
BIBLICAL GROUND MOTIVE

The virtues of hard work and self-reliance, coupled with community and charity, are not the sole possession of the Latter-day Saints. But for biblical Christians, the underlying driving force is radically different. In contrast to exaltation, "the biblical ground motive…consists in the triad of creation, fall, and redemption through Jesus Christ in communion with the Holy Spirit."[48] In revealing the nature of creation, the Bible portrays an absolute distinction between humans as creatures and God as Creator or Originator. Humans are a completely different kind of being than God. By contrast, the exaltation ground motive assumes continuity between humans and God. Both are the same kind of being, merely at different levels of progression. The biblical revelation of creation demonstrates that matter and law, even time, are all objects of God's creative work. The exaltation ground motive violates God's creation truth by elevating matter and law to an uncreated status. Thus the LDS worldview presupposes relative conditions to be absolute and deifies the creature, by holding matter and law to be eternal and human beings to be potentially divine.

How are these antithetical motives reflected in the meaning of specific virtues? Again, for Mormons, hard work is an expression of personal advancement toward deification. Hard work is the discipline that unlocks the moral and spiritual laws of the

universe to allow an individual to be exalted. By contrast, for Christians, hard work is a virtue rooted in the biblical worldview of creation. Work is an expression of the stewardship God originally gave to humanity as made in his image. God called human beings to subdue the earth, and in doing so, to carry out a continual secondary form of creation as "our mandate to serve as God's coworkers in the cultural development of creation's potential."[49] He then placed the man and woman in the garden to cultivate and care for it. Thus, for the Christian, hard work is an expression of creaturely service within our appointed office or sphere.

For Latter-day Saints, self-reliance is rooted in one's independent status as an uncreated being.[50] For biblical Christians, however, self-reliance is always limited by our creaturely status. Even apart from the effects of the fall, as mere creatures we are never ultimately sufficient in ourselves, but are always dependent on God. But perhaps we can make allowance for a self-reliance that consists of taking responsibility for (rather than shirking one's duties), and of exercising one's will to accomplish something good (as opposed to exploiting the work of others). In this limited sense, self-reliance results from the authority God has given us within the sphere of creation. Rather than being passive or idle, we should exert our authority as a stewardship. In this stewardship, we are given tremendous freedom to exercise initiative and creativity.

As we've seen, for Latter-day Saints, the virtues of hard work and self-reliance are to be practiced in the context of community, and expressed in terms of benevolence to others. In general, LDS charity is extended mainly to members of the LDS community. It is an expression of their collective self-reliance, designed to spur the needy to become

self-reliant themselves. Only in a self-reliant community can Mormons experience the

institutional progress that mirrors the exaltation motive. Perhaps Mormons also see

charity as simply a moral law that one must follow in order to gain exaltation. By

contrast, the biblical worldview of creation defines these virtues in a very different way.

Based on creation, human beings are all connected with each other, united by our

common origin into a single people.

> By virtue of God's good order for creation, human life is integrated into a coherent web
> of familial, social, political, economic, academic, cultic, and other relationships. We
> belong to each other in myriads of ways.[51]

What's more, the biblical revelation of creation informs us that all persons, as created in

the image of God, are of inestimable value. Thus for the Christian, both charity and

community result from the understanding of our mutual claims on one another, and our

mutual respect for each other as beings made in God's image.

So we see that even though the LDS and Christian values of hard work and self-

reliance may look similar in practice, they spring from vastly contrasting worldviews. As

a result, beyond superficial similarities, we would expect these virtues to actually be quite

different in practice. We would suppose that the LDS approach to hard work, based on

the exaltation motive, is ultimately self-glorifying, while the Christian approach to hard

work, based on the creation motive, is ultimately God-glorifying. Admitting of many

individual exceptions, we nevertheless might expect a typical Mormon to develop an

arrogance over the fruits of his diligence, while a typical Christian may develop humility.

The Mormon might tend to place himself at the center, while the Christian will place

others there. In practicing self-reliance, we anticipate that the Mormon will come to

place a growing emphasis on 'self'. The Christian, while exercising great initiative and energy, will recognize his creaturely stewardship. The Mormon may grow self-sufficient. The Christian, recognizing his own finitude in light of God's transcendence, will grow increasingly dependent on God.

VI. IMPLICATIONS

Contrary to the biblically revealed understanding of reality defined in terms of creation, fall and redemption, the virtues of industry, self-reliance and personal advancement among Latter-day Saints are driven by the humanistic ground motive of exaltation. The principle of exaltation fully explains LDS cosmogony and cosmic history. By positing the eternal progression and deification of human beings, within the framework of an eternal matrix of matter and law, Mormonism removes the distinction between a transcendent God and his finite creation.

In recent years, Mormonism appears to be adapting its theology and public image. Perhaps this stems from a desire to be seen as a credible mainstream Christian church, in order to convert a (nominally) more evangelical audience, and perhaps even partially in response to the critiques of its detractors. In particular, the Latter-day Saints are down-playing certain aspects of theology and practice that were once held high as distinctives.[52] For example, the concept of exaltation or deification is not mentioned in the standard missionary lessons that Mormons give to investigators. Mormons have developed a faith vocabulary that uses many of the same words as biblical Christians, and the distinctive LDS meanings of those words are often blurred. What's more, Mormons are seeking to

work in alliance with biblical Christians, wherever they share a common ethic, to combat moral evils in society.

