

Faith

11/05

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Hebrews 11:6)

Faith Defined

(Hebrews 11:1; James 2:17-25; Alma 32:21-22; AF #4)

01 – “...the first principle in revealed religion, and the foundation of all righteousness...” (Joseph Smith, *Lectures on Faith*, 1:1)

02 – “As we have seen in our former lectures...**faith was the principle of action and of power in all intelligent beings**, both in heaven and on earth... we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of by exerting his physical powers, with which every being works when he works by faith.” (Joseph Smith, *Lectures on Faith*, 7:2-3)

03 – “The terms faith and belief are sometimes regarded as synonyms; nevertheless each of them has a specific meaning in our language, although in earlier usage there was little distinction between them, and therefore the words are used interchangeably in many scriptural passages. Belief, in one of its accepted senses, may consist in a merely intellectual assent, while faith implies such confidence and conviction as will impel to action. Dictionary authority justifies us in drawing a distinction between the two, according to present usage in English; and this authority defines belief as a mental assent to the truth or actuality of anything, excluding, however, the moral element of responsibility through such assent, which responsibility is included by faith. Belief is in a sense passive, an agreement or acceptance only; faith is active and positive, embracing such reliance and confidence as will lead to works. Faith in Christ comprises belief in Him, combined with trust in Him. One cannot have faith without belief; yet he may believe and still lack faith. Faith is vivified, vitalized, living belief.” (James E. Talmage, *Articles of Faith*, pg. 87-88)

04 – “**Faith makes us confident of what we hope for and convinced of what we do not see.**” (Howard W. Hunter, *Ensign*, November 1974, pg. 97)

05 – “**You exercise faith by causing, or by making, your mind accept or believe as truth that which you cannot, by reason alone, prove for certainty.**” (Boyd K. Packer, *Ensign*, November 1994, pg. 60)

Principles and Prerequisites of Faith

(Alma 32:13-42; Ether 12:6; D&C 63:7-12)

Humility – Alma 32:13-19

06 – “**God will have a humble people. Either we can choose to be humble or we can be compelled to be humble.** Alma said, “Blessed are they who humble themselves without being compelled to be humble.” (Alma 32:16)

Let us choose to be humble.

We can choose to humble ourselves by **conquering enmity** toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are. (D&C 38:24; D&C 81:5; D&C 84:10)

We can choose to humble ourselves by **receiving counsel and chastisement**. (Jacob 4:10; Hel. 15:3; D&C 63:55; D&C 101:4-5; D&C 108:1; D&C 124:61, 84; D&C 136:31; Prov. 9:8)

We can choose to humble ourselves by **forgiving** those who have offended us. (3 Ne. 13:11, 14; D&C 64:10)

We can choose to humble ourselves by **rendering selfless service**. (Mosiah 2:16B17)

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We can choose to humble ourselves by **going on missions** and preaching the word that can humble others. (Alma 4:19; Alma 31:5; Alma 48:20)

We can choose to humble ourselves by **getting to the temple** more frequently.

We can choose to humble ourselves by **confessing and forsaking our sins** and being born of God. (D&C 58:43; Mosiah 27:25-26; Alma 5:7-14, 49)

We can choose to humble ourselves by **loving God, submitting our will to His**, and putting Him first in our lives. (3 Ne. 11:11; 3 Ne. 13:33; Moro. 10:32)

Let us choose to be humble.” (Ezra Taft Benson, *Ensign*, May 1989, pg. 7)

07 – “Although faith is called the first principle of the Gospel of Christ, though it be in fact the foundation of religious life, yet even faith is preceded by sincerity of disposition and humility of soul, whereby the word of God may make an impression upon the heart. No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father. (James E. Talmage *Articles of Faith*, pg. 97)

08 – “Why is it so difficult to accept things on faith? I think I can suggest an answer. It is because we are so conceited. Men of the world are in the world only because they adopt the philosophy of the world, which is the philosophy of self-sufficiency. It is not a humble philosophy-it is highly egotistical. It makes men themselves the arbiters of all things. They look to no higher source than themselves for the solution of all questions.

...I think that altogether too often we permit thinking complexes and sophisticated reasoning to warp our intuitive judgment and entammel the spontaneous feelings and emotions of our souls. **So, when I prescribe that acceptance of Christ as a condition of orthodoxy, I mean acceptance without reservation – a whole-souled intelligent, joyous acceptance of him that proclaims him Lord, Savior, Redeemer and Mediator with the Father and lays claim on his mercy, his grace and his love for all the finer things we know in life.** What hope – what peace and satisfaction such a full acceptance of the Christ brings to the heart of man, only those who have received a testimony of Jesus will ever know.” (Stephen L. Richards, *CR*, April 1935, pg. 30-31)

Founded in the Future – Joshua 3:13-17; Ether 3:9-11

09 – “Knowledge is related to the past because our experiences of the past are those things which give us knowledge but faith is related to the future – to the unknown where we have not yet walked...There many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory. The result of this scientific method has a greater influence upon our thinking than we realize, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the **higher law**...to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen... Faith...gives one an assurance or a **confidence in things which are yet in the future**...Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof...Those who lose or lack faith, live in the past – there is loss of hope for the future.” (Howard W. Hunter, *CR*, October 1962, pg. 22-24)

10 – “Faith to be faith, must center around something that is not known. Faith, to be faith, must go beyond that for which there is confirming evidence. Faith, to be faith, must go into the unknown. Faith, to be faith, must walk to the edge of the light, and then a few **steps** into the darkness. If everything has to be known, if everything has to be explained, if everything has to be certified, then there is no need for faith. Indeed, there is no room for it.” (Boyd K. Packer, *Faith*, pg. 42)

Based in Truth – 1 Nephi 10:17; Alma 32:21; AF #4

11 – “Faith as so defined is not saving faith; it does not lead to life and salvation; an assurance that crops will grow is not an assurance of a celestial inheritance. Saving faith centers in the Lord Jesus Christ and through him in the Father.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 164)

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12 – “Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

First, the idea that he actually exists.

Secondly, a correct idea of his character, perfections, and attributes.

Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will.

For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and **glory** of God the Father, and the Lord Jesus Christ.” (Joseph Smith, *Lectures on Faith*, 3:2-5)

13 – “We have, in the revelations which he has given to the human family, the following account of his attributes:

1- Knowledge

2- Faith or Power

3- Justice

4- Judgment

5- Mercy

6- Truth

By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life, and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.” (Joseph Smith, *Lectures on Faith*, 4:4-11)

14 – “**In him [God] the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation.**” (Joseph Smith, *Lectures on Faith*, 2:2)

Trial of Your Faith – Ether 12:6; D&C 63:7-11

15 – “**Faith must be tested. Some become bitter when oft-repeated prayers seem unanswered. Some lose faith and turn sour when solemn administrations by holy men seem to be ignored and no restoration seems to come from repeated prayer circles. But if all the sick were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the gospel, free agency, would be ended...** If pain and sorrow and total punishment immediately followed the doing of evil, no soul would repeat a misdeed. If joy and peace and rewards were instantaneously given the doer of good, there could be no evil—all would do good and not because of the rightness of doing good. There would be no test of strength, no development of character, no growth of powers, no free agency...There would also be an absence of joy, success, resurrection, eternal life, and godhood.” (Spencer W. Kimball, *Teachings of Spencer W. Kimball*, pg. 77)

16 – “There are two kinds of faith. One of them functions ordinarily in the life of every soul. It is the kind of faith born by experience; it gives us certainty that a new day will dawn, that spring will come, that growth will take place. It is the kind of faith that relates us with confidence to that which is scheduled to happen...

There is another kind of faith, rare indeed. This is the kind of faith that causes things to happen. It is the kind of faith that is worthy and **prepared** and unyielding, and it calls forth things that otherwise would not be. It is the kind of faith that moves people. It is the kind of faith that sometimes moves things. Few men possess it. It comes by gradual growth. It is a marvelous, even a transcendent, power, a power as real and as invisible as electricity. Directed and channeled, it has great effect.

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But faith must be faith. One man tried ‘experimenting’ with faith. He had spoken of his certainty that an event would transpire, and his desires were not brought to pass; the event he so much yearned for did not happen. Afterward, his bitter comment was, ‘Well, you see, it didn’t happen. I didn’t think it would.’

In a world filled with skepticism and doubt, the expression ‘seeing is believing’ promotes the attitude, ‘You show me, and I will believe.’ We want all of the proof and all of the evidence first. It seems hard to take things on faith.

When will we learn that in spiritual things it works the other way about, that believing is seeing? Spiritual belief precedes spiritual knowledge. When we believe in things that are not seen but are nevertheless true, then we have faith.” (Boyd K. Packer, *Faith*, pg. 42-43)

17 – “Signs may ‘have the effect of strengthening the faith of those who are already spiritually inclined, but their chief purpose is not to convert people to the truth, but to reward and bless those already converted.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 713)

18 – “...that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.” (Joseph Smith, *TPJS*, pg. 157)

19 – “When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After the sermon, he again asked for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me in a revelation, that any man who wanted a sign was an adulterous person. ‘It is true,’ cried one, ‘for I caught him the very act,’ which the man afterwards confessed when he was baptized.” (Joseph Smith, *TPJS*, pg. 278)

20 – “When the Church of Jesus Christ of Latter-day Saints was first founded, you could see persons rise up and ask, ‘What signs will you show us that we may be made to believe?’ I recollect a Campbellite preacher who came to Joseph Smith... and said that he had come a considerable distance to be convinced of the truth. ‘Why,’ said he, ‘Mr. Smith, I want to know the truth, and when I am convinced, I will spend all my talents and time defending and spreading the doctrines of your religion, and I will give you to understand that to convince me is equivalent to convincing all my society, amounting to several hundreds.’ Well, Joseph commenced laying before him the coming forth of the work, and the first principles of the Gospel, when [the minister] exclaimed, ‘O this is not the evidence I want to see some powerful manifestation of the power of God, I want to see a notable miracle performed; and if you perform such a one, then I will believe with all my heart and soul, and will exert all my power and all my extensive influence to convince others; and if you will not perform a miracle of this kind, then I am your worst and bitterest enemy.’ ‘Well,’ said Joseph, ‘what will you have done? Will you be struck blind, or dumb? Will you be paralyzed, or will you have one hand withered? Take your choice, choose which you please, and in the name of the Lord Jesus Christ it shall be done.’ ‘That is not the kind of miracle that I want,’ said the preacher. ‘Then sir,’ replied Joseph, ‘I can perform none, I am not going to bring any trouble upon any body else, sir, to convince you.’” (George A Smith, *JD*, 2:326)

21 – “...a visitation of an angel... would not leave the impression” that we “... receive through a manifestation of the Holy Ghost. Personal visitation might become dim as time goes on, but this guidance of the Holy Ghost is rewarded and continued, day after day, year after year, if we live to be worthy of it.” (Joseph Fielding Smith, *DS*, 1:44)

Hearing the Word – Luke 8:11; Romans 10:17; Mosiah 5:1-4; Alma 32: 22, 26-43; Helaman 15:7-8; D&C 18:34-36

22 – “Faith comes by hearing the word of God through the testimony of the servants of God.” (Joseph Smith, *TPJS*, pg. 148)

23 – “When I read a verse...I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit.” (S. Dilworth Young, *CR*, April 1963, pg. 74)

24 – “In this brilliant discourse, Alma moves the reader from a general commentary on faith in the seedlike ‘word of God’ to a focused discourse on faith in Christ as the ‘Word of God’; grown to a fruit bearing tree...” (Jeffrey R. Holland, *Christ and the New Covenant*, pg. 169)

7 Levels of Faith

According to the Scriptural Text

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| 1 - Particle of Faith (Alma 32:27) | = | Heart swells; Understanding; Enlightened |
| 2 - Much Faith (Mosiah 27:14) | = | Prayers Answered; Strengthened (Alma 2:30) |
| 3 - Strong Faith (Alma 7:17) | = | Joy; Peace; Angels (Moroni 7:30) |
| 4 - Mighty Faith (Alma 13:18) | = | Brings souls to repentance |
| 5 - Exceeding Faith (Mosiah 4:3) | = | Born Again; Blessings of God (Alma 60:26); See the Lord (Ether 3:9, Alma 19:10); Fullness of the priesthood (Alma 13:10); Work mighty miracles (2 Nephi 3:24) |
| 6 - Exceedingly Great Faith (Moroni 10:11) | = | All things expedient; Foreordained (Alma 13:3) |
| 7 - Perfect Faith (2 Nephi 9:23) | = | Saved in God's Kingdom |

Forming Faith

(Alma 32:26-43)

25 – “Faith precedes the miracle. In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before sowing and cultivating...

