

APOCALYPTIC THEMES COMMON IN ALL DISPENSATIONS

1. The *situation*, or social iniquity.
2. The "hero's" *reaction* to the situation.
3. The Lord's reply to the "hero's" reaction in the form of a *revelation*.
4. The *visions* from the Lord, these visions usually in the form of a *Theophany*, and or *Cosmology*.
5. The "hero" returns from vision to give a "*testament and will*" to his posterity and mankind.
6. The "hero's" *mission*, the preaching of the word of God.
7. The *death* of the "hero."

DISPENSATIONAL PROPHETS

1. A "first vision" experience, The introduction of Christ by the Father. This is necessary to restore the Nature of God and the Necessity of the Atonement.
2. The conflict of Satan with the Prophet and his appearance as an "angel of light."
3. The participation and restoration of the keys of the priesthood and the "endowment."

TEN CHARACTERISTICS OF APOCALYPTIC LITERATURE

1. DUALISM: The good and evil, the light and darkness, and the bliss and woe.
2. TWO WORLDS: The spiritual and physical, and life on earth and life in the eternal worlds.
3. DISPENSATIONS: Apocalyptic literature is given in regard to a particular time, or prophet of a given dispensation.
4. MESSIAH: The coming of the Messiah is prophesied.
5. HISTORICAL REALITIES: The prophet writing or speaking has a time and place in history.
6. MILLENNIUM: The millennial reign of peace is prophesied, a time when "the earth shall rest from her labors."
7. MORAL TEACHINGS: Revelations concerning man's relationship with his God and fellow man.
8. ATTITUDE TOWARD THE SACRED: The Temple and its ordinances, and instructions to the "elect."
9. NATURE OF MAN: Where did we come from? Why is man here on the earth? What lies beyond death.
10. UPHEAVALS OF NATURE: The judgements of God upon man.

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Dispensations represented in the Pearl of Great Price

A dispensation is a term that is used to represent a time when the gospel and its ordinances are introduced or restored to mankind. Traditionally, within the church, there are seven major dispensations of the gospel. These are: Adam, Enoch Noah, Abraham, Meridian of Time (Christ) and the "fullness of times" (Joseph Smith). Each major dispensation is represented within the Pearl of Great Price, and each following an apocalyptic pattern that will be outlined below.

The Adamic dispensation is introduced in Moses chapters five and six, following the creation text. Enoch's time period is evident in chapters six and seven of the Book of Moses, as the dispensation of Noah is represented in chapter eight. The Abrahamic dispensation follows the Book of Moses, in the Book of Abraham. Our Pearl of Great Price opens with the dispensation of Moses in chapter one as the prophet goes upon the mount to speak with God, learn of his responsibility, and mankind's relationship to God. The dispensation of the Meridian of Time can be seen in the Joseph Smith Translation of Matthew 24 as the apostles question the Savior about the "last days". Finally the dispensation of the Fullness of Times appears in the Joseph Smith History as we learn of the "First Vision" and the events preceding the restoration and the coming forth of the Book of Mormon.

It must be remembered that the Pearl of Great Price contains only the seven major dispensations. The Book of Mormon contains additional and separate dispensations as in the case of the Jeridites, Lehi, Alma, Nephi, and the Christian restoration. There could be dispensations among the Lamanites as the prophet Samuel comes from and disappears into the wilderness. How many dispensations the ten Tribes have had in their religious history is anybody's guess at this point in time.

Apocalyptic Themes

There are certain patterns that show up with dispensational prophets and patriarchs. Motifs that introduce and lead to the restoration of the gospel the priesthood and the ordinances of salvation and exaltation. These themes also apply to many prophets, and to a degree to every individual.

1. The *situation*, or social iniquity.

The situation is such to require the introduction or restoration of the gospel, and the ordinances of salvation and exaltation. The circumstance is often one of social iniquity, or apostasy.

In the case of Lehi, there were many prophets declaring that Jerusalem would be destroyed if the people failed to repent. Moses came in a day when the children of Israel were in spiritual and physical bondage. Joseph Smith came when there was an unusual furvor about religion "some crying lo here and others lo there" all pretending to have the truth and teaching for doctrine the commandments of men. Abraham saw that it was "needful to obtain another place ooo residence" for his fathers having turned to idolitry sought to take his life.

Each prophet and individual must recognize the situation for what it is, be it the enviornment around them or themselves.

2. The "hero's" *reaction* to the situation.

The prophet recognizes the situation and the need for divine guidance. He becomes concerned about the times and the wickedness that exists. The usual reaction is one of prayer. The prophet Lehi `Prayed as he went forth,' Joseph Smith retired to the "sacred grove" and Moses ascended the mountain to see the burning bush. There is only one direction to turn for guidance when the reality of the situation that we are in becomes apparant. The direction can only be toward God.

3. The Lord's reply to the "hero's" reaction in the form of a *revelation*.

The Lord's reply to the person's response comes to the individual or prophet as a revelation. The concerns about the situation are addressed by the Lord as council and direction are given. The revelations are real and undeniable as the prophets sited above testify.

4. The *visions* from the Lord, these visions usually in the for of a *Theophany*, and or *Cosmology*.

The prophet or patriarch participates in a vision that takes the form of a Theophany, and or a Cosmology. A theophany is a vision of God. Joseph Smith experienced a theophany in the sacred grove, Lehi saw "one like unto the son of God." Moses speaks to God "face to face." Likewise, Isaiah in Chapter Six experiences a similar situation.

A cosmology is a vision of the creation or cosmos and must be part of the prophetic experience for an understanding of the relationship between God and man. Moses sees the creation, as does Abraham, Enoch also beholds all the "particles of the earth" and millions of earths like this.

The theophany and cosmology become an integrual part of the dispensational prophet as he must understand the nature of God and the relationship