

# ENCYCLOPEDIA OF MORMONISM

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to their children and the hearts of the children to their parents. And this sealing work “fulfills the mission of Elijah” (*TPJS*, p. 330; see also ELIJAH, SPIRIT OF).

When the Twelve Apostles chosen in Joseph Smith’s day were instructed to initiate these ordinances in Nauvoo in 1842, they soon recognized that it was the beginning of an immense work and that to administer all the ordinances of the gospel to the hosts of the dead was no easy task. They asked if there was some other way. The Prophet Joseph replied, “The laws of the Lord are immutable, we must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time. I expect it will take at least a thousand years” (*Millennial Star* 37:66). As of 1991 vicarious temple ordinances have been performed for more than 113 million persons. The Prophet Joseph said, “It is no more incredible that God should save the dead, than that he should raise the dead” (*TPJS*, p. 191).

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## SAMUEL THE LAMANITE

Samuel the LAMANITE was the only Book of Mormon prophet identified as a Lamanite. Apart from his sermon at Zarahemla (Hel. 13–15), no other record of his life or ministry is preserved. Noted chiefly for his prophecies about the birth of Jesus Christ, his prophetic words, which were later examined, commended, and updated by the risen Jesus (3 Ne. 23:9–13), were recorded by persons who accepted him as a true PROPHET and even faced losing their lives for believing his message (3 Ne. 1:9).

Approximately five years before Jesus’ birth, Samuel began to preach repentance in Zarahemla. After the incensed Nephite inhabitants expelled him, the voice of the Lord directed him to return. Climbing to the top of the city wall, he delivered his message unharmed, even though certain citizens sought his life (Hel. 16:2). Thereafter, he fled and “was never heard of more among the Nephites” (Hel. 16:8).

Samuel prophesied that Jesus would be born in no more than five years’ time, with two heavenly signs indicating his birth. First, “one day and a night and a day” of continual light would occur (Hel. 14:4; cf. Zech. 14:7). Second, among celestial wonders, a new star would arise (Hel. 14:5–6). Then speaking of mankind’s need of the ATONEMENT and RESURRECTION, he prophesied signs of Jesus’ death: three days of darkness among the Nephites would signal his crucifixion, accompanied by storms and earthquakes (14:14–27).

Samuel framed these prophecies by pronouncing judgments of God upon his hearers. He spoke of a final devastation—four hundred years distant—that would end Nephite civilization because of its rebellion against God. This desolation would come through “the sword and with famine and with pestilence” (13:9; cf. Morm. 1:19). He spoke of curses from God on the land (13:17–20, 23, 30, 35–36), on property (13:18–19, 21, 31), and on the people themselves (13:19, 21, 32, 38). Such afflictions would arise because the Nephites would knowingly reject true prophets while accepting false ones, clamor for wealth, and refuse to acknowledge the blessings of God (13:19–34). Samuel reiterated the judgments of God against the Nephites (15:1–3, 17) and then emphasized the divine promises extended to the Lamanites—including assurances for “the latter times” of “restoration” (15:4–16).

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## SANCTIFICATION

Sanctification is the process of becoming a SAINT, holy and spiritually clean and pure, by purging all SIN from the SOUL. Latter-day Saint scriptures mention several factors that make sanctification possible.

First is the ATONEMENT of JESUS CHRIST (D&C 76:41–42; 88:18; Moro. 10:33; Alma 13:11). Christ’s blood sanctifies God’s repentant children by washing them clean in a way that extends beyond the REMISSION OF SINS at BAPTISM. This cleansing is given through GRACE to all who “love and serve God” (D&C 20:31). “For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified” (Moses 6:60; cf. 1 John 5:8).