It takes faith – unseeing faith – for young people to proceed immediately with their family responsibilities in the face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do home teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this – that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.” (Spencer W. Kimball, *Teachings of Spencer W. Kimball*, pg. 54)

26 – “The mere desire to obtain faith will not bring faith any more than the desire to be skilled in music or painting will bring proficiency in these things without intelligent action.” (Joseph Fielding Smith, *CES Address*, July 24, 1934)

27 – “The Lord expects you and me...to do...all we can that lies within our power before we seek spiritual help... Brigham Young came to a home of some people who were ill, they were troubled with some kind of intestinal disorder. He said to the mother, ‘Have you taken any herbs?’ And she replied, ‘Oh, no, Brother Brigham, I have faith that if you lay your hands upon my head I won’t need any herbs or medicine.’ ...He pointed out through the window to a vacant piece of property and he said ‘**You might as well expect the Lord to cause wheat and corn to grow on that bare ground**

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without you ever plowing or planting as to expect the Lord to do something for you that you know what to do for yourself without you putting first the effort.” (Harold B. Lee, *BYU-Speeches*, 1956, pg. 5-6)

28 – “The prophet Alma presents an excellent explanation of the progressive steps by which one proceeds in his search for truth from a desire to experiment upon the words of the Lord to the ‘exercise [of] a particle of faith, yea, even . . . no more than [a] desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion’ of the words of the Lord; then by spiritual processes within one’s own soul his knowledge and testimony is made ‘perfect in that thing, and [his] faith is dormant. . .’ (Alma 32:27, 34.)

As one reads this whole text, he finds clearly prescribed the way by which all may receive a testimony or ‘knowledge by revelation’ as defined above: **first, desire; second, belief; third, faith; fourth, knowledge or testimony.**” (Harold B. Lee, *Stand Ye In Holy Places*, pg.194)

29 – “...In the system of salvation, works follow faith, and faith follows evidence and evidence accompanies the revealed truth. For instance, God reveals the great and sublime truths contained in the Book of Mormon. Next, He sends evidence sufficient to convince mankind of the divine authenticity of these truths. Thirdly, this evidence produces faith in the minds of those who candidly and carefully examine it. Fourthly, this faith will lead the honest to do the works required of them in that book. And lastly, through the atonement of Christ, these faith and works combined together, will surely save them in the kingdom of God.” (Orson Pratt, *Lectures of Faith, True Religion*)

30 – Six Ways to Build your Faith (Ezra Taft Benson, *CN*, September 28,1986):

- 1 - Increase Love at Home
- 2 - Personal Prayer
- 3 - Study the Book of Mormon
- 4 - Attend the Temple
- 5 - Magnify Your Church Calling
- 6 - Perform Acts of Service

Accounts of Faith

(Hebrews 11; Ether 12)

31 – “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

“By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in Him.” (Joseph Smith, *Lectures on Faith*, 1:14-15)

32 – “As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it.” (Joseph Smith, *Lectures on Faith*, 7:6)

Repentance

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“Every principle and ordinance of the gospel of Jesus Christ is significant and important in contributing to the progress, happiness, and eternal life of man; but there is none more essential to the salvation of the human family than the divine and eternally operative principle, repentance. Without it, no one can be saved. Without it, no one can even progress.” (David O. McKay, *Gospel Ideals*, pg. 13)

Repentance Defined

(Mosiah 5:2; Mosiah 27:25; D&C 29:17)

01 – “Remember what repentance is: Many times a Bishop will write: ‘I feel he has suffered enough?’ But suffering is not repentance. Suffering comes from lack of complete repentance. A Stake President will write: ‘I feel he has been punished enough!’ But punishment is not repentance. Punishment follows disobedience and precedes repentance. A husband will write: ‘My wife has confessed everything!’ But confession is not repentance. Confession is an admission of guilt that occurs as repentance begins. A wife will write: ‘My husband is filled with remorse!’ But remorse is not repentance. Remorse and sorrow continue because a person has not yet fully repented. But if suffering, punishment, confession, remorse, and sorrow are not repentance, **what is repentance?** The Old Testament was written in Hebrew. The word for repentance is ‘*shube*.’ The New Testament was written in Greek. The word for repentance is ‘*metaneo*.’ ‘Meta’ refers to change, thus ‘*metaneo*’ means a change of mind or thought or thinking so powerful and so strong that it changes our very way of life.” (Theodore M. Burton, *BYU Speeches*, March 26, 1985, pg. 95-101)

02 – “...repentance means more than simply a reformation of behavior. Many men and women in the world demonstrate great willpower and self-discipline in overcoming bad habits and the weaknesses of the flesh. Yet at the same time they give no thought to the Master, sometimes even openly rejecting Him. Such changes of behavior, even if in a positive direction, do not constitute true repentance.

Godly sorrow is a gift of the Spirit. **It is a deep realization that our actions have offended our Father and our God. It is the sharp and keen awareness that our behavior caused the Savior, He who knew no sin, even the greatest of all, to endure agony and suffering.** Our sins caused Him to bleed at every pore. This very real mental and spiritual anguish is what the scriptures refer to as having ‘a broken heart and a contrite spirit.’ (3 Ne. 9:20; Moro. 6:2; D&C 20:37, 59:8; Ps. 34:18; Ps. 51:17; Isa. 57:15) **Such a spirit is the absolute prerequisite for true repentance.**

“So, my beloved brothers and sisters, as we seek to qualify to be members of Christ’s Church—members in the sense in which He uses the term, members who have repented and come unto Him—let us remember these six principles. First, the gospel is the Lord’s plan of happiness, and repentance is designed to bring us joy. Second, true repentance is based on and flows from faith in the Lord Jesus Christ. There is no other way. Third, **true repentance involves a change of heart and not just a change of behavior.** Fourth, part of this mighty change of heart is to feel godly sorrow for our sins. This is what is meant by a broken heart and a contrite spirit. Fifth, God’s gifts are sufficient to help us overcome every sin and weakness if we will but turn to Him for help. Finally, we must remember that most repentance does not involve sensational or dramatic changes, but rather is a step-by-step, steady, and consistent movement toward godliness.” (Ezra Taft Benson, *Ensign*, October, 1989, pg. 2, 4-5)

03 – “There is an old saying that states: It is better to prepare and prevent than it is to repair and repent.” (Ezra Taft Benson, *New Era*, January 1988, pg. 6)

The Nature of Sin

(Alma 34:32-34)

04 – “Repentance becomes more difficult as sin is more willful; it is by humility and contrition of the heart that sinners may increase their faith in God, and so obtain from Him the gift of repentance. **As the time of repentance is procrastinated, the ability to repent grows weaker; neglect of opportunity in holy things develops inability** (James E. Talmage, *Articles of Faith*, pg. 114)

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05 – “It is true that the great principle of repentance is always available, but for the wicked and rebellious there are serious reservations to this statement. For instance, sin is intensely habit-forming and sometimes moves men to the tragic point of no return. Without repentance there can be no forgiveness, and without forgiveness all the blessings of eternity hang in jeopardy. **As the transgressor moves deeper and deeper in his sin, and the error is entrenched more deeply and the will to change is weakened, it becomes increasingly near-hopeless, and he skids down and down until either he does not want to climb back or he has lost the power to do so.**” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 117)

06 – “**If I were to ask you what is the heaviest burden one may have to bear in this life, what would you answer? The heaviest burden that one has to bear in this life is the burden of sin.**” (Harold B. Lee, *Ensign*, July 1973, pg. 122)

07 – “One of the most serious human defects in all ages is procrastination, and then he defined it: an unwillingness to accept personal responsibility **now**.

God is so loving; surely He won't hold me personally responsible for mistakes which are simply the result of being human.

Well, I may be responsible to repent, but this is not a good time to start. If I wait, later will be better.

But difficult as circumstances may be, they do not relieve us of accountability for our actions and our inactions.

Even the acceptance of personal responsibility may not overcome the temptation to believe that now is not the time to repent. “Now” can seem so difficult, and “later” appear so much easier. The truth is that today is always a better day.” (Henry B. Eyring, *Ensign*, November 1999, pg. 33)

08 – “**This only underlines the vital importance of repenting in this life, of not dying in one's sins. In an interview with a young man in Mesa, Arizona, I found him only a little sorry he had committed adultery, but not sure that he wanted to cleanse himself. After long deliberations, in which I seemed to make little headway against his rebellious spirit, I finally said, ‘Goodbye, Bill, but I warn you, don't break the speed limit, be careful what you eat, take no chances on your life. Be careful in traffic, for you must not die before this matter is cleared up. Don't you dare die.’** I quoted this scripture from 1 Nephi 15:33-34: ‘Wherefore if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness: wherefore they must be brought to stand before God, to be judged of their works. . . . And there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.’” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 179)

09 – “**It is my judgment that any man or woman can do more to conform to the laws of God in one year of this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. This is the time when men are more pliable and susceptible. We will find when we are dead every desire, every feeling will be greatly intensified. When clay is pliable it is much easier to change than when it gets hard and sets.**”

This life is the time to repent. That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand years to do what it would have taken, but three score years and ten to accomplish in this life. **Some folks get the notion that the problems of life will at once clear up and they will know that this is the Gospel of Christ when they die.** I have heard people say they believe when they die they will see Peter and that he will clear it all up. I said, ‘You will never see Peter until you accept the Gospel of the Lord Jesus Christ, at the hands of the elders of the Church, living or dead.’ They will meet these men to whom this right and authority has been given, for this generation shall receive it at the hands of those who have been honored with the priesthood of this dispensation. Living or dead, they shall not hear it from anyone else.” (Melvin J. Ballard, *Three Degrees of Glory*, Ogden Tabernacle, September 22, 1922)

10 – “**If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles which were fixed by an unalterable decree before the world was....**” (Joseph Smith, *TPJS*, pg. 324)

11 – “Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit

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will enter the spirit-world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.” (Brigham Young, *JD*, 7:334)

12 – “Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son.” (Joseph Fielding Smith, *CR*, April 1969, pg. 121)

13 – “With regard to our property, as I have told you many times, the property which we inherit from our Heavenly father is our **time, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us.”** (Brigham Young, *JD*, 18:354)

14 – “Is it possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them? It is a gift of God, and they can get beyond the power of repentance.” (Joseph Fielding Smith, *DS*, 2:194-195)

Only Teach Repentance

(2 Nephi 9:48; Mosiah 18:20; Mosiah 25:22; D&C 6:9; D&C 11:9; D&C 19:21)

15 – “Those of us whom the Lord has called to leadership have an inescapable responsibility, like that of Jacob and Joseph, to ...[take] upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments.... (Jac. 1:19).

