



The *New Era* is a magazine published for youth, ages 12–18. This boy in Poland (1990) was converted to the gospel through a friend who sent him a copy of the *New Era*. Courtesy Peggy Jellinghausen.

ing young LDS authors, artists, and composers, which includes an internship program in writing and editing for LDS college students who show promise.

The *New Era* has a reputation for being positive and idealistic, and it does not hesitate to combat problems like drug abuse, depression, alcoholism, immorality, suicide, exploitation of “nannies,” and eating disorders. It has also won awards for design and typographical excellence.

The magazine’s charter statement reflects its editorial philosophy: “As an official line of communication to the youth of the Church, the *New Era* is to provide a positive, uplifting voice for young people to hear. Therefore, each issue must be an example of editorial, photographic, and artistic excellence. The *New Era* shows every twelve- through eighteen-year-old Latter-day Saint what blessings can come from living the restored gospel. Readers learn from the examples and testimonies of others that being spiritually committed, wholesome, and LDS is the most desirable way to be, that righteous living is the only source of peace and happiness in life.” Its managing editors have been Brian K. Kelly (1972–1989) and Richard M. Romney since 1989.

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RICHARD M. ROMNEY

NEW AND EVERLASTING COVENANT

The new and everlasting covenant is the gospel of Jesus Christ. The sum of all gospel COVENANTS that God makes with mankind is called “the new and everlasting covenant” and consists of several individual covenants, each of which is called “a new and an everlasting covenant.” It is “new” when given to a person or a people for the first time, and “everlasting” because the gospel of Jesus Christ and PLAN OF SALVATION existed before the world was formed and will exist forever (*MD*, pp. 479–80).

Baptism, marriage, and all other covenants from God necessary for salvation are new and everlasting (D&C 22:1; 45:9; 66:2; 132:4–7). Holy covenants have been introduced anew in each of the DISPENSATIONS OF THE GOSPEL from Adam to Joseph SMITH, and have been available whenever the gospel of Jesus Christ has been upon the earth. Therefore, these covenants are spoken of as everlasting. Covenants of salvation and exaltation are everlasting in the sense also that once entered into they are forever binding and valid only if they are not broken by transgression.

All covenants between God and mankind are part of the new and everlasting covenant (D&C 22; 132:6–7). Thus, celestial marriage is a new and an everlasting covenant (D&C 132:4) or the new and everlasting covenant of marriage. Some covenants, such as baptism, have force in all dispensations. Other covenants are made for special purposes in particular dispensations; CIRCUMCISION as a sign of a covenant is of this type (*MD*, p. 479). The same eternal covenant conditions may be established through other ritual signs at other times.

Covenants and promises instituted by God are governed by certain stipulations and conditions that he has set and that his children must comply with to make the covenant or promise valid (*DS* 1:152–160). The Lord’s house is a house of order, and all things are done according to law (D&C 130:20–21; 132:8–11):

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory. . . .

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds,

obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, . . . by revelation and commandment through the medium of mine anointed, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead [D&C 132:5–7].

The Lord has said, “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise” (D&C 82:10).

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D. CECIL CLARK

NEW HEAVEN AND NEW EARTH

This phrase depicts the EARTH’S destiny of renewal, one cosmic aspect of the RESTORATION OF ALL THINGS. In LDS theology, “the earth will be renewed and receive its paradisiacal glory” (A of F 10). That renewal will include restoration of its former components—for example, the return of the city of ENOCH—and also its former purity and Edenic state.

Ancient biblical prophets taught that the beginnings of this fulfillment are to be associated with the coming of the MESSIAH and his millennial reign. The phrase reflects the vision of Isaiah (65:17; 66:22) and the revelation of JOHN (Rev. 2:17; 3:12; 5:9; 14:3; 21:1). Book of Mormon prophets likewise speak of a new heaven and a new earth (Ether 13:9) and of “all things” becoming new (3 Ne. 15:2). The Doctrine and Covenants contains prophecies that every corruptible “element shall melt with fervent heat; and all things shall become new, that [God’s] knowledge and glory may dwell upon all the earth” (D&C 101:23; cf. 29:23–24; 42:35, 62, 67; 45:66; 84:2–4; 133:56).

The Hebrew root for “new” (*chadash*) points to a time of refreshing rather than replacement. Consistent with this understanding, Mormons expect that the earth will not be destroyed but glorified, not transcended but transformed, and that ultimately the polarization of earth and heaven will be overcome. Faithful Saints are promised the

“fulness of the earth” (D&C 59:16) and “an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured” (D&C 63:20–21).

The earth fills the “measure [the purpose] of its creation” (D&C 88:19, 25) and its biography follows typologically that of mankind. It has fallen from paradise, it has been baptized in water, and it will be baptized by fire. It will die (Isa. 51:6; D&C 45:22; 88:26) and be “quicken again,” and will not only regain its pristine condition but a higher state still (D&C 88:25–26). “This earth will be Christ’s” (D&C 130:9). It will have a one-thousand-year sabbatical and then become a veritable URIM AND THUMMIM in fulfillment of John’s vision of its appearance as a “sea of glass” (D&C 130:7–9; Rev. 2:17), a habitation worthy of God. “It will be rolled back into the presence of God,” and “crowned with celestial glory” (*TPJS*, p. 181; cf. *WJS*, p. 60). Then those who have been “quickened by a portion of the celestial glory shall then receive of the same, even a fulness” (D&C 88:29). God, “in whose bosom it is decreed that the poor and the meek of the earth shall inherit it” (D&C 88:17), will fulfill his promise “that bodies who are of the celestial kingdom may possess it forever and ever; for for this intent was it made and created, and for this intent are they sanctified” (D&C 88:20).

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THOMAS J. RISKAS, JR.

NEW JERUSALEM

For Latter-day Saints, the gathering of ISRAEL in the last days, and the building of the city of ZION and of the New Jerusalem, are closely related concepts.

The tenth ARTICLE OF FAITH, written by the Prophet Joseph SMITH in 1842, declares that the New Jerusalem will be built upon the American continent. He learned this as he translated the Book of Mormon (3 Ne. 20:22; Ether 13:2–6). Additional revelation on this subject came in September 1830 and was further clarified in the subsequent months (D&C 28:9; 42:33–36, 62, 67; 57:3). In July 1831, Joseph Smith traveled to Jackson