

Teachings Concerning

The Kingdom of God

**If you have not chosen the Kingdom of God first,
it will in the end make no difference what you have chosen instead.**

William Law (1686-1761)
(English Clergyman)

King Nebuchadrezzer's Dream of the Kingdom of God in the Last Days

Daniel 2:31-45

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be

destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

What is the Kingdom of God?

John Taylor (President)

- We talk a good deal about the church and kingdom of God. I sometimes think we understand very little about either. The kingdom of God means the government of God. That means, power, authority, rule, dominion, and a people to rule over. But that principle will not be fulfilled, cannot be entirely fulfilled, until, as we are told in the scriptures, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will rule over them, and when unto him every knee shall bow and every tongue confess that he is Christ, to the glory of God, the Father. That time has not yet come, but there are certain principles associated therewith that have come; namely, the introduction of that kingdom, and the introduction of that kingdom could only be made by that Being who is the King and Ruler, and the Head of that government, first communicating his ideas, his principles, his laws, his government to the people. Otherwise we should not know what his laws were. (*The Gospel Kingdom* [1944], p.205)
- The Kingdom of God, is the government of God, on the earth, or in the heavens. The earth, and all the planetary systems, are governed by the Lord; they are upheld by his power, and are sustained, directed, and controlled by his will. We are told, that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist." Collos. i. 16, 17. If all things, visible and invisible, are made by and for him, he governs and sustains all worlds to us known, together with the earth on which we live. If he governs

them, they are under his dominion, subject to his laws, and controlled by his will and power. (*The Government of God* [1852], p.1)

James E. Talmage (Quorum of the Twelve)

Kingdom and Church—In the Gospel according to Matthew, the phrase "kingdom of heaven" is of frequent occurrence; while in the books of the other evangelists, and throughout the epistles, the equivalent expression is "kingdom of God," "kingdom of Christ," or simply "kingdom." It is evident that these words may be used interchangeably without violence to the true meaning. However, the term kingdom is used in more senses than one, and a careful study of the context in each instance may be necessary to a proper comprehension of the writer's intent. The most common usages are two: An expression synonymous with "the Church" having reference to the followers of Christ without distinction as to their temporal organizations; and the designation of the literal kingdom over which Jesus Christ is to reign upon the earth in the last days.

When we contemplate the kingdom in the latter and more general sense, the Church must be regarded as a part thereof; an essential indeed, for it is the germ from which the kingdom is to be developed, and the very heart of the organization. The Church has existed and now continues in an organized form, without the kingdom as an established power with temporal authority in the world; but the kingdom cannot be maintained without the Church.

In modern revelation, the expressions "kingdom of God" and "kingdom of heaven" are sometimes used with distinctive meanings—the former phrase signifying the Church, and the latter the literal kingdom which is to supersede and comprise all national or racial divisions. In this sense, the kingdom of God has been set up already in these the last days; its beginning in and for the present dispensation was the establishment of the Church on its latter-day and permanent foundation. This is consistent with our conception of the Church as the vital organ of the kingdom in general. The powers and authority committed to the Church are, then, the keys of the kingdom. Such meaning is made clear in the following revelation to the Church: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. * * * Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever."

At the time of His glorious advent, Christ will be accompanied by the hosts of righteous ones who have already passed from earth; and saints who are still alive on earth are to be quickened and caught up to meet Him, then to descend with Him as partakers of His glory. With Him too will come Enoch and his band of the pure in heart; and a union will be effected with the kingdom of God, or that part of the kingdom of heaven previously established as the Church of Jesus Christ on earth; and the kingdom on earth will be one with that in heaven.