In [speaking] about sin and repentance, no intent is implied that either the writer or any of those quoted, except the Lord himself, is without fault. But we would not have much motivation to righteousness if all speakers and writers postponed discussing and warning until they themselves were perfected! (Spencer W. Kimball, *Miracle of Forgiveness*, pg. preface)

Daily Acts of Repentance

(D&C 1:31; D&C 82:7; 2 Peter 2:21-22)

16 – “Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.” (Joseph Smith, *TPJS*, pg. 148)

17 – “Repentance is a great blessing, but you should never make yourself sick just so you can try out the remedy.” (M. Russell Ballard, *Ensign*, November 1990, pg. 36)

“True repentance that yields forgiveness requires a discontinuance of all evil practices reformation and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light.” (Joseph F. Smith, *Gospel Doctrine*, pg. 100)

18 – “Repentance must involve an all-out, total surrender to the program of the Lord. That transgressor is not fully repentant who neglects his tithing, misses his meetings, breaks the Sabbath, fails in his family prayers, does not sustain the authorities of the Church, breaks the Word of Wisdom, does not love the Lord nor his fellowmen. A reforming adulterer who drinks or curses is not repentant. The repenting burglar who has sex play is not ready for forgiveness. God cannot forgive unless the transgressor shows a true repentance which spreads to all areas of his life.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 203)

The Process of Repentance

(Genesis 19:17; Isaiah 1:18)

“Come now, and let us reason together, saith the LORD: though your sins be as *scarlet*, they shall be as white as snow;

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though they be red like *crimson*, they shall be as **wool**.” (Isaiah 1:18)

19 – “*Come now and let us reason together* is a invitation to divine tutoring, but only the meek are wise enough to accept.” (Neal A. Maxwell, *Ensign*, November 1993, pg. 20)

- Scarlet** - Bright or easily noticed transgressions.
- Crimson** - Dark or concealed or secret sin.
- Wool** - suggest a process: sheared, sorted, carded, cleansed, bleached, combed.
 - is given to be used in ‘covering oneself’ [Hebrew word ‘*Kaphar*’ meaning ‘to cover’].
 - are given from a lamb as sins are given away due to the ‘Lamb of God’ (John 1:29).

The Lord’s Process For Repentance- Genesis 19:17

A. Escape for thy life = You have to escape the sin before you can ever repent of it.

(Genesis 39:12; 1 Corinthians 6:18; James 4:7-8)

B. Look not behind thee = You must not look back.

20 – “President Joseph Fielding Smith, a man whom I love—great friend, told of a woman who had repented of immoral conduct and was struggling to find her way. She asked him what she should do now. In turn, he asked her to read to him from the Old Testament the account of Sodom and Gomorrah, of Lot and of Lot’s wife who was turned to a pillar of salt (Genesis 19:26). Then he asked her what lesson did those verses hold for her. She answered, ‘The Lord will destroy those who are wicked.’ ‘Not so,’ President Smith told this repentant woman, ‘**The lesson for you is Don’t look back!**’” (Boyd K. Packer, *BYU Fireside*, March 29, 1992)

21 – “**Full repentance involves a 180 –degree turn, and without turning back!**” (Neal A. Maxwell, *Ensign*, November 1991, pg. 30)

22 – “**To dig a straight furrow, the plowman needs to keep his eyes on a fixed point ahead of him. That keeps him on a true course. If, however, he happens to look back to see where he has been, his chances of straying are increased. The results are crooked and irregular furrows. We invite those of you who are new members to fix your attention on your new goal and never look back on your earlier problems or transgressions except as a reminder of your growth and your worth and your blessings from God.**” (Howard W. Hunter, *Ensign*, May 1987, pg. 17)

23 – “**If you have your weaknesses, keep them hid from your brethren as much as you can.** You never hear me ask the people to tell their follies. But when we ask the brethren, as we frequently do, to speak in sacrament meetings, we wish them, if they have injured their neighbors, to confess their wrongs; but do not tell about your nonsensical conduct that nobody knows of but yourselves. Tell to the public that which belongs to the public. If you have sinned against the people, confess to them. If you have sinned against a family or a neighborhood, go to them and confess. If you have sinned against your Ward, confess to your Ward. If you have sinned against one individual, take that person by yourselves and make your confession to him. And if you have sinned against your God, or against yourselves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it.” (Brigham Young, *Discourses of Brigham Young*, pg. 158)

23 – **Missionaries should not parade old sins.** As I have met with many groups of missionaries throughout the mission, I find a tendency for missionaries to tell their faults to their companions, their friends, and sometimes in public. There is not place in the mission field to publicize your weaknesses. When you have something that is disturbing you, you should go to your mission president. (Spencer W. Kimball, *TSWK*, pg. 96)

C. Neither stay thou in all the plain – You must abandon all associations with the sin.

24 – “**He must be certain not only that he has abandoned the sin but that he has changed the situations surrounding the sin. He should avoid the places and conditions and circumstances where the sin occurred, for these could most readily breed it again. He must abandon the people with whom the sin was committed. He may not hate the persons involved but he must avoid them and everything associated with the sin. He must**

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dispose of all letters, trinkets, and things which will remind him of the 'old days' and the 'old times.' He must forget addresses, telephone numbers, people, places and situations from the sinful past, and build a new life. He must eliminate anything which would stir the old memories." (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 171)

25 – “Prayer is important throughout the entire process of repentance, but it is vital now. In the process of abandoning a sin, it is often necessary to abandon persons, places, things, and situations that are associated with the transgression. This is fundamental. Substitution of a good environment for a bad can hedge the way between the repenting person and his past sin.” (Spencer W. Kimball, *Ensign*, October 1982, pg. 4)

D. Escape to the mountain = Christ (and His house) is the mountain we must escape to. (Helaman 5:12)

26 – “The beginning and completion of repentance leading to forgiveness is faith in Jesus Christ, who is the 'author and the finisher of [our] faith' (Moroni 6:4). Our faith in him as Savior and Redeemer engenders in us godly sorrow for our transgressions, a broken heart and a contrite spirit, and a sense of personal accountability. There follows a change in attitude and a turning toward God.” (Ronald E. Poelman, *Ensign*, November 1993, pg. 114)

27 – “Repentance requires both turning away from evil and turning to God (Neal A. Maxwell, *Ensign*, November 1991, pg. 30)

E. Lest thou be consumed- Does this mean that the man who has quit smoking or drinking or had sex pollutions finds life empty for a time? The things which engaged him and caught his fancy and occupied his thoughts are gone, and better substitutions have not yet filled the void. The man makes a start but may find the loss of the yesterday's habits so great that he is enticed to return to his evil ways, and his lot (no pun intended) thus becomes infinitely worsened.

Richard G. Scott, 'Finding Forgiveness,' *Ensign*, May 1995, 75-77

1. **Sorrow for sin.** Study and ponder to determine how serious the Lord defines your transgression to be. That will bring healing sorrow and remorse. It will also bring a sincere desire for change and a willingness to submit to every requirement for forgiveness. Alma taught, 'Justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.'
2. **Abandonment of sin.** This is an unyielding, permanent resolve to not repeat the transgression. By keeping this commitment, the bitter aftertaste of that sin need not be experienced again. Remember: 'But unto that soul who sinneth shall the former sins return.'
3. **Confession of sin.** You always need to confess your sins to the Lord. If they are serious transgressions, such as immorality, they need to be confessed to a bishop or stake president. Please understand that confession is not repentance. It is an essential step, but is not of itself adequate. Partial confession by mentioning lesser mistakes will not help you resolve a more serious, undisclosed transgression. Essential to forgiveness is a willingness to fully disclose to the Lord and, where necessary, His priesthood judge all that you have done. Remember, 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.'
4. **Restitution for sin.** You must restore as far as possible all that which is stolen, damaged, or defiled. Willing restitution is concrete evidence to the Lord that you are committed to do all you can to repent.
5. **Obedience to all the commandments.** Full obedience brings the complete power of the gospel into your life with strength to focus on the abandonment of specific sins. It includes things you might not initially consider part of repentance, such as attending meetings, paying tithing, giving service, and forgiving others. The Lord said: 'He that repents and does the commandments of the Lord shall be forgiven.'
6. **Recognition of the Savior.** Of all the necessary steps to repentance, I testify that the most critically important is for you to have a conviction that forgiveness comes because of the Redeemer. It is essential to know that only on His terms can you be forgiven. Witness Alma's declaration: 'I was ... in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But ... I did cry unto him and I did find peace to my soul.'

Ezra Taft Benson, Missionary Preparation Student Readings, pg. 138-139

- 1. Flee immediately from any situation you are in that is either causing you to sin or that may cause you to sin.** When Joseph of Egypt was entrapped by Potiphar's wife alone in the house, it would have been easy for Joseph to have rationalized. After all, he had not encouraged her. After all, he was her servant. After all, it would hurt her feelings if he refused. Had Joseph stood there and rationalized, he could easily have fallen. There is a great lesson in how he did respond. The scripture says, "And he left his garment in her hand, and fled, and got him out" (Genesis 39:12; emphasis added). He fled and got him out. My beloved brothers and sisters, if you are currently in a situation where your moral purity is being or could be compromised, follow Joseph's example. Flee from it and get yourself out. You cannot linger in sin and expect to have success in repentance.
- 2. Plead with the Lord for the power to overcome.** One of Satan's most effective strategies with those he has lured into sin is to whisper in their ears that they are not worthy to pray. He will tell you that Heavenly Father is so displeased with you that He will never hear your prayers. This is a lie, and he says it to deceive us. The power of sin is great. If we are to extricate ourselves from it, especially serious sin, we must have a power greater than ourselves. No one is more anxious to help you flee from sin than your Father in Heaven. Go to Him. Acknowledge your sin, confess your shame and your guilt, and then plead with Him for help. He has the power to help you triumph.
- 3. Let your priesthood leaders help you** resolve the transgression and come back into full fellowship with the Lord. Certain sins are of such gravity that they put our standing in the Church in jeopardy. Sexual sins are among those of such seriousness (see D&C 42:24). Full repentance of such sins requires that we not only confess our sins and resolve them with the Lord, but that we also do so with the Church. This is done through appropriate priesthood leaders. The bishops and stake presidents have been appointed by revelation to serve as watchmen over the Church and as judges in Israel. While only the Lord can forgive sins, the priesthood leaders play a critical role in the process of repentance. Even if we are disfellowshipped or excommunicated, it is a beginning step in the process of repentance, and the sooner one begins, the sooner one can find the sweet peace and joy that come with the miracle of forgiveness.
- 4. Drink from the divine fountain and fill your lives with positive sources of power.** It is not enough simply to try to resist evil or empty our lives of sin. We must also fill our lives with righteousness. We must engage in activities that bring spiritual power. I speak of such activities as immersing ourselves in the scriptures. There is a power that flows into our lives when we read and study the scriptures on a daily basis that cannot be found in any other way. Daily prayer is another source of great power. Fasting for specific strength or special blessings can strengthen us beyond our normal ability. Christian service, church attendance, service in the kingdom—all can add to our storehouse of strength and power. We must do more than simply remove the negative influences from our lives. We must replace them with righteous activities that fill us with the strength and determination to live as we should.
- 5. Remember that through proper repentance you can become clean again.** Moroni taught that "despair cometh because of iniquity" (Moroni 10:22). Those who are caught in immorality may be experiencing the devastating effects of despair. But there is an alternative. For those who pay the price required by true repentance, the promise is sure. You can be clean again. The despair can be lifted. The sweet peace of forgiveness will flow into your lives.

