Mormon, for example, the Savior explained that to become “one,” members must end disputations and contention (3 Ne. 11:22–28, 36). Latter-day Saints are taught that they must mitigate any condition that undermines unity among members, including significant economic and social distinctions (3 Ne. 6:10–16; 4 Ne. 1:24–35). Unity among members begins with the family (D&C 38:26–27). The concluding words of the Old Testament (Mal. 4:5–6) describe how the earth must prepare for the second coming of the Savior by binding the hearts of the children to the fathers and the hearts of the fathers to the children. In fulfillment of this prophecy and under divine direction, Latter-day Saints perform ordinances in the temples of God that seal parents and children together, not only for the living but also for all those who have ever lived on this earth. The goal is not limited to family unity but includes the unity of all believing and worthy human beings.

Jesus taught that unity among his followers witnesses to the world that he is the Christ (John 17:20–26). Paul exhorts all to become “fellowcitizens with the saints, and of the household of God” (Eph. 2:19) and to “come in the unity of the faith” (Eph. 4:13). Zion refers to the community of believers who, through their unity in Christ, have become “of one heart and one mind” (Moses 7:18). Such unity of faith is achieved through individual obedience to the laws of God and through common dedication to the promotion of faithfulness among all human beings.

The unity of God and human beings refers to the eventual personal reassociation of worthy men and women with God. Entry into mortal life brings about a separation from God, while compliance with the Gospel of Jesus Christ enables persons to overcome this separation and return to God through the at-one-ment mediated by Jesus Christ. Latter-day Saints believe that by progressing in knowledge and righteousness, human beings bring their lives into harmony with Christ’s and that upon resurrection the body and soul will be inseparably reunited and the exalted person will dwell with God forever.

[See also Common Consent: Equality.]

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F. NEIL BRADY

UNIVERSITY OF DESERET

On February 28, 1850, two and a half years after the pioneers entered Great Salt Lake Valley, the General Assembly of the State of Deseret chartered the University of Deseret, which eventually became the University of Utah. The founding of the university in the early years of Utah settlement, the first such institution west of the Mississippi, indicates the value Latter-day Saints placed on education.

Although chartered as a university, the school had a humble beginning and slow and interrupted development in its early years. Its first term opened for men on November 11, 1850, in a private home in Salt Lake City. The second term opened in 1851 for both women and men and was held in the State House, known later as the Council House. After the third term, held in 1852, lack of funds closed the school.

In 1867 the University of Deseret reopened, primarily as a business school, and in 1884 its first

The old main building (University Hall) of the University of Deseret on Union Square in Salt Lake City (c. 1920), on the later site of West High School. The University of Deseret became the University of Utah in 1892.
building was constructed on the site now occupied by West High School. The first commencement exercises, in 1886, conferred ten normal (teaching) and two bachelor degrees. By the 1890s 400 students were enrolled, and B.A. and B.S. degrees were offered in classical, scientific, and normal programs.

In 1892, four years before statehood, an amendment to the University of Deseret charter changed the name to the University of Utah. In 1894, Congress granted sixty acres of land from Fort Douglas on the east bench of Salt Lake Valley to the university, which established its campus there.

In the 1890s, a nationwide financial crisis and the competition of other institutions for students and funds threatened the fledgling state university. Responding to the crisis, the LDS Church discontinued its support of its own recently founded university in Salt Lake City and urged Latter-day Saints to “faithfully devote their influence and energy . . . to the University of Utah.”

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GRETIE BALLIF PETERSON

UNPARDONABLE SIN

The graveness of all sins is blasphemy against the HOLY GHOST. One may speak even against Jesus Christ in ignorance and, upon repentance, be forgiven, but knowingly to sin against the Holy Ghost by denying its influence after having received it is unpardonable (Matt. 12:31–32; Jacob 7:19; Alma 39:6), and the consequences are inescapable. Such denial dooms the perpetrator to the hell of the second spiritual death (TPFS, p. 361). This extreme judgment comes because the person sins knowingly against the light, thereby severing himself from the redeeming grace of Christ. He is numbered with the sons of perdition (D&C 76:43).

The Prophet Joseph Smith explained, “No man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost” (TPFS, p. 357). To commit the unpardonable sin, a person “must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. . . . he has got to deny Jesus Christ when the heavens have been opened to him, and to deny the plan of salvation with his eyes open to the truth of it” (TPFS, p. 358; cf. Heb. 10:26–29).

If people have such knowledge and willfully turn altogether away, it is a sin against light, a sin against the Holy Ghost, and figuratively “they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 6:4–6; D&C 76:35). Such remain as though there were no atonement, except that they shall be resurrected from the dead (Alma 11:41).

RODNEY TURNER

URIM AND THUMMIM

The Urim and Thummim is mentioned in the Bible and, with added details about its use and significance, in latter-day scriptures. It is an instrument prepared by God through which revelation may be received. Abraham learned about the universe through the Urim and Thummim (Abr. 3:1–4). The Prophet Joseph Smith “through the medium of the Urim and Thummim . . . translated the [Book of Mormon] by the gift and power of God” (HC 4:537; D&C 10:1; JS—H 1:62). Servants of God who are allowed to use the Urim and Thummim have been known as seers (Mosiah 8:13), among whom were Abraham, Moses, the brother of Jared, Mosiah2, Alma1, Helaman1, Moroni7, and Joseph Smith.

In Antiquity at least two different Urim and Thummim existed, and possibly three. Chronologically, the brother of Jared received the first known one (D&C 17:1). This same set came into the hands of Mosiah2 and other Book of Mormon prophets, subsequently being deposited with the gold plates (JS—H 1:35). The fate of the second set, given to Abraham (Abr. 3:1), remains unknown. Unless Abraham’s Urim and Thummim had been passed down, Moses received a third set mentioned first in Exodus 28:30. The Urim noted in 1 Samuel 28:6, probably an abbreviated form of Urim and Thummim, was most likely the one possessed by Moses (cf. Num. 27:18–21). What happened to this one is also unknown, though certainly by postexilic times the Urim and Thummim were no longer extant (Ezra 2:63; Neh. 7:65).