Then will be realized a fulfilment of the Lord's own prayer, given as a pattern to all who pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (*Articles of Faith* [1972], pp.365-367)

Brigham Young (President)

- The Kingdom of God on earth is a living, moving, effective institution, and is governed, controlled, dictated and led by the invisible God whom we serve who is an exalted, living being, possessing body, parts and passions, who listens to the prayers of his Saints, is a reasonable, merciful and intelligent being, who is filled with knowledge and wisdom, who is full of light and glory, and the foundations of whose throne are laid in eternal truth; whose personal form is perfect in proportion and beauty. He loves the good, and is angry with the wicked every day as it is written in the Scriptures. He hates the evil that is done by evildoers, and is merciful to the repenting sinner. He is beloved by all who know him for the attributes he possesses in and of himself, in common with all glorified beings who now dwell with him, and who will yet be glorified and crowned with crowns of glory, immortality and eternal lives. (*Discourses of Brigham Young* [1978], p.24)
- The Kingdom we are talking about, preaching about and trying to build up is the Kingdom of God on the earth, not in the stary heavens, nor in the sun. We are trying to establish the Kingdom of God on the earth to which really and properly everything that pertains to men— their feelings, their faith, their affections, their desires, and every act of their lives—belong, that they may be ruled by it spiritually and temporally. (*Discourses of Brigham Young* [1978], p.439)

Is the Kingdom of God Set Up on Earth?

James E. Talmage (Quorum of the Twelve)

The disputed question— Is the kingdom already set up on earth or are we to wait for its establishment until the time of the future advent of Christ, the King?—may properly receive answer either affirmative or negative, according to the sense in which the term "kingdom" is understood. The kingdom of God as identical with the Church of Christ has been established; its history is that of the Church in these the last days; its officers are divinely commissioned, their power is that of the Holy Priesthood. They claim an authority that is spiritual, but also temporal in dealing with the members of the organization—Church or kingdom as one may choose to call it—but they make no attempt, nor do they assert the right, to assail, modify, or in any way interfere with existing governments, far less to subdue nations or to set up rival systems of control. The kingdom of heaven, including the Church, and comprising all nations, will be set up with power and great glory when the triumphant King comes with His heavenly hosts to personally rule and reign on the earth, which He has redeemed at the sacrifice of His own life.

As seen, the kingdom of heaven will comprise more than the Church. The honorable and honest among men will be accorded protection and the privileges of citizenship under the perfect system of government which Christ will administer; and this will be their lot whether they are members of the Church or not. Law-breakers and men of impure heart will receive judgment according

to their sin; but those who live according to the truth as they have been able to receive and comprehend it will enjoy the fullest liberty under the benign influences of a perfect administration. The special privileges and blessings associated with the Church, the right to hold and exercise the Priesthood with its boundless possibilities and eternal powers, will be, as now they are, for those only who enter into the covenant and become part of the Church of Jesus Christ. (*Articles of Faith* [1972], pp.367-368)

Priesthood: The Government of the Kingdom of God

John Taylor (President)

What is the kingdom of God? It is God's government upon the earth and in heaven. What is his priesthood? It is the rule, authority, administration, if you please, of the government of God on the earth or in the heavens; for the same priesthood that exists upon the earth exists in the heavens, and that priesthood holds the keys of the mysteries of the revelations of God; and the legitimate head of that priesthood, who has communion with God, is the prophet, seer, and revelator to his church and people on the earth.

When the will of God is done on earth as it is in heaven, that priesthood will be the only legitimate ruling power under the whole heavens; for every other power and influence will be subject to it. When the millennium ... is introduced, all potentates, powers, and authorities—every man, woman, and child will be in subjection to the kingdom of God; they will be under the power and dominion of the priesthood of God: then the will of God will be done on the earth as it is done in heaven. (*The Gospel Kingdom* [1852], pp.206-207)

The Kingdom of God and the Kingdom of Heaven

D&C 65

1 Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

2 The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

3 Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

4 Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

5 Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

6 Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory,

forever and ever. Amen.