**Robert D. Hales, 'The Lord Offers Everyone a Way Back from Sin,'
Ensign, November 1976,pg. 24- 26)**

The steps of repentance have been clearly defined in the scriptures:

- 1. Recognize we have done wrong.**
- 2. Covenant with the Lord that we will never repeat the sin we have committed and are repenting of.** "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)
- 3. Recommit ourselves to living a better life in all phases of the gospel.**
- 4. Make restitution for the wrongs we have committed by—**
 - a. Repenting in prayer to the Lord.

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- b. Confessing to our bishop, an ordained common judge in Israel and the presiding high priest in our ward.
 - c. Apologizing to those we have offended.
5. **The depth of our repentance must be as deep as the sin we have committed.** There is no easy way. It hurts, but it also cleanses.
6. **Time is the next element of repentance and restitution:**
- a. Time to prove to ourselves, to our Lord, to our fellowmen that we have committed ourselves to a new way of life.
 - b. Time to study the scriptures and dedicate our lives to the commandments we learn we must live to be happy and have joy.
7. **Complete forgiveness of ourselves and forgiveness without any feelings of retribution toward those who have offended us.**
8. **Finally, the greatest of all blessings: the forgiveness of the Lord.** We no longer look back with depression and hurt, but forward to the future with hope and joy and love for God, self, and all mankind.

8 R's of REPENTANCE

<u>God's Plan</u>	<u>Scriptures</u>	<u>Satan's Strategy</u>	<u>Scriptures</u>
1- RECOGNIZE REALIZE	1 JOHN 1:8	1- RATIONALIZE	2 NEPHI 28 7-9
2- REMORSE REGRET	2 COR. 7:10	2- RESENT	2 COR. 7:9
3- RESOLVE RECOMMIT	MORONI 6:3	3- REGRESS RECONSIDER	ALMA 34-30-35
4- RECITE REPORT	D&C 64:7	4- REPRESS	D&C 121:37
5- REFORM RESTART	D&C 58:43	5- REPEAT REDO	D&C 82:7
6- REPAIR RESTORE	MOSIAH 27:35	6- REMEMBER NOT	MORONI 8:25-26
7- RELEASE	D&C 64:9-10	7- RETAIN	D&C 19:4, 16-17
8- RECEIVE	D&C 58:42	8- REMAIN	ISAIAH 53:3-5

Remorse and Repentance

(Hebrews 12:16-17; 2 Corinthians 7:9-11; Mormon 2:13-15)

28 – “**Godly sorrow is a gift of the spirit.**” (Ezra Taft Benson, *TETB*, pg. 72)

29 – “**If one is sorry only because someone found out about his sin, his repentance is not complete. Godly sorrow causes one to want to repent, even though he has not been caught by others, and makes him determined to do right no matter what happens.** This kind of sorrow brings righteousness and will work toward forgiveness (Spencer W. Kimball, *Repentance Brings Forgiveness*, [Pamphlet, 1984], pg. 8)

30 – “**False remorse instead is like ‘fondling our failings.’ In ritual regret, we mourn our mistakes but without mending them.**” (Neal A. Maxwell, *Ensign*, November 1991, pg. 31)

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31 – “I have come to know, in interviewing people who have made mistakes in their lives, that a very convincing evidence of repentance is that they are willing to do whatever is required of them. Occasionally, when a bishop is hesitant to issue a temple recommend, a member will resist the bishop and perhaps argue with him. That very attitude is a signal that the bishop may well need to consider very, very carefully whether or not someone with that spirit should be given the privilege of entering the house of the Lord. It indicates that member may not be quite ready.” (Boyd K. Packer, *The Holy Temple*, pg. 54-55)

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(Mosiah 26:29; D&C 13:1; D&C 58:42-43; D&C 59:12; D&C 132:46)

32 – “We must train our spiritual selves with the same care, if we are to be fully developed, as we train our physical bodies. We must have daily exercise by our spirits by prayer, by doing daily good deeds, by sharing with others. We must feed our spirits daily by studying the scriptures every day, by [family home evening], by attendance at meetings, by the partaking of the sacrament. We must avoid harmful poisons which, spiritually speaking, come when we break one of God’s commandments. It is just as poison to our spiritual bodies....

Our spiritual checkups are when we are brought face-to-face with God’s spiritual doctors—our bishops, our stake presidents, and occasionally with General Authorities in interviews which are always done for the purpose of helping to prepare us for spiritual advancement. Sometimes there have to be, as a result of these interviews, some major operations on our spiritual selves.” (Harold B. Lee, *THBL*, pg. 122)

33 – “We are to confess all our sins to the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, confession to ourselves and him would seem to be sufficient...For misconduct which affects another, confessions should also be made to the offended one and his forgiveness sought. Finally, where one’s transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Christ, full and effective confession requires confession by the repentant sinner to his bishop or other proper presiding Church officer.” (Marion G. Romney, *Ensign*, November 1980, pg. 71)

34 – “No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses, or rationalizations. When one admits that his sin is as big as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally. Then repentance may mature and forgiveness eventually come.” (Spencer W. Kimball, *TSWK*, pg. 81)

35 – “Do you know that sins cannot be erased, transgressions cannot be forgiven through evasion and mere forgetfulness?” (Spencer W. Kimball, *New Era*, March 1978, pg. 16)

36 – Bishops Remove Penalties, Not Sins Although there are many ecclesiastical officers in the Church whose positions entitle and require them to be judges, the authority of those positions does not necessarily qualify them to forgive or remit sins. Those who can do that are extremely few in this world. The bishop, and others in comparable positions, can forgive in the sense of waiving the penalties. In our loose connotation we sometimes call this forgiveness, but it is not forgiveness in the sense of "wiping out" or absolution. The waiver means, however, that the individual will not need to be tried again for the same error, and that he may become active and have fellowship with the people of the Church. It is the Lord, however, who forgives sin. There is in the Church... the power to remit sins, but I do not believe it resides in the bishops. That is a power that must be exercised under the proper authority of the priesthood and by those who hold the keys that pertain to that function. Let it be said in emphasis that even the First Presidency and the Apostles do not make a practice of absolving sins. They waive penalties in the course of their ministrations.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 332)

Restitution and Repentance

(D&C 19:20)

37 – “It is so easy to let our sympathies carry us out of proportion, and when a man has committed sin, he must suffer. It is an absolute requirement—not by the bishop—but it is a requirement by nature and by the very part of a man. This discipline is especially applicable to adults and married people and more especially to those who have been to

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the temple. They must understand that they cannot tamper with the holy laws of God.” (Spencer W. Kimball, *Ensign*, May 1975, pg. 78)

38 – “When a commandment is broken, a commensurate penalty is imposed. This happens automatically...Under the laws of God the consequences and penalties of sin are inherent in the act.” (Dallin H. Oaks, *CES Address, Sins, Crimes and Atonement*, February 7 1992)

39 – “**Why is it necessary for us to suffer on the way to repentance for serious transgressions? We tend to think of the results of repentance as simply cleansing us from sin. But that is an incomplete view of the matter. A person who sins is like a tree that bends easily in the wind. On a windy and rainy day, the tree bends so deeply against the ground that the leaves become soiled with mud, like sin. If we focus only on cleaning the leaves, the weakness in the tree that allowed it to bend and soil its leaves may remain. Similarly, a person who is merely sorry to be soiled by sin will sin again in the next high wind. The susceptibility to repetition continues until the tree has been strengthened.**” (Dallin H. Oaks, *Ensign*, July 1992, pg. 73)

40 – “**Where restitution can be made, repentance is easier. Where the transgression is such that restitution is very difficult or even impossible, then repentance is also very difficult or even impossible.**” (Dallin H. Oaks, *CES Address, Sins, Crimes and Atonement*, February 7 1992)

41 – “But to every forgiveness there is a condition. The plaster must be as wide as the sore. The fasting, the prayers, the humility must be equal to or greater than the sin. There must be a broken heart and a contrite spirit. There must be ‘sackcloth and ashes.’ There must be tears and genuine change of heart. There must be conviction of the sin, abandonment of the evil, confession of the error to properly constituted authorities of the Lord. There must be restitution and a confirmed, determined change of pace, direction and destination. Conditions must be controlled and companionship corrected or changed. There must be a washing of robes to get them white, and there must be a new consecration and devotion to living all of the laws of God. In short, there must be an overcoming of self, of sin, and of the world...” (Spencer W. Kimball, *Ensign*, March 1982, pg. 2)

42 – “**Alma didn’t promise that Corianton would forget. He taught him how to live with his memories, productively, humbly, continually appreciative for the mercy and long-suffering and forgiveness of God. ‘You’ll remember your sins,’ we can almost hear Alma saying. ‘You probably won’t ever forget. But remember in the right way for the right reasons.’** Don’t let the sorrows that inevitably result from sin disqualify you from your blessings or your contribution. Don’t shrivel inside when you hear the pointed sermon or lesson; don’t turn from the brotherhood of the Saints or the path of the Lord because you’ve made mistakes. Don’t give up and die, spiritually. Christ ‘suffered these things’ that we might not eternally suffer, on condition of our repentance.” (Marion D. Hanks, *Improvement Era*, March 1966, pg. 246)

43 – “...how can we really feel forgiven until we first feel responsible? How can we learn from our own experiences unless these lessons are owned up to? ...

It is when we first feel the consequences of our mistakes and are just turning away from these, but have not yet turned fully to God, that we may have these feelings of being forsaken.” (Neal A. Maxwell, *Ensign*, May 1991, pg. 91)

Reforming and Repentance

(Alma 11:34, 37; Helaman 5:10-11)

44 – “**Another error into which some transgressors fall, because of the availability of God’s forgiveness, is the illusion that they are somehow stronger for having committed sin and then lived through the period of repentance. This simply is not true. That man who resists temptation and lives without sin is far better off than the man who has fallen, no matter how repentant the latter may be. The reformed transgressor, it is true, may be more understanding of one who falls into the same sin, and to that extent perhaps more helpful in the latter’s regeneration. But his sin and repentance have certainly not made him stronger than the consistently righteous person. God will forgive—of that, we are sure. How satisfying it is to be cleansed from filthiness, but how much better it is never to have committed the sin!**” (Spencer W. Kimball, *Ensign*, March 1982, pg. 2)

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45 – “Some Latter-day Saints who wrongly think repentance is easy maintain that a person is better off after he has sinned and repented. ‘Get a little experience with sin,’ one argument goes, ‘and then you will be better able to counsel and sympathize with others. You can always repent.’

I plead with you, my brothers and sisters, my young friends and my older friends, avoid transgression! **The idea that one can deliberately sin and easily repent or that one is better off after sinning and repenting are devilish lies of the adversary. Would anyone seriously contend that it is better to learn firsthand that a certain blow will break a bone or a certain mixture of chemicals will explode and burn off our skin? Are we better off after we have sustained and been scarred from such injuries? It is obviously better to heed the warnings of wise persons who know the effects of certain traumas on our bodies.**

Just as we can benefit from someone else’s experience in matters such as these, we can also benefit from the warnings contained in the commandments of God. We don’t have to have personal experience with the effects of serious transgressions to know that they are injurious to our souls and destructive of our eternal welfare.

