



One of the Kinderhook Plates, a forgery used to try to embarrass Joseph Smith. Decorative and Industrial Arts Department, Chicago Historical Society.

Kinderhook six; that it had been engraved, not etched; and that it was of nineteenth-century manufacture. There thus appears no reason to accept the Kinderhook plates as anything but a frontier hoax.

#### BIBLIOGRAPHY

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## KINGDOM OF GOD IN HEAVEN

The kingdom of God in HEAVEN is the place where God lives. It is a CELESTIAL KINGDOM, organized under "the divinely ordained system of government and dominion in all matters, temporal and spiritual" (*JC*, p. 789). It is a purposeful state of

existence, composed of intellectual and physical effort. It is a place of perfect order, ETERNAL PROGRESSION, everlasting family, and a fulness of joy.

The Savior taught his disciples to pray, "Our Father which art in heaven, . . . Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:9–10). The kingdom of God is set up on the earth to prepare for the kingdom of God in heaven (D&C 65:5–6). The Lord revealed to the Prophet Joseph SMITH that this earth shall be "sanctified from all unrighteousness, that it may be prepared for the celestial glory, . . . that bodies who are of the celestial kingdom may possess it forever and ever" (D&C 88:17–20). When this occurs, this glorified celestial earth will become the kingdom of heaven for the Saints who have lived upon it, and then shall the meek and the righteous inherit it (Matt. 5:5; D&C 88:25–26; 130:9; *TPJS*, p. 181).

The purpose of The Church of Jesus Christ of Latter-day Saints is to help prepare its members to live forever in the kingdom of God in heaven.

GEORGE W. PACE

## ON EARTH

The kingdom of God on earth exists wherever the priesthood of God is (*TPJS*, pp. 271–74). At present it is The Church of Jesus Christ of Latter-day Saints. The Church was established by divine authority to prepare its members to live forever in the CELESTIAL KINGDOM or kingdom of God in heaven. Its nature is ecclesiastical and nonpolitical. It "asserts no claim to temporal rule over nations; its scepter 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" (*JC*, p. 788).

The kingdom of God on the earth is the stone, spoken of by Daniel, that in the latter days would roll forth to fill the earth and never be destroyed (Dan. 2:34–45). It is the kingdom that the Savior prayed would come (Matt. 6:10), and he taught us to pray in like manner. In the MERIDIAN OF TIME Jesus set up the kingdom of God on earth, called and ordained apostles and prophets, bestowed the necessary priesthood authority (Matt. 16:19; John 15:16), and charged them with the responsibilities of the Church. After an APOSTASY removed that priesthood from earth, the authority to reestablish the kingdom of God on the earth was given to the

Prophet Joseph Smith by heavenly messengers (see RESTORATION OF THE GOSPEL OF JESUS CHRIST). Through Joseph Smith the Lord said:

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 [D&C 65:2, 5–6].

GEORGE W. PACE

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## KING FOLLETT DISCOURSE

The King Follett Discourse is the name given to an address the Prophet Joseph SMITH delivered in Nauvoo, Illinois, on April 7, 1844, at a general conference of the Church. It was a commemorative oration for a Church member named King Follett, who had died in an accident on March 9, 1844. The discourse may be one of the Prophet's greatest sermons because of its comprehensive doctrinal teachings. It was his last general conference address, delivered less than three months before he was martyred. Key doctrinal topics in the sermon include the character of God, man's potential to progress in God's likeness, the Creation, and the tie between the living and their progenitors.

Joseph Smith delivered the sermon to several thousand people in a grove west of the Nauvoo Temple in a natural amphitheater, where benches and a rostrum had been placed. He spoke for two hours and fifteen minutes. Four experienced scribes took synoptic notes: Willard Richards, Wilford WOODRUFF, William Clayton, and Thomas Bullock.

The spring of 1844 was a time of tension and turmoil in the Prophet's life. On the one hand, the Church was flourishing in Nauvoo and abroad, construction of the Nauvoo Temple was proceeding apace, and generally men and women were serving in the Church with dedication and effectiveness. On the other hand, apostates, political factions in Illinois and Missouri, and other groups were conspiring against Joseph Smith.

Of the kinship between God and man, Joseph Smith taught, "If men do not comprehend the character of God, they do not comprehend themselves" (*TPJS*, p. 343). "It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another" (*TPJS*, p. 345). Echoing his FIRST VISION, the Prophet taught what he called the "great secret": "If the veil were rent today, and . . . God . . . [were] to make himself visible, . . . if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man" (*TPJS*, p. 345).

Creation, he taught, was not by mere fiat or ex nihilo. God's role was to bring harmony to primal, unorganized elements and to "institute laws" whereby weaker INTELLIGENCES might have the privilege of advancing like himself (*TPJS*, p. 354).

Of man's potential, the Prophet said that even as God is eternal and self-existent, so the intelligence of man is also eternal. The Father has become what he is through eternities of progress. Christ, who did nothing but what he had seen the Father do (cf. John 5:19), followed identical paths and patterns. Since all mankind have a divine Father, they are potential "heirs of God and joint-heirs with Jesus Christ" (*TPJS*, pp. 346–47; cf. Romans 8:17). In this sense, all the children of God are embryonic gods or goddesses. Obedience to the fulness of the gospel is the perfecting process through which they may go "from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation . . . until [they] arrive at the station of a God" (*TPJS*, pp. 346–47).

On the link between the living and their progenitors, the Prophet asked, "Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man?" (*TPJS*, p. 355). He answered, "God hath made a provision that every spirit in the eternal world can be . . . saved unless he has committed [the] unpardonable sin" (*TPJS*, p. 357). He explained these provisions as they apply both in mortality and in the world beyond. To the mourners, the Prophet testified, "We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the