James E. Talmage (Quorum of the Twelve)

While the expressions "Kingdom of God" and "Kingdom of Heaven" are used in the Bible synonymously or interchangeably, later revelation gives to each a distinctive meaning. The Kingdom of God is the Church established by divine authority upon the earth; this institution asserts no claim to temporal rule over nations; its sceptre of power is that of the Holy Priesthood, to be used in the preaching of the gospel and in administering its ordinances for the salvation of mankind living and dead. The Kingdom of Heaven is the divinely ordained system of government and dominion in all matters, temporal and spiritual; this will be established on earth only when its rightful Head, the King of kings, Jesus the Christ, comes to reign. His administration will be one of order, operated through the agency of His commissioned representatives invested with the Holy Priesthood. When Christ appears in His glory, and not before, will be realized a complete fulfilment of the supplication: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The Kingdom of God has been established among men to prepare them for the Kingdom of Heaven which shall come; and in the blessed reign of Christ the King shall the two be made one. (*Jesus the Christ* [1978], pp.788-789)

Summary Teachings Regarding the Establishment of the Kingdom of God in the Last Days

John Taylor (President)

In making a brief summary of what we have said before in relation to the means to be employed for the establishment of the Kingdom of God, we find the following:—

1st.— That it will be not only a spiritual kingdom, but a temporal and literal one also.

2nd.— That if it is the Kingdom of Heaven, it must be revealed from the heavens.

3rd.— That a standard is to be lifted up, by the Lord, to the nations.

4th.— That an Angel is to come with the everlasting Gospel, which is to be proclaimed to every nation, kindred, people, and tongue; that it is to be the same as the ancient one, and that the same powers and blessings will attend it.

5th.— That not only will the Ancient Gospel be preached, but there will accompany it a declaration of judgment to the nations.

6th.— That there will be a literal Zion, or gathering of the Saints to Zion, as well as a gathering of the Jews to Jerusalem.

7th.— That when this has taken place, the Spirit of God will be withdrawn from the nations, and they will war with and destroy each other.

8th.— That judgments will also overtake them from the Lord; plague, pestilence, famine, etc.

9th.— That the nations, having lost the Spirit of God, will assemble to fight against the Lord's people, being full of the spirit of unrighteousness, and opposed to the rule and government of God.

10th.— That when they do, the Lord will come and fight against them himself; overthrow their armies, assert his own right, rule the nations with a rod of iron, root the

wicked out of the earth, and take possession of his own kingdom. I might here further state, that when the Lord does come to exercise judgment upon the ungodly, to make an end of sin, and bring in everlasting righteousness, he will establish his own laws, demand universal obedience, and cause wickedness and misuse to cease. He will issue his commands, and they must be obeyed; and if the nations of the earth observe not his laws, "they will have no rain." And they will be taught by more forcible means than moral suasion, that they are dependant upon God; for the Lord will demand obedience, and the Scriptures say, time and again, that the wicked shall be rooted out of the land, and the righteous and the meek shall inherit the earth. The Lord, after trying man's rule for thousands of years, now takes the reins of government into his own hands, and makes use of the only possible means of asserting his rights. For if the wicked never were cut off, the righteous never could rule; and if the Devil was still suffered to bear rule, God could not, at the same time; consequently after long delay, he whose right it is, takes possession of the kingdom; and the kingdom; and the greatness of the kingdom under the rule of the whole heavens, shall be given to the Saints of the Most High God; and the world will assume that position for which it was made. A King shall rule in righteousness, and Princes shall decree judgment. The knowledge of the Lord will spread, and extend under the auspices of this government. Guided by his counsels, and under his direction, all those purposes designed of Him, from the commencement, in relation to both living and dead, will be in a fair way for the accomplishment. (*Government of God* [1852], Ch. 11)

A Prophet Was Necessary to Establish God's Kingdom

John Taylor

What is the first thing necessary for the establishment of his kingdom? It is to raise up a prophet and have him declare the will of God; the next thing is to have a people yield obedience to the hand of the Lord through that prophet. If you cannot have these, you never can establish the kingdom of God upon the earth. (*The Kingdom of God* [1852], p. 214)

Revelation From God Necessary For the Kingdom

Joseph Smith (President)

Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God. ...

Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God

gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. ...

Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels. (*Teachings of the Prophet Joseph Smith* [1938], pp. 271-274.)

The Establishment of the Church was the Beginning of the Establishment of the Kingdom of God

John Taylor (President)

- God was desirous of introducing his kingdom upon the earth, and he had, in the first place, to organize his church, to organize the people that he had scattered among the nations and to bring them together, that there might be one fold and one shepherd (see John 10:16) and one Lord, one faith, and one baptism, and one God, who should be in all and through all (see Ephesians 4:5-6) and by which all should be governed. To facilitate this object, he organized his holy priesthood as it existed in the heavens. (*The Kingdom of God* [1852], pp. 208-9)

- We talk sometimes about the church of God, and why? We talk about the kingdom of God, and why? Because, before there could be a kingdom of God, there must be a church of God, and hence the first principles of the gospel were needed to be preached to all nations, as they were formerly when the Lord Jesus Christ and others made their appearance on the earth. And why so? Because of the impossibility of introducing the law of God among a people who would not be subject to and be guided by the spirit of revelation. (*The Kingdom of God* [1852], p. 210)

- God could not build up a kingdom on the earth unless he had a church and a people who had submitted to his law and were willing to submit to it; and with an organization of such a people, gathered from among the nations of the earth under the direction of a man inspired of God, the mouthpiece of Jehovah to his people; I say that, with such an organization, there is a chance for the Lord God to be revealed, there is an opportunity for the laws of life to be made manifest, there is a chance for God to introduce the principles of heaven upon the earth and for the will of God to be done upon earth as it is done in heaven. (*The Kingdom of God* [1852], p. 210)

There Will Be Two Kingdoms During the Millennium

Joseph Fielding Smith (President)

After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the

kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church.

This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up; but they have their agency and thousands will not be members of the Church until they are converted; yet at the same time they will be subject to the theocratic rule. (*Doctrines of Salvation* [1954], 1:229)

The Church is Not an Institution but a Kingdom

Neal A. Maxwell (Quorum of the Twelve)

Some of these otherwise honorable members mistakenly regard the Church as an institution, but not as a kingdom. ("Settle This in Your Hearts," *Ensign*, Nov. 1992, p. 66)

Seek First to Build the Kingdom of God

JST Matthew 6:38

Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.

Joseph Fielding Smith (President)

Every individual radiates some influence. Our influence should be for good, for the building up of the kingdom of God. We should have no other purpose, only to bring to pass this great work and see it established in the earth as the Lord would have it. (*Doctrines of Salvation* [1954], 1:237)

Dallin H. Oaks (Quorum of the Twelve)

Jesus taught about priorities when He said, "Seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you" (JST, Matt. 6:38, in Matt. 6:33, footnote a). "Seek ... first to build up the kingdom of God" means to assign first priority to God and to His work. The work of God is to bring to pass the eternal life of His children (see Moses 1:39), and all that this entails in the birth, nurturing, teaching, and sealing of our Heavenly Father's children. Everything else is lower in priority. Think about that reality as we consider some teachings and some examples on priorities. As someone has said, if we do not choose the kingdom of God first, it will make little difference in the long run what we have chosen instead of it. ("Focus and Priorities," *Ensign*, May 2001, p.82)

We Must Observe the Laws of the Kingdom

Joseph Smith

All difficulties which might and would cross our way must be surmounted. Though the soul be tried, the heart faint, and the hands hang down, we must not retrace out

steps; there must be decision of character, aside from sympathy. When instructed, we must obey that voice, observe the laws of the Kingdom of God, that the blessings of heaven may rest down upon us. All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world -- choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day -- that it is the privilege of each member to live long and enjoy health. He then blessed the Saints. (*Teachings of the Prophet Joseph Smith* [1938], p.202)

The Eventual Effect of the Kingdom of God Upon the World

Brigham Young (President)