Our evaluation of the foundational worldview of Mormonism should give us reason to be cautious about these changes. Superficial changes are possible without altering the fundamental ground motive. We welcome increased dialogue with Latter-day Saints. We welcome the prospect of genuine change toward a more biblical sort of Mormonism (however distant such a prospect seems). But we must also beware of rejoicing over merely surface revisions. We must be careful not to assume too much when we do observe apparent similarities in values, ethics and lifestyle. As long as the deepest principle of Mormonism remains progress to exaltation, and as long as Mormonism rejects the revealed biblical framework of creation, fall and redemption, the LDS Church will continue to be antithetical to the historic Christian faith.

[1] Thomas N. Carver, "A Positive Religion," *The Westerner*, April 1930, as quoted in LeGrand Richards, *A Marvelous Work and Wonder* (Salt Lake City: Deseret Book Co., 1967), 401.

[2] Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 52.

[3] Kraft, 11.

[4] J. Richard Clarke, "The Value of Work," *Ensign*, May 1982, 77. The citation is in the original.

[5] *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1969), 107:99-100. See also 58:26-7.

[6] Leonard J. Arrington, "Economic History of the Church," in *The Encyclopedia of Mormonism* (New York: Macmillan Publishing Co., 1992), 437.

[7] Marion G. Romney, "Principles of Temporal Salvation," *Ensign*, April 1981, 3. Emphasis in original.

[8] Maxine Rowley, "Home Industries," in *The Encyclopedia of Mormonism*, 653.

[9] Val Dan Macmurray, "Self-Sufficiency," in *The Encyclopedia of Mormonism,* 1294.

[10] Leonard J. Arrington, "Pioneer Economy, in *The Encyclopedia of Mormonism,* 1083

[11] Romney, 3.

[12] Macmurray*,* 1294.

[13] Kraft, 52.

[14] David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Pasadena, California: William Carey Library, 1989), 212.

[15] Herman Dooyeweerd, *Roots of Western Culture: Pagan, Secular and Christian Options*, trans. John Kraay (Toronto: Wedge Publishing Foundation, 1979), 9.

[16] This discourse was recorded by four observers and was first published in the Latter-day Saint paper *Times and Seasons*, 5 (15 August 1844): 612-17. Available at Mormon Literature Website: http://mldb.byu.edu/follett.htm. The bracketed text is in the mldb edition.

[17] Robert A. Wauzzinski, *Between God and Gold: Protestant Evangelicalism and the Industrial Revolution, 1820-1914* (Cranbury, NJ: Associated University Presses, 1993), 38-9.

[18] Brigham Young, in *Journal of Discourses* (9:168) [online edition]. Available at

http://www.helpingmormons.org/TLCManti/RefLibraryFolder/JournalOfDiscourses/Vol%2009/refJDvol9

Contents.htm.

[19] Lisa Ramsey Adams, "Eternal Progression," in *The Encyclopedia of Mormonism,* 465.

[20] K. Codell Carter, "Godhood," in *The Encyclopedia of Mormonism,* 553.

[21] Carter, 554.

[22] Carter, 554.

[23] Charles R. Harrell, "Theogony," in *The Encyclopedia of Mormonism*, 1474.

[24] Adams, 466. The Book of Moses cited is part of the unique scriptures of the Latter-day Saints.

[25] For the life of Joseph Smith, see Fawn M. Brodie, *No Man Knows My History*, available in various

editions.

[26] *Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, 130:18-19.

[27] Franklin D. Richards, "Life – A Great Proving Ground," *Ensign*, May 1981, 50.

[28] David J. Cherrington, "Work, Role of," in *The Encyclopedia of Mormonism,* 1586. Citation is in the

original.

[29] Cherrington, 1586.

[30] Wauzzinski, 41.

[31] See Wauzzinski, 42.

[32] Arrington, "Economic History of the Church", 436.

[33] Arrington, "Pioneer Economy", 1083.

[34] Arrington, "Economic History of the Church," 435.

[35] Brigham Young in *Journal of Discourses* (9:283-84) [online edition]. Available at

http://www.helpingmormons.org/TLCManti/RefLibraryFolder/JournalOfDiscourses/Vol%2009/refJDvol9

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[36] *Ibid.*

[37] Spencer W. Kimball, "No Unhallowed Hand Can Stop the Work," *Ensign*, May 1980, 4. The "stakes"
referred to are local ecclesiastical divisions made up of several "wards" or parishes.

[38] Dooyeweerd, 149.

[39] Dooyeweerd, 152.

[40] F. Neil Brady, "Ethics," in *The Encyclopedia of Mormonism*, 467.

[41] Carl S. Hopkins and Douglas H. Parker, "Law: Divine and Eternal Law," in *The Encyclopedia of Mormonism*, 809. Brackets added.

[42] Dooyeweerd, 151.

[43] *The Pearl of Great Price* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1969), Moses 1:39.

[44] Joseph Smith, *Teachings of the Prophet Joseph Smith*, ed. Joseph Fielding Smith, reprint ed. (Salt Lake City: Deseret Book Co., 1989), 350-53.

[45] *Gospel Principles*, chapter 27 [online edition]. *Gospel Principles* is a curriculum used by the LDS Church to train newly converted members. Available at http://www.lds.org/library/display/0,4945,11-1-13-36,00.html

[46] Dooyeweerd, 150

[47] Romney, 3.

[48] Dooyeweerd, 12.

[49] Gordon J. Spykman, *Reformational Theology: A New Paradigm for Doing Dogmatics* (Grand Rapids, MI: Willam B. Eerdmans Publishing Co., 1992), 193.

[50] Romney, 3.

[51] Spykman, 247.

[52] Gordon B. Hinckley, current President of the Church of Jesus Christ of Latter-day Saints and hailed by Mormons as a living prophet, claimed ignorance about eternal progression in a prominent public interview. See *Time* magazine, August 4, 1997, page 56.