

MALACHI, PROPHECIES OF

The importance of Malachi's prophecies is reflected in their prominence in nonbiblical LDS scriptures. For example, the resurrected Jesus instructed hearers in the Western Hemisphere (c. A.D. 34) to include Malachi 3 and 4 with their records (3 Ne. 24–25), and references to Malachi's prophecies appear in the DOCTRINE AND COVENANTS and the PEARL OF GREAT PRICE. Those prophecies pertaining to the latter days concern (1) the Lord's latter-day advent; (2) the messenger sent to prepare his way; (3) the sons of Levi and their offering; (4) TITHING; (5) the lot of the wicked; and (6) Elijah's mission. Some of his timeless teachings pertain to such matters as the fatherhood of God and brotherhood of man (Mal. 2:10), the problems of divorce (2:14–16), and problems of immorality (3:5–6).

Malachi prophesied that the Lord would come suddenly to his temple (Mal. 3:1). Latter-day Saints believe that one such appearance occurred in the KIRTLAND TEMPLE when Jesus appeared there in 1836. Other messengers also restored KEYS (D&C 110), making possible the "complete salvation and exaltation of all who are willing to obey the gospel" (Smith 2:47; *see also* JESUS CHRIST: LATTER-DAY APPEARANCES OF).

The "messenger" sent to prepare the way (Mal. 3:1) can refer to all messengers whom God may send to restore blessings and authority lost through apostasy (*see* ELIAS). Most messengers who have assisted in establishing the latter-day kingdom of God have bestowed priesthood powers and keys vital to the authoritative performance of saving ordinances (D&C 1:17–18; 128:20–21).

The Lord promised that he will "purge" the Levites so that they will become worthy to function again (Mal. 3:3). When he has done this, he will direct the restoration of sacrifices (cf. D&C 13). Joseph Smith wrote that the "offering of [animal] sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ . . . when the [Aaronic] Priesthood is restored with all its authority, power and blessings" (HC 4:211).

Malachi emphasizes tithing. Indicting those who have "gone away" by failing to pay tithes and offerings, the Lord promises that if they will return, "I will return" (Mal. 3:7). The principle of

tithing, which was practiced as early as Abraham (cf. Gen. 14:20; 28:22), has been renewed in the latter days (D&C 119:4), and blessings are assured for those who give tithes and offerings. The "windows of heaven will be opened," including the pouring out of "revelations" as a reward for such sacrifice (Lee, p. 16).

In the last days, trouble awaits the wicked. "The day cometh, that shall burn as an oven; . . . and all that do wickedly, shall be stubble." They shall be burned, leaving neither "root [ancestors] nor branch [children]" (Mal. 4:1; cf. T. Burton, *IE* 70 [Dec. 1967]:80–82). This burning "is not a figure of speech" (Smith, Vol. 1, p. 238). "It may be . . . that nothing except the power of faith and the authority of the priesthood can save individuals" (McConkie, p. 93). But the "Sun of righteousness" (Mal. 4:2; cf. 3 Ne. 25:2) will bring the healing power of the resurrection and redemption (2 Ne. 25:13), and the righteous will be nourished "as calves of the stall" because of their obedience to the Lord (1 Ne. 22:24).

Malachi's prophecies climax with the mission of Elijah, which receives prominent attention in latter-day sacred writings. During the angel Moroni's visits to Joseph Smith in 1823, he quoted Malachi 4:5–6 with modifications: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to their fathers. . . . If it were not so, the whole earth would be utterly wasted at his coming" (JS—H 1:38–39). In fulfillment, Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836 (Passover time), and restored the sealing powers (D&C 110:13–16).

Speaking of Malachi 4:5–6, Joseph Smith asked, "How is [this prophecy] to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion. But how? . . . By building their temples . . . and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them; . . . and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah" (HC 6:184). If this eternal goal could not be achieved, one of the

major purposes of the plan of redemption would fail.

An integral part of this plan is to “further the work of turning the hearts of the children to the fathers by getting . . . sacred family records in order. These records, including especially the ‘book containing the records of our dead’ (D&C 128:24), are a portion of the ‘offering in righteousness’ referred to by Malachi (3:3), which we are to present in His holy temple, and without which we shall not abide the day of His coming” (Kimball, pp. 542–43; *see also* GENEALOGY).

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GEORGE A. HORTON, JR.

MANCHESTER, NEW YORK

See: History of the Church, c. 1820–1831

MAN OF HOLINESS

According to ENOCH’s record, Man of Holiness is one NAME OF GOD: “In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ” (Moses 6:57). God further declared in the revelation to Enoch: “Behold, I am God; Man of Holiness is my name” (Moses 7:35). This name reinforces the observation that GOD THE FATHER is an exalted man of flesh and bones (D&C 130:22), and that every aspect of his character is holy.

In almost a dozen instances, the pre-Christian Nag Hammadi text “Eugnostos the Blessed” uses similar terms—“Immortal Man,” “First Man” and “Man”—for the Father (Robinson, pp. 229–31). Another Nag Hammadi tractate, “The Second Treatise of the Great Seth,” refers to God as “the Man” and “Man of Greatness” (Robinson, p. 364). Thus, ancient authors likewise seem to have de-

fined the Father as a glorified person with a body in whose image man was created.

[*See also* God the Father: Names and Titles of.]

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GERALD E. JONES

MANIFESTO OF 1890

The Manifesto of 1890 was a proclamation by President Wilford WOODRUFF that the Church had discontinued PLURAL MARRIAGE. It ended a decade of persecution and hardship in which Latter-day Saints tenaciously resisted what they saw as unconstitutional federal attempts to curb polygamy. While the Manifesto is often referred to as a REVELATION, the declaration was actually a press release that followed President Woodruff’s revelatory experiences. In this respect, the Manifesto is similar to DOCTRINE AND COVENANTS OFFICIAL DECLARATION—2.

Following the passage of the Edmunds-Tucker Act in 1887, the Church found it difficult to operate as a viable institution (*see* ANTIPOLYGAMY LEGISLATION). Among other things, this legislation disincorporated the Church, confiscated its properties, and even threatened seizure of its temples. After visiting with priesthood leaders in many settlements, President Woodruff left for San Francisco on September 3, 1890, to meet with prominent businessmen and politicians. He returned to Salt Lake City on September 21, determined to obtain divine confirmation to pursue a course that seemed to be agonizingly more and more clear. As he explained to Church members a year later, the choice was between, on the one hand, continuing to practice plural marriage and thereby losing the temples, “stopping all the ordinances therein,” and, on the other, ceasing plural marriage in order to continue performing the essential ordinances for the living and the dead. President Woodruff hastened to add that he had acted only as the Lord directed: “I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God