- What is the Kingdom of God going to accomplish on the earth? It will revolutionize not only the United States, but the whole world, and will go forth from the morning to the evening, from the rising of the sun to the going down of the same, so shall be the ushering forth of the Gospel until the whole earth is deluged with it, and the righteous are gathered. (*Discourses of Brigham Young* [1978], p.440)
- As this Kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness. He who supposes his house to be built upon a rock, and well calculated to withstand any test that may be applied to it finds, when it is tried by the Gospel of the Kingdom, that its foundation proves to be sand, and the whole fabric appears nothing in which a man may securely trust for salvation. (*Discourses of Brigham Young* [1978], p.440)
- When the Kingdom of God is fully set up and established on the face of the earth, and takes the preeminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone. (*Discourses of Brigham Young* [1978], p.440)

The Kingdom of God is Not Filthy

1 Ne 15:34

34 But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.

Spiritual Rebirth Necessary to See and Enter the Kingdom of God

John 3:3,5

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.

Joseph Smith

Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. (*Teachings of the Prophet Joseph Smith* [1938], p.198)

We Inherit Either the Kingdom of God or the Kingdom of the Devil

Alma 41:4

4 And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame--mortality raised to immortality, corruption to incorruption--raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other--

What Must We Do to Inherit the Kingdom of God/Heaven

2 Ne. 9:18 – they who have **endured the crosses of the world, and despised the shame of it**, they shall inherit the kingdom of God

Mosiah 27:25-26 – **must be born again**; yea, born of God, **changed from their carnal and fallen state, to a state of righteousness**, being redeemed of God, **becoming his sons and daughters**; and thus they **become new creatures**; and unless they do this, they can in nowise inherit the kingdom of God. (also Alma 7:14)

Alma 5:51 – **Repent**, for except ye repent ye can in nowise inherit the kingdom of heaven. (also Alma 9:12; 3Ne. 11:38; Moses 6:57)

Alma 11:37 – **no unclean thing** can inherit the kingdom of heaven (see also Alma 40:26)

Alma 39:9 – **go no more after the lusts of your eyes**, but **cross yourself in all these things**; for except ye do this ye can in nowise inherit the kingdom of God

3 Ne. 11:33 – And whoso **believeth in me**, and is **baptized**, the same shall be saved; and they are they who shall inherit the kingdom of God.

3 Ne. 11:38 – And again I say unto you, ye must **repent**, and be **baptized** in my name, and **become as a little child**, or ye can in nowise inherit the kingdom of God.

D&C 6:37 – **be faithful, keep my commandments**, and ye shall inherit the kingdom of heaven.

D&C 10:55 – Therefore, whosoever **belongeth to my church** need not fear, for such shall inherit the kingdom of heaven.

JST Matt 7:30

30 Verily I say unto you, It is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; **but he that doeth the will of my Father who is in heaven.**

31 For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.

32 And many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works?

33 And then will I say, **Ye never knew me; depart from me ye that work iniquity.**

1 Cor. 6:9-10 – Know ye not that **the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate** [Gk: of a catamite (boy kept for homosexual relations with a man), a male who submits his body to unnatural lewdness], **nor abusers** [GK: one who lies with a male as with a female, sodomite, homosexual] of themselves with mankind, **nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners**, shall inherit the kingdom of God.

1 Cor. 15:50 – **flesh and blood cannot inherit the kingdom of God**; neither doth corruption inherit incorruption [that is, one must be resurrected]

Gal. 5:19-21 – Now the works of the flesh are manifest, which are these; **adultery, fornication, uncleanness** [GK: uncleanness, physically or morally the impurity of lustful, luxurious, profligate living], **lasciviousness** [GK: unbridled lust], **idolatry, witchcraft, hatred, variance** [GK:contention, strife, wranglings], **emulations** [GK: an envious and contentious rivalry, jealousy zealous], **wrath, strife, seditions** [GK:dissension, division], **heresies, envyings, murders, drunkenness, revellings, and such like**: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God.**