Some years ago, one of our sons asked me why it wasn’t a good idea to try alcohol or tobacco to see what they were like. He knew about the Word of Wisdom, and he also knew the health effects of these substances, but he was questioning why he shouldn’t just try them out for himself. I replied that if he wanted to try something out, he ought to go to a barnyard and eat a little manure. He recoiled in horror. ‘Ooh, that’s gross,’ he reacted.

‘I’m glad you think so,’ I said, ‘but why don’t you just try it out so you will know for yourself? While you’re proposing to try one thing that you know is not good for you, why don’t you apply that principle to some others?’ That illustration of the silliness of ‘trying it out for yourself’ proved persuasive for one sixteen-year-old.” (Dallin H. Oaks, *Ensign*, July 1992, 73-74)

Rejoicing and Receiving Repentance

(Mosiah 4:2-3)

46 – “I believe that his juridical concept of his dealings with his children could be expressed in this way: I believe that in his justice and mercy, he will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that he will impose upon us the minimum penalty which it is possible for him to impose.” (J. Reuben Clark Jr., *CR*, October 1953, pg. 84)

47 – “Whenever there is a failure, get on your knees and make new pledges to your Father after having asked his forgiveness. You may feel, “What is the use?” when you may have failed many times and prayed many times, but you will eventually conquer.” (Spencer W. Kimball, *TSWK*, pg. 91)

48 – “I suggest that you read President Spencer W. Kimball’s inspired book *The Miracle of Forgiveness*. It continues to help the faithful avoid the pitfalls of serious transgression. It likewise is an excellent handbook for those who have committed serious errors and want to find their way back. Read the last two chapters first to appreciate the full miracle of forgiveness before reading anything else.

If you have repented from serious transgression and mistakenly believe that you will always be a second-class citizen in the kingdom of God, learn that is not true....

To you who have sincerely repented yet continue to feel the burden of guilt, realize that to continue to suffer for sins when there has been proper repentance and forgiveness of the Lord is prompted by the master of deceit. Lucifer will encourage you to continue to relive the details of past mistakes, knowing that such thoughts can hamper your progress. Thus he attempts to tie strings to the mind and body so that he can manipulate you like a puppet to discourage personal achievement.” (Richard G. Scott, *Ensign*, November 2000, pg. 26)

Releasing and Repentance

(Mosiah 26:30; Moroni 6:8; D&C 88:33)

49 – “I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ. How all can be repaired, we do not know. It may not all be accomplished in

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this life." (Boyd K. Packer, *Ensign*, November 1995, pg. 18)

50 – "What of you who have already made mistakes or have lost yourselves to an immoral lifestyle? What hope do you have? Are you cast off and lost forever?"

These are not unforgivable sins. However unworthy or unnatural or immoral these transgressions may be, they are not unforgivable (D&C 42:25). **When completely forsaken and fully repented of, there can open the purifying gift of forgiveness, and the burden of guilt will be erased. There is a way back-long, perhaps; hard, certainly; possible, of course!** (Acts 5:31; Eph. 1:7; Mosiah 4:2; 26:29; D&C 1:31-32; 58:42; 61:2).

You need not, you cannot find your way alone. You have a Redeemer. The Lord will lift your burden if you choose to repent and turn from your sins and do them no more. That is what the Atonement of Christ was for." (Boyd K. Packer, *Ensign* November 2000, pg. 74)

51 – "On that very night, the night of the greatest suffering that has ever taken place in the world or that ever will take place, the Savior said, 'Peace I leave with you, my peace I give unto you,...Let not your heart be troubled, neither let it be afraid' (John 14:27).

I submit to you, that may be one of the Savior's commandments that is, even in the hearts of otherwise faithful Latter-day Saints, almost universally disobeyed; ... I am convinced that none of us can appreciate how deeply it wounds the loving heart of the Savior of the world when he finds that his people do not feel confident in his care or secure in his hands or trust in his commandments." (Jeffrey R. Holland, *Ensign*, April 1998, pg. 19)

52 – "How difficult it must be for Jesus Christ, our Savior and Redeemer, to see so many needlessly suffer, because His gift of repentance is ignored. It must pain Him deeply to see the pointless agony both in this life and beyond the veil that accompany the unrepentant sinner after all He did so that we need not suffer." (Richard G. Scott, *Ensign*, November 2000, pg. 26)

Resolve and Repentance

53 – "I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own sins are then worthy to enter the celestial kingdom. The answer is no. The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins. Justice is a law of balance and order and it must be satisfied, either through our payment or his. But if we decline the Savior's invitation to let him carry our sins, and then satisfy justice by ourselves, we will not yet have experienced the complete rehabilitation that can occur through a combination of divine assistance and genuine repentance. Working together, those forces have the power permanently to change our hearts and our lives, preparing us for celestial life." (Bruce C. Hafen, *The Broken Heart: Applying the Atonement to Life's Experiences*, pg. 7)

54 – "The greatest miracles I see today are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught" (Harold B. Lee, *Ensign*, July 1973, pg. 123)

55 – "...we must be cautious as we discuss [the examples of Paul, Alma the Younger, King Lamoni, and Enos]. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said, 'were baptized with fire and with the Holy Ghost, and they knew it not' (3 Nephi 9:20)." (Ezra Taft Benson, *Ensign*, October 1989, pg. 2-5)

Classic Stories of Repentance

56 – "One young man resisted the counsel given by me on one occasion saying, when I assured him that a certain action was a wrong and sinful one, 'That's your opinion and this is mine.' And I rejoined, 'Yes, if that were true, I would agree with you. Your mind may be brighter than mine, your gray matter thicker and grayer, your logic and thinking processes

Repentance

might be far more alert than my own, but you have forgotten one thing. Your opinion, no matter how erudite, is matched not by mine but by the composite of the inspiration of all the ancient prophets of at least six millennia and of the creator himself. Your logic is hardly an equal to the inspiration and revelation from the Lord which I am representing to you. Your deliberations look rather puny when compared to the knowledge and wisdom of the God who made your little mind and gave it function. **God said that act is a sin.** Numerous prophets claimed that act as a sin. **That act is a sin.** Yes, my friend, if it were your mind against mine—your logic against mine—your perception against my limited abilities, then I would agree and leave you to your deliberations and conclusions. But I'm expressing not my own opinion but the word of the Lord of Heaven, and I am telling you God's truth—**that act is a sin.** To compare your opinion with the Lord's proven truths might be like a grain of sand compared to the bulk and height of Mount Everest." (Spencer W. Kimball, *CES Address, What I Hope You will Teach My Grandchildren*, July 11, 1966)

57 – “Shortly after I had been called to the Presiding Bishopric, an Arizona stake president told me he had a young missionary candidate who needed to be interviewed for worthiness....As I invited the young man into my office....I said to him: ‘Apparently there has been a major transgression in your life....Would you mind being frank and open and telling me what that transgression was?’ With head held high and in a haughty manner he responded: ‘There isn’t anything I haven’t done.’ I responded: ‘Well, then, let’s be more specific. Have you been involved in fornication?’ Very sarcastically, he said: ‘I told you I’ve done everything’ I said: ‘I would to God your transgression was not so serious.’ ‘Well, it is,’ he replied. ‘How about drugs?’ ‘I told you I’ve done everything.’ Then I said, ‘What makes you think you’re going on a mission?’ ‘Because I have repented,’ he replied. ‘I haven’t done any of those things for a year. I know I’m going on a mission because my patriarchal blessing says I’m going on a mission. I’ve been ordained an elder. I’ve lived the way I should this past year, and I know that I’m going on a mission.’ I looked at the young man sitting across the desk; twenty-one years old laughing, sarcastic, haughty, with an attitude far removed from sincere repentance. And I said: ‘My dear young friend. I’m sorry to tell you this, but you are not going on a mission. Do you suppose we could send you out with this bragging attitude about this past life of yours, boasting of your escapades. Do you think we could send you out with the fine, clean young men who have never violated the moral code, who have kept their lives clean and pure and worthy so that they might go on missions?’ ...What you have committed is a series of monumental transgressions’, I continued. ‘You haven’t repented, you’ve just stopped doing something. **Someday, after you have been to Gethsemane and back, you’ll understand what true repentance is.**’ At this the young man started to cry. He cried for about five minutes and during that time I didn’t say a word....I just sat there and waited as this young man cried. Finally he looked up and said: ‘I guess I haven’t cried like that since I was five years old.’ I told him: ‘If you had cried like that the first time you were tempted to violate the moral code, you may well have been going on a mission today. Now, I’m sorry. I hate to be the one keeping you from realizing your goal. I know it will be hard to go back to your friends and tell them you are not going on a mission. **After you’ve been to Gethsemane,**’ I continued, ‘you’ll understand what I mean when I say that every person who commits a major transgression must also go to Gethsemane and back before he is forgiven.’ The young man left the office and I’m sure he wasn’t very pleased; I had stood in his way and kept him from going on a mission.

“About six months later, I was down in Arizona speaking at the institute. After my talk many of the institute members came down the aisles to shake hands. As I looked up I saw this young man—the non-repentant transgressor—coming down the aisle toward me....I reached down to shake hands with him, and as he looked up at me I could see that something wonderful had taken place in his life. Tears streamed down his cheeks. An almost holy glow came from his countenance. I said to him: ‘You’ve been there, haven’t you?’ and through the tears he said: ‘Yes, Bishop Featherstone, **I’ve been to Gethsemane and back.**’ ‘I know’, I said, ‘it shows in your face. I believe now that the Lord has forgiven you.’ He responded: ‘I’m more grateful to you than you’ll ever know for not letting me go on a mission. It would have been a great disservice to me. Thanks for helping me.’” (Vaughn J. Featherstone, *A Generation of Excellence*, pg. 156-159)

58 – “**Be certain you clean thoroughly in the corners and along the mopboards. If you are going to miss anything, let it be in the center of the room.**’

(My mother) knew very well if we cleaned the corners, she would never have a problem with what was left in the center of the room. That which is visible to the eye would never be left unclean.

Over the years, my mother’s counsel has had enormous application to me in many different ways. It is especially applicable to the task of spiritual housecleaning. The aspects of our lives that are on public display usually take care of themselves because we want to leave the best impression possible. But it is in the hidden corners of our lives, where there are things that only we know about, that we must be particularly thorough to ensure that we are clean (L. Tom Perry, *Ensign*, November 2000, pg. 60)

Repentance

59 – “I did have a dream one time. To me it was a literal thing; it was a reality. I was very much oppressed, once, on a mission. I was almost naked and entirely friendless, except the friendship of a poor, benighted, degraded people. I felt as if I was so debased in my condition of poverty, lack of intelligence and knowledge, just a boy, that I hardly dared look a white man in the face. While in that condition I dreamed that I was on a journey, and I was impressed that I ought to hurry-hurry with all my might, for fear I might be too late. I rushed on my way as fast as I possibly could, and I was only conscious of having just a little bundle, a handkerchief with a small bundle wrapped in it. I did not realize just what it was, when I was hurrying as fast as I could; but finally I came to a wonderful mansion, if it could be called a mansion. It seemed too large, too great to have been made by hand, but I thought I knew that was my destination. As I passed towards it, as fast as I could, I saw a notice, ‘Bath.’ I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was a pair of white, clean garments, a thing I had not seen for a long time, because the people I was with did not think very much of making things exceedingly clean. But my garments were clean, and I put them on. Then I rushed to what appeared to be a great opening, or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first words he said: **‘Joseph, you are late.’ Yet I took confidence and said: ‘Yes, but I am clean—I am clean!’** (Joseph F. Smith, *Gospel Doctrine*, pg. 542)

60 – “Some years ago, President Romney and I were sitting in my office. The door opened and a fine young man came in with a troubled look on his face, and he said, ‘Brethren, I am going to the temple for the first time tomorrow. I have made some mistakes in the past, and I have gone to my bishop and my stake president, and I have made a clean disclosure of it all; and after a period of repentance and assurance that I have not returned again to those mistakes, they have now adjudged me ready to go to the temple. But, brethren, that is not enough. I want to know, and how can I know, that the Lord has forgiven me, also.’

