Research Prospectus

1. I have chosen to research the topic “Premortal Endowment and Election”

2. I have been interested in Alma’s statement found in Alma 30 where he indicates that those chosen to receive the Melchizedek priesthood were fore-ordained to that priesthood before the world was created. Other Prophets and Apostles have made similar declarations. I hope that further understanding of this topic will enable me to be more receptive to priesthood callings, understand the great blessing of being a priesthood holder, and bring me closer to the Savior and in following His requests for me.

3. Opening Paragraph

To carry forward the purpose of God among men and nations, God foreordained chosen spirit children in pre-existence and assigned them to come to earth at particular times and places so that they might aid in furthering the divine will. (Smith, 1981; McConkie, 1966; Smith, 1965). The Book of Mormon declares:

“And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; (Alma 13:3)

Additional prophets have stated: “...no one is born into this world whose work is not born with him or her. We bring from our pre-mortal state various talents and abilities” (Benson, 1988, p. 47). President Joseph Fielding Smith wrote, “The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers” (Smith, 1981, p.46). Additionally President Lee stated:

All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that pre-mortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth life was given to each of us according to the merits of our conduct before we came here? (Lee, 1974, p. 21)

An understanding of the teachings of ancient and modern prophets relating to the doctrine of pre-mortal endowment and election, if understood, should greatly increase our determination to obedience and faithfulness of the Gospel of Jesus Christ.

4. Working Bibliography (15 such examples need to be listed below)

McKay, David O., Conference Report, October 1917, p.56
All this conservation of material things, I say, is most commendable and pleasing to God, but the greatest conservation that mankind can engage in is the conservation of youth, the conservation of manhood and the protection of womanhood. I appeal to the Latter-day Saints today to give more thought to the protection, to the consideration, of the dearest possession you have--your sons and daughters. The day after Christ gave the lesson of economy in taking care of things of the earth, he said to some of the same multitude who gathered around him in Capernaum: "Ye seek me not because ye saw the miracles, but because ye ate of the loaves and were filled. Labor
not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." And they said, "What is that?" in substance, "Master, where shall we get this?" And he said, "This is the work of God that ye believe on him whom he hath sent." Faith in Christ is one of the principles which we should teach our boys and girls. The Prophet Joseph Smith, through revelation, received the admonition, and he has given it to the world, and it is now a standing law in the stakes, that it is the duty of fathers and mothers to teach the principles of life and salvation, based upon the faith in the Lord Jesus Christ, to their children, and those who do not have the responsibility placed upon their shoulders.

Smith, George Albert, Conference Report, April 1929, p.32
It is the duty of fathers and mothers to call their families together and instruct them. It is our duty to bow before the Lord in prayer in our homes. It is our duty to ask the blessing upon the food that we partake of and to thank Him who gives us all these things. It is our duty to be honest with our neighbor, not incur obligations thoughtlessly that we may not be able to meet. We should teach our children that honesty even in minor things is important if they are to obtain a place in the Celestial kingdom.

In the Church, we are trying to shift more of the training of and responsibility for the children and young people back to the parents and home as our fundamental concept, and let the Primary, Sunday School and Mutual Improvement Associations, Seminary and other agencies add their blessings. It is the responsibility of the parents to teach their children in the home and rear them righteously and keep them in a proper environment. In the home, the young people should be so indoctrinated and fortified that the problems of children and youth will be minimal. The family home evening is designed and established for this very purpose. As with prayers, there should be no failure to find time and opportunity for this most rewarding activity.

Benson, Ezra Taft, Conference Report, April 1965, p.122
Then, in 1915 President Joseph F. Smith introduced, church-wide, the "weekly home evening program" with promised blessings to all who faithfully adopted it. Many refused and lost the promised blessings. (At the October conference, 1947, I referred to that promise in a talk on the Family Home Evening.) Today we have the home evening manual and other helps. Yet some still refuse to bring up their children in righteousness.

Hinckley, Gordon B., Conference Report, October 1965, p.51
Our children deserve such a home in which to grow. I am not speaking of the architecture or the furnishings. I am speaking of the quality of our family life. I am grateful that we as a Church have as a basic part of our program the practice of a weekly family home evening. It is a significant thing that in these busy days thousands of families across the world are making an earnest effort to consecrate one evening a week to sing together, to instruct one another in the ways of the Lord, to kneel together in prayer, there to thank the Lord for his mercies and to invoke his blessings upon our lives, our homes, our labors, our land.

It is by letting the world go and coming unto Christ that we increasingly live as women of God. We were born for eternal glory. Just as faithful men were foreordained to hold the priesthood, we were foreordained to be women of God. We are women of faith, virtue, vision, and charity who rejoice in motherhood and in womanhood and in the family. We are not panicked about perfection, but we are working to become more pure. And we know that in the strength of the Lord we can do all righteous things because we have immersed ourselves in His gospel (see Alma 26:12). I repeat, we cannot be women of the world, for we are latter-day women of God. As President Kimball taught, “No greater recognition can come to [us] in this world than to be known as [women] of God” (“The Role of Righteous Women,” Ensign, Nov. 1979, 102).

Notes of Protocol:
In the body of your text ALWAYS when referring to the General Authorities use their proper titles. I.e., President Monson indicated, or President Hinckley said, or President Packer wrote, or Elder Ballard indicated. Etc. Please do not use the common vernacular of “Monson said ....” It displays a disrespect for those God has chosen.