What would you answer one who would come to you asking that question? As we pondered for a moment, we remembered King Benjamin’s address contained in the book of Mosiah (Mosiah 4:2-3).

“There was the answer.

“If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance. Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our day: ‘... go your ways and sin no more;’” (Harold B. Lee, *Ensign*, July 1973, pg. 122-23)

Baptism

01/06

“Baptism is a sign which is fixed, and immovable.” (Joseph Smith, *TPJS*, pg. 197-198)

BORN VS. BORN AGAIN STATISTICS

Population experts estimate that there are about 122 million live births each year in the world. That breaks down to the following rate:

Births per second - 4

Births per hour - 13,927

Births per minute - 232

Births per day - 334,247

Baptism Defined

(BD 618; John 3:3-5; 3 Nephi 7:25)

01 – “[T]he word baptize is derived from the Greek verb ‘**baptiso**,’ and means to immerse or overwhelm....” (Joseph Smith, *Times and Seasons*, September 1842)

02 – **“You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.”** (Joseph Smith, *TPJS*, pg. 314)

03 – **“Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost.”** (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 290)

04 – **“Water baptism is only a preparatory cleansing of the believing penitent...whereas, the baptism of fire and the Holy Ghost cleanses more thoroughly, by renewing the inner man, and by purifying the affections, desires, and thoughts which have long been habituated in the impure ways of sin. Without the aid of the Holy Ghost, a person would have but very little power to change his mind, at once, from its habituated course, and to walk in newness of life.... So great is the force of habit, that he would, with out being renewed by the Holy Ghost, be easily overcome, and contaminated again with sin. Hence, it is infinitely important that the affections and desires should be, in a measure, changed and renewed, so as to him to hate that which he before loved, and to love that which he before hated. To thus renew the mind of man is the work of the Holy Ghost.”** (Orson Pratt, *The Holy Spirit*, pg. 56-57)

With Regard to Requirements of the Ordinance

(Moroni 8:25; Moroni 6:1-3; Mosiah 18:8-10; D&C 20:37)

05 – **“No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of his sins, with a repentance that need not be repented of.”** (Joseph F. Smith, *Improvement Era*, January 1911, pg. 266)

06 – **“Broken Heart = One that is humble; one that is touched by the Spirit of the Lord and which is willing to abide in all the covenants and the obligations which the gospel entails.”** (Joseph Fielding Smith, *Religious Truths Defined*, pg. 273)

07 – **“Contrite Spirit = Deep sorrow for sin, a realization of the nature of wrong doing, and a desire for forgiveness.... A contrite spirit is essential to salvation.”** (Joseph Fielding Smith, *CR*, October 1941, pg. 93)

With Regard to Regulations of the Ordinance

(3 Nephi 11:18-28; D&C 20:68-74)

Baptism

Age of Accountability - (D&C 20:71; D&C 68:25, 27)

8 Illustrated in Symbolism - (JST Genesis 17:1; 1 Nephi 17:4-5; Mosiah 23:3-4; Ether 3:1)

08 – “There is no infant or child that has died before arriving at the years of accountability, but what is redeemed, and is therefore entirely beyond the tormented of hell, to use a sectarian term. And any doctrine, such as the sprinkling of infants, or any religious rite for little children, is of no effect whatever, neither in this world nor in the world to come. It is a man-made doctrine, and therefore not ordained of God; and I will defy any man to find in any of the records of divine truth any ordinance instituted for the salvation of little innocent children; it would be unnecessary on the face of it, and the only thing that can be found is where Jesus took the little ones in his arms and blessed them, which is and would be perfectly right to do according to the order of God. But the sprinkling of infants or the doctrine that infants go to hell under any circumstances, is a doctrine ordained of man and not of God, and is therefore of no avail and entirely wrong and displeasing in the sight of God..” (Wilford Woodruff, *JD*, 23:126)

Infant Baptism - (Mosiah 15:25; Moroni 8:8-11; D&C 137:10)

Established at the Council of Carthage XVI (418 AD)
(James E. Talmage, *The Great Apostasy*, pg.119)

09 – “They need no baptism and never will, for our lord has performed all the work necessary for them.” Will automatically inherit the Celestial kingdom, [And exaltation - Bruce R. McConkie, *MD*, pg. 674] but must still comply with the requirements. (Joseph Fielding Smith, *DS*, 2:54)

Authentic Authority - (D&C 13:1)

10 – “Baptism without divine authority is not valid. It is a symbol of the burial and resurrection of Jesus Christ, and must be done in the likeness thereof, by one commissioned of God, in the manner prescribed, otherwise it is illegal and will not be accepted by Him, nor will it effect a remission of sins...” (Joseph F. Smith, *JD*, 19:190)

Administered Through Ordained Wording - (D&C 18:29-30; 3 Nephi 24-25; D&C 20:72-74)

Administered Through Immersion - (1 Peter 3:20-21)

Improper Baptism - (D&C 123:7-8)

Sprinkling was authorized by Cyprian, Bishop of Carthage (248 AD)
(James E. Talmage, *Articles of Faith*, 486)

Administered Through the Laying on of Hands - (D&C 33:15; D&C 49:12-14)

Significant Symbolism Instituted With Respect to the Ordinance

Death, Burial, & Resurrection - (D&C 76:51; D&C 128:12-13; Romans 6:3-5)

Blood, Water, & Spirit/Birth - (1 John 5:6-9; Moses 6:59–60)

The Very Elements or Witnessing Parts of the Atonement = Blood, Water, Spirit

11 – “It is common among us to say that baptisms are performed in similitude of the death, burial and resurrection of Christ, and that they should therefore be performed by immersion. This is true, but it is an oversimplification and tells only part of the story. Baptism is a new birth; it is symbolical of our new life in the kingdom of God, which new birth is a living reality because of the shedding of the blood of Christ, or in other words because of his death, burial and resurrection. The new birth grows out of the atonement wrought by our Lord; the newness of life comes to the repentant sinner because he has bowed to the will of the Lord; and has been immersed in water by a legal administrator.” (Bruce R. McConkie, *Promised Messiah*, pg. 389-390)

12 – “Justification = The ratification or approval of the performances entered into.” (Bruce R. McConkie, *MD*,

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pg. 408)

13 – “*Sanctification = To become clean, pure, and spotless; a state of attended saintliness.*” (Bruce R. McConkie, *MD*, pg. 675)

Born Again - (John 3:7; Mosiah 27:25; Alma 7:14)

3 days and 3nights - Immersed in Water - Blood is Shed in Your Behalf - Father Furnishes A Given Name - Gifts are Received

Required Ordinance

(John 3:3-5, D&C 84:74; A of F #4)

14 – “**Being born again, comes by the Spirit of God through ordinances.**” (Joseph Smith, *TPJS*, pg. 162)

Required for Membership in God’s Church - (D&C 22:1-4)

Required for the Gift of the Holy Ghost - (A of F #4)

15 – “**The gift of the Holy Ghost** is enjoyed only by those who have been baptized and confirmed member of the Church.” (Joseph Smith, *TPJS*, pg. 199)

Required for Spirit World Paradise - (D&C 137:6; D&C 138:33)

16 – “All spirits of men after death return to the spirit world. There, as I understand it, the righteous—**meaning those who have been baptized and who have been faithful**— are gathered in one part and all the others in another part of the spirit world.” (Joseph Fielding Smith, *DS*, 2:230)

Required for the Celestial Kingdom - (2 Nephi 9:23, John 3:3-5, 3 Nephi 11:33, 38)

17 – “**Baptism is a sign** to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and **enter into the Kingdom of God**, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.” (Joseph Smith, *TPJS*, pg. 198)

18 – “**No man can enter into the kingdom of God except he is born of the water and of the Spirit.** Men may be judged and their bodies lie in the grave until the last resurrection, to come forth and receive of the telestial glory, but no man will receive of the celestial glory except it be through the ordinances of the House of God.” (Wilford Woodruff, *JD*, 19:361)

Adam’s Baptism

(Moses 6:54-56)

19 – “Every baptism-properly performed by a legal administrator—from Adam to Christ was itself a Messianic prophecy. It bore record of Christ, who was to come, and was so understood by the saints of old....

Baptism began with Adam....He was then taught that ‘by the blood ye are sanctified,’ meaning that the cleansing power of baptism rests upon and grows out of the atoning sacrifice of the **Only Begotten**. That is to say, without the atonement and without the shedding of the blood of God’s Son, neither baptism nor any ordinance would have any efficacy, virtue, or force in and after the resurrection of the dead.” (Bruce R. McConkie, *Promised Messiah*, pg. 386-87)

Christ's Baptism

(2 Nephi 31:5-16)

20 – “In the former ages of the world, before the Savior came in the flesh, ‘the saints’ were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but one Lord, one faith, one baptism, and one God and father of us all, even so there was but one door to the mansions of bliss. Amen.” (Joseph Smith, *TPJS*, pg. 266)

21 – “If a man gets a fulness of the priesthood of God he has to get it the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” (Joseph Smith, *TPJS*, pg. 308)

The Only Name Whereby Salvation Cometh

(Mosiah 5:7-12; D&C 38:4)

22 – “The totality of the scriptures and the teachings of modern prophets show that we are saved by Jesus Christ, through the name of Jesus Christ.” (Dallin H. Oaks, *His Holy Name*, pg. 73)

—Taking Upon You the Name of Jesus Christ—
(Dallin H. Oak, *His Holy Name*, pg. 64-67)

1 - IDENTIFICATION – A willingness to be identified as a believer in Jesus Christ and a member of His Church

2 - AUTHORITY – A willingness to take our assigned measure of the authority and work of the Savior, accepting and laboring in responsibility.

3 - WILLINGNESS - A willingness to take upon you His name, not to actually take it but only willing to do so, signifies a future event — a declaration of our candidacy for exaltation in the Celestial kingdom (Ephesians 4:13)

Quotes for Consideration

23 – “Being born again [or converted unto the Lord] is **a gradual thing**, except in a few isolated instances that are so miraculous that they get written up in the scriptures. As far as the generality of members of the Church are concerned, we are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments.” (Bruce R. McConkie, *Speeches-BYU*, 1976, ‘*Jesus Christ and Him Crucified*,’ pg. 399-401)

24 – “...we must be cautious as we discuss [the examples of Paul, Alma the Younger, King Lamoni, and Enos]. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, **there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said, ‘were baptized with fire and with the Holy Ghost, and they knew it not’** (3 Nephi 9:20).” (Ezra Taft Benson, *Ensign*, October 1989, pg. 2-5)

25 – “In the full gospel sense, however, conversion is more — far more — than merely changing one's belief from that which is false to that which is true; it is more than the acceptance of the verity of gospel truths, than the acquirement of a testimony. To convert is to change from one status to another, and gospel conversion consists in the transformation of man from his fallen and carnal state to a state of saintliness.

A convert is one who...has been born again: where once he was spiritually dead, he has been regenerated to a state of spiritual life...he changes his whole way of life, and the nature and structure of his

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very being is quickened and changed by the power of the Holy Ghost.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 162)

26 – “In other words, we in effect sign the everlasting covenant by the ordinance of baptism, and we make its term and conditions binding upon us, and this is what makes us different from the generality of mankind. We receive the gift of the Holy Ghost, which is the right to the constant companionship of that member of the Godhead. And if we are guided thereby, then the sanctifying, cleansing, purifying, perfecting processes begin to operate in our lives, and in literal reality we become the saints of God, a peculiar and distinct people. That's what happens to us at least, if we keep our covenants-the covenants made in the waters of baptism.” (Bruce R. McConkie, Rulon T. Burton, *We Believe*, ‘Baptism’, ACR (Brisbane) 1976:15, pg. 69)

Covenants of Baptism

MY COVENANT	SCRIPTURE	GOD'S OATH	SCRIPTURE
01. To have repented of all my sins	D&C 20:37; 4 Nephi 1:1	01. Forgive and forget my sins	D&C 64:7-12
02. To take upon me the name of Christ	D&C 20:37; 2 Nephi 31:11-13	02. Give me the right to be called a Christian or Saint	D&C 18:23-25; Mosiah 3:19
03. To have a broken heart/contrite spirit	D&C 20:37; Moroni 6:2	03. Signs will follow me...	D&C 84:64-73
04. To mourn and comfort others	D&C 20:37; Mosiah 18:9	04. Peace in this life and eternal peace in the world to come	D&C 59:23
05. To care for others and bear their burdens	Mosiah 18:8	05. To give me all things (knowledge, glory, power, joy)	D&C 76:51-55; 93:19-20
06. To receive a 'newness of life'/'born again' and become a saint	Mosiah 3:19, 27:25-27; John 3:3, 5	06. To be my advocate before the Father	D&C 29:1, 5
07. To keep all God's commandments/ordinances	2 Nephi 31:6-7; Mosiah 18:10	07. To have my name written in the Book of Life	Revelation 20:15; 21:27
08. To always remember and serve only God	D&C 20:37, 77, 79; Mosiah 18:10	08. To have his spirit always with me	D&C 20:77, 79;
09. To be a witness for Christ at all times, in all things, in all places, even unto death	Mosiah 18:9	09. To be my God	Revelation 21:7
10. To enter into his Church or Kingdom	D&C 20:37; John 3:3, 5	10. To be raised in the first resurrection with eternal life	D&C 14:7; 2 Nephi 31:20; D&C 76:64
11. To receive the Holy Ghost	D&C 20:37; Acts 2:37-38	11. Give to me the gift of the Holy Ghost and receive sanctification	D&C 84:64-75
12. To partake of the sacrament and renew your covenant often	D&C 59:9-11; Exodus 12:13-14	12. To keep the covenant valid	D&C 59:8-21

Sacrament

01/06

“No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament.” (David O. McKay, *CR*, April 1946, pg. 112)

Sacrament Defined

(3 Nephi 9:19-20; Matthew 26:26-29)

Sacrifice = Sacred Face (Future)

Sacrament = Sacred Mind (Past)

(Russell M. Nelson, *Ensign*, March 1983, pg. 67-68)

01 – “Jesus, celebrating the Feast of the Passover, thus dignifying and fulfilling the law to the full, initiated the sacrament of the Lord’s supper. **Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days.**” (Bruce R. McConkie Doctrinal New Testament Commentary, 1:719-20)

02 – “Previous to the offering up of Himself, as the great expiatory sacrifice, having fulfilled the law and made it honorable, and having introduced the Gospel, He met with his disciples, as already noticed, to eat the Passover.... **Thus He [ate] both, for the two ceremonies centered in Him, He was the embodiment of both, He was the Being provided before the foundation of the earth, and prophesied of by men of God throughout all the preceding ages; and also on account of whom the sacrifices were offered up by all the servants of the Lord, from the fall of Adam to that time; and all the various atonements heretofore offered pointed to Him, for whom they were all made and in whom they all centered.**” (John Taylor, *Mediation and Atonement*, pg. 125)

03 – “In our day we observe that heart attack, stroke, and gangrene all follow in the wake as life leaves any part of the body deprived of its blood supply. With that background, think of this passage from the gospel of John: ‘Except ye eat the flesh of the Son of man, and drink his blood, **you have no life in you.** Whose eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day’ (John 6:53-54).” (Russell M. Nelson, CES address, September 13, 1985)

Sacred Sacramental Symbols in Scripture

(Jacob 1:8; 1 Corinthians 10:2-4; JS-Matthew 1:27; John 4, 6; Genesis 40:1-23)

04 – “We believe that the sacrament is not the literal body and blood of our Lord; in other words, we do not believe in the doctrine of Transubstantiation.” (George Albert Smith, *CR*, April 1908, pg. 36)

05 – “**How many members of the Church, when partaking of the emblems of the sacrament, try to visualize the extreme suffering of the Son of God as he went through his torment in our behalf.**” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:9)

The Carcass of Life - JST Matthew 1:27

The Living Waters - John 4

The Bread of Life - John 6

The Spiritual Meat and Rock - 1 Corinthians 10:2-4

The Butler and The Baker

Types For The Redemptive Blood And The Broken Body Of Christ

Genesis 40

The Butler: The Blood

- 1 A servant** (40:1)
Christ = (Isaiah 42:1-7)
- Characterized by providing “**pressed grapes**”(40:11)
Christ = (“*Gethsemane*”- D&C 133:50)
- Grapes that came from a ‘**Vine**’ for his master (40:9-10)
Christ = The True Vine (John 15:1-5)
- Restored to his **high position** (40:13, 21)
Christ = (1 Peter 3:15)
- Three Day** Wait in Prison (40:3, 13)
Christ = (Acts 10:40)
- Presents the fruits of his labors** (40:11, 13, 21)
Christ = (D&C 76:107)
- Presentation to his master came through a **symbolic cup** (40:11,13, 21)
Christ = (D&C 19:18-19)

Redemptive Wine serves as a powerful symbol
(John 2:1-11; Matthew 14:22-33)

The Baker: The Body

- 1 A servant** (40:1)
Christ = (Isaiah 53:13-15)
- Characterized by providing “**bakemeats**” (40:17)
Christ = (Matthew 14-15)
- ‘**Bread**’ that was for his master (40:17)
Christ = The Bread of Life (John 6:31-58)
- Would be **swallowed up** (40:19)
Christ = (Mosiah 15:7)
- Three Day** Wait in prison (40:3, 18)
Christ = (Matthew 12:40)
- Death came on the desire on the part of another** (40:19, 22)
Christ = (Isaiah 53:10)
- Means of death by his master came through a **symbolic tree**
Christ = (Isaiah 53:10)

Rejuvenating Bread serves as a powerful symbol
(Exodus 16:1-36;)

Joseph’s Only Request Was: “ But Think On Me When It Shall Be Well With Thee” (40:14)

8 Symbols of the Sacrament

OBJECT

SYMBOL

Broken Bread

Broken/Torn Body of Christ [Golgotha]

(John 6:53-54; Matthew 26:26; D&C 20:77)

(B.H. Roberts, *The Way, The Truth, and The Life*, pg. 390-391)

Spilt Water

Spilt/Shed Blood of Christ [Gethsemane]

(John 6:53-54; Matthew 26:27-28; D&C 20:79; D&C 38:4)

Table

Raised Altar of Sacrifice/Place of Cleansing

(Exodus 20:26-28; Leviticus 1)

(Encyclopedia of Mormonism, 1:37 'Altar')

Table Cloth

Evidence of the 'purity' of that which is offered; Sanctification; [Heb.=Kaphar] **Atonement**-to cover = Body of 'Christ' is prepared/entombed in white linens {Duty of the *Teacher*} (John 19:38-42)

Priest

Represents the '**Father**' who ordained and gave his son

(John 3:16; D&C 20:21)

Deacon

Represents the '**Holy Ghost**' who offers the cleansing power

(Isaiah 6:6-7; John 2:9; D&C 13:1; D&C 20:77, 79; Moses 6:60)

Right Hand

In Cutting/Renewing Sacred Covenants

[Heb.=*dexter*]**Right Side** - denotes righteousness or covenants (Russell M. Nelson, *Ensign*, March 1983, pg.69; J Fld S, *DS*, 3:107-108) Raised in cutting the covenant - used in renewing the covenants before Father, Son, HG

Partaker

Represents one who is **worthy of entrance into the Celestial kingdom** through the usage of the atonement and resurrection of Christ (D&C 76:69)

Baptism is gate in which one enters into for Celestial kingdom (J Fld S, *DS*, 2:230)

Eternal Nature of the Sacrament

(Exodus 12:14; Moroni 4:1-3; 5:1-2; D&C 20:77, 79; 27:1-18)

The Sacrament

06 – “When Jesus came and suffered, ‘the just for the unjust,’ . . . the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the ‘Sacrament of the Lord’s Supper,’ by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance. . . . **Therefore, this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until He shall come again. Therefore, we must honor and keep it sacredly.**” (Joseph F. Smith, *JD*, 15:324)

07 – “**We take this sacrament not only in remembrance of the past but to direct our minds to the future.**” (Charles W. Penrose, *JD*, 22:82)

D&C 20:77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, ¹**that they may eat in remembrance of the body of thy Son,** and ²**witness unto thee,** O God, the Eternal Father, that they are willing to take upon them the name of thy Son, ³**and always remember him** and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

D&C 20:79 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, ¹**that they may do it in remembrance of the blood of thy Son,** which was shed for them; ²**that they may witness unto thee,** O God, the Eternal Father, ³**that they do always remember him,** that they may have his Spirit to be with them. Amen.

1- Past

2- Present

3- Future

D&C 27:1-18

- 1 – D&C 27:1-4 (2) = Gratitude for His Sacrifice Through Sacramental Emblems
- 2 – D&C 27: 15-18 (18) = Live Faithfully and in Harmony with His Will
- 3 – D&C 27:5-14 (5) = Hope to Attend the Sacrament Meeting with Him

The Tokens of Remembrance and Safety

(D&C 27:15-18)

08 – “**How fitting it was during the observance of this ancient covenant of protection (Passover) that Jesus should institute the emblems of the new covenant of safety — the emblems of his own body and blood.**” (Howard W. Hunter, *Ensign*, May 1974, pg. 18)

Whole Armor of God D&C 27:15-18 (Romans 13:12, 14; Galatians 3:27; D&C 106:4-5; 1 Thessalonians 5:5)

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

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The Seven Articles in the Whole Armor of God

- 1 - loins girt about with truth
- 2 - breastplate of righteousness
- 3 - feet shod with the preparation of the gospel of peace
- 4 - shield of faith
- 5 - helmet of salvation
- 6 - sword of my Spirit
- 7 - whole armor

Type and Shadow of Christ

- 1 - John 14:6
- 2 - Jeremiah 23:6
- 3 - Isaiah 9:6
- 4 - D&C 35:14
- 5 - Hebrews 2:10, 1 Thessalonians 5:8-9
- 6 - John 1:1
- 7 - Matthew 5:48b, 3 Nephi 12:48

loins girt about with truth = “ that they may always have his *Spirit* to be with them” (Moroni 10:5)
breastplate of righteousness = “that they are willing to take upon them the *name* of thy Son” (Mosiah 5:12)
feet shod with the preparation of the gospel of peace = “*keep his commandments* which he has given them” (D&C 101:36)
helmet of salvation = “that they do always *remember* him” (Mosiah 4:30)

09 – “When you look in the dictionary for the most important word, do you know what it is? It could be remember. Because all of you have made covenants—you know what to do and you know how to do it—our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day—to take the sacrament and listen to the priests pray that they ‘may always remember him and keep his commandments which he has given them.’ Nobody should ever forget to go to sacrament meeting. *Remember* is the word. *Remember* is the program.” (Spencer W. Kimball, CES address, June 28, 1968)

Helaman 5:5-12 - REMEMBER = זכור (Psalms 119)
 (2 Sets of ‘Remember’ while within the text 7 ‘Redeem’ or ‘Redeemer’)

- ז (Zayin) The cut that flows down; anointing oil; blood (John 19:34-36)
- כ (Kaph) The palm of the hand; the strong right arm of God (Ezra 9:8; D&C 1:14)
- נ (Vav) The nail; affixed covenants which can’t be broken (Isaiah 22:23-25)
- ר (Resh) The sickle; that which cuts or divides (Alma 46:21)

10 – “To ‘always remember him’ does not mean simply to remember that he was crucified; but to keep in mind constantly the reasons why, and what blessings have come to each of us through his death and resurrection. We are to remember the great suffering and what it cost him to make the great atonement. We are to remember that he did it because of his love, not only for those who believe on him, but also for the whole world....” (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:3-5)

D&C 13:1

UPON you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the **keys of the ministering of angels**, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

11 – “But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind.... Most angelic communications are felt or heard rather than seen....

So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels.” (Dallin H. Oaks, *Ensign*, November. 1998, pg. 39)

Who and Worthiness to Partake

(Exodus 12:43, 45; 3 Nephi 18:5, 28-30; Mormon 9:29; D&C 46:4; 1 Corinthians 10:16-21; 1 Corinthians 11:24-30; Wilford Woodruff, *Millennial Star*, 57:339-340)

12 – NON-MEMBERS AND THE SACRAMENT. Non-members cannot comply with the covenants embodied in the blessings of the sacrament and, therefore, should not partake of it. They are old enough to reason and should understand that the sacrament, so far as adults are concerned, is for those who have repented of their sins in the waters of baptism.

It would be proper in a meeting to say, ‘The sacrament will now be administered to the members of the Church,’ in cases where there are non-members present; otherwise nothing need be said of this nature. If non-members are present and partake of the sacrament, we would not do anything to prevent it, for evidently they would take it in good faith, notwithstanding the nature of the covenant.” (Joseph Fielding Smith, *DS*, 2:350)

13 – “...unbaptized children, being without sin, are entitled and expected to partake of the sacrament to prefigure the covenant they will take upon themselves when they arrive at the years of accountability.” (Bruce R. McConkie, *DNTC*, 1: 723)

14 – Contrary to the expressed opinion of some who think that the partaking of the sacrament at such an early age ‘detracts from its meaning,’ we sincerely proclaim that the permitting of small children to partake when it is explained to them acts upon their minds exactly to the contrary. Perhaps some of us fail to comprehend the depth of a small child’s mind. Surely little children in the Primary class can understand that the sacrament is a sacred ordinance when they are carefully taught. Then again we may say, even if they are too small to comprehend, the practice is teaching them that it is a sacred ordinance, and this will eventually bear fruit. It seems that a child in the kindergarten class is surely capable of realizing that the sacrament is a special privilege, having relationship to the sacrifice of our Redeemer on the cross.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:67)

15 – “We do not have to be hindered by self-judgment. All of us have the benefit and added wisdom of a bishop and a stake president to help us determine our worthiness and, if necessary, to assist us to begin the process of becoming worthy to accomplish whatever goal we wish to achieve. **When we take it upon ourselves to pass self-judgment and simply declare, ‘I am not worthy,’ we build a barrier to progress and erect blockades that prevent our moving forward. We are not being fair when we judge ourselves. A second and third opinion will always be helpful and proper.”** (Marvin J. Ashton, *Ensign*, May 1989, pg. 20)

16 – “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement? If we remember the Savior and all he has done and will do for us, we will improve our actions and thus come closer to him, which keeps us on the road to eternal life.

If, however, we refuse to repent and improve, if we do not remember him and keep his commandments, then we have stopped our growth, and that is damnation to our souls.

The sacrament is an intensely personal experience, and we are the ones who knowingly are worthy or otherwise.” (John H. Groberg, *Ensign*, May 1989, pg. 38)

Not For Remission But For His ‘Spirit’

(D&C 27:2)

17 – “We do not partake of the sacrament for the remission of sins, as they do in many of the different churches. We believe that baptism was instituted for the remission of sins, and that having received the Spirit of God, if we humbly repent of what wrongs we have done, and earnestly seek the Lord’s forgiveness, that forgiveness may come to us.” (Anthon H. Lund, *CR*, October 1916, pg. 14)

18 – “Purpose of the Sacrament—From the scriptural citations already made, it is plain that the sacrament is administered

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to commemorate the atonement of the Lord Jesus, as consummated in His agony and death; it is a testimony before God that we are mindful of His Son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His Spirit to be with us. Partaking of the sacrament worthily may be regarded therefore as a means of renewing our avowals before the Lord, of acknowledgment of mutual fellowship among the members, and of solemnly witnessing our claim and profession of membership in the Church of Jesus Christ. **The sacrament has not been established as a specific means of securing remission of sins; nor for any other special blessing aside from that of a continuing endowment of the Holy Spirit, which, however, comprises all needful blessings. Were the sacrament ordained specifically for the remission of sins, it would not be forbidden to those who are in greatest need of forgiveness; yet participation in the ordinance is restricted to those whose consciences are void of serious offense,** those, therefore, who are acceptable before the Lord, those indeed who are in as little need of special forgiveness as mortals can be.” (James E. Talmage, *Articles of Faith*, pg. 158)

19 – “How can we have spiritual hunger? Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry, and desire to be forgiven, or we have erred against someone and given injury. **If there is a feeling in our hearts that we are sorry for what we have done; if there is a feeling in our souls that we would like to be forgiven, then the method to obtain forgiveness is not through rebaptism, it is not to make confession to man, but it is to repent of our sins, to go to those against whom we have sinned or transgressed and to obtain their forgiveness, and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter into our being.** You have felt it. I am a witness that there is a spirit attending the administration of the Sacrament that warms the soul from head to foot. You feel the wounds of the spirit being healed, and the lead is lifted. Comfort and happiness come to the soul that is worthy and truly desirous of partaking of this spiritual food.” (Melvin J. Ballard, *Crusader for Righteousness*, 132–133)

Benefits and Blessings

(D&C 59:9)

20 – “**No member of the Church can fail to make this covenant and renew it week by week, and retain the Spirit of the Lord.** The Sacrament meeting of the Church is the most important meeting which we have, and is sadly neglected by many members. **We go to this service, if we understand the purpose of it, not primarily to hear someone speak, important though that may be, but first, and most important, to renew this covenant with our Father in heaven in the name of Jesus Christ.** Those who persist in their absence from this service will eventually lose the Spirit and if they do not repent will eventually find themselves denying the faith (Joseph Fielding Smith, *Church History and Modern Revelation*, 1:123)

21 – “**The sacrament of the Lord's supper is an ordinance of salvation in which all the faithful must participate if they are to live and reign with him.**” (Bruce R McConkie, *Promised Messiah*, pg. 384)

22 – “**Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man's life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, kindness, to the performance of every duty in church and state. He binds himself to respect his fellow men, to honor the priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.**” (David O. McKay, *Gospel Ideals*, pg. 73)

23 – “It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. (D&C 20:77) **The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense.**

What future event or events could this covenant contemplate? The scriptures suggest two sacred possibilities, one concerning the authority of God, especially as exercised in the temples, and the other—closely related—concerning exaltation in the celestial kingdom.

Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. **According to this meaning, by partaking of the sacrament we witness our**

willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us....

Scriptural references to the name of Jesus Christ often signify the authority of Jesus Christ. **In that sense, our willingness to take upon us his name signifies our willingness to take upon us the authority of Jesus Christ in the sacred ordinances of the temple, and to receive the highest blessings available through his authority when he chooses to confer them upon us.**” (Dallin H. Oaks, *Ensign*, May 1985, pg. 81, 83)

Principles and Practices

(3 Nephi 18:1-11; 3 Nephi 20:3-9; D&C 20:75-79)

24 – “He has prescribed for us only a few set prayers, one of which is the blessing on the bread and water.” (David O. McKay, *CR*, October 1929, pg. 11)

25 – “I admonish you, my brethren, that when we officiate in administering the sacrament, we repeat, if possible, the exact words given by revelation, and that we do so with the Spirit of the Lord.” (George Albert Smith, *CR*, April 1908, pg. 37)

26 – “Every word in the sacrament ordinance is vital....Is it possible that a casual attitude on our part of routine formality of this sacred occasion might deaden our opportunity for spiritual growth?” (David B. Haight, *Ensign*, May 1983, pg.13-14)

27 – “Brethren, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon his goodness and silently and prayerfully express appreciation for God’s goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.” (David O. McKay, *CR*, April 1946, pg. 114)

28 – “In that sacred setting, we ask you young men of the Aaronic Priesthood to prepare and bless and pass these emblems of the Savior’s sacrifice worthily and reverently. What a stunning privilege and sacred trust given at such a remarkably young age! I can think of no higher compliment heaven could pay you. We do love you. Live your best and look your best when you participate in the sacrament of the Lord’s Supper.” (Jeffrey R. Holland, *Ensign*, November 1995, pg. 68)

29 – Principle of Non-Distraction

“The principle I suggest to govern those officiating in the sacrament—whether preparing, administering, or passing—is that they should not do anything that would distract any member from his or her worship and renewal of covenants. This principle of non-distraction suggests some companion principles.

Deacons, teachers, and priests should always be clean in appearance and reverent in the manner in which they perform their solemn and sacred responsibilities. **Teachers’ special assignments in preparing the sacrament are the least visible but should still be done with dignity**, quietly and reverently. Teachers should always remember that the emblems they are preparing represent the body and blood of our Lord.

To avoid distracting from the sacred occasion, **priests should speak the sacrament prayers clearly and distinctly**. Prayers that are rattled off swiftly or mumbled inaudibly will not do. All present should be helped to understand an ordinance and covenants so important that the Lord prescribed the exact words to be uttered. All should be helped to focus on those sacred words as they renew their covenants by partaking....

Deacons should pass the sacrament in a reverent and orderly manner, with no needless motions or expressions that call attention to themselves. In all their actions they should avoid distracting any member of the congregation from worship and covenant making.

All who officiate in the sacrament—in preparing, administering, or passing—should be well groomed and modestly dressed, with nothing about their personal appearance that calls special attention to themselves. In

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appearance as well as actions, they should avoid distracting anyone present from full attention to the worship and covenant making that is the purpose of this sacred ordinance.

This principle of non-distraction applies to things unseen as well as seen. If someone officiating in this sacred ordinance is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person. Young men, if any of you is unworthy, talk to your bishop without delay. Obtain his direction on what you should do to qualify yourself to participate in your priesthood duties worthily and appropriately.

I have a final suggestion. With the single exception of those priests occupied breaking the bread, **all who hold the Aaronic Priesthood should join in singing the sacrament hymn** by which we worship and prepare to partake. No one needs that spiritual preparation more than the priesthood holders who will officiate in it. My young brethren, it is important that you sing the sacrament hymn. Please do so.” (Dallin H. Oaks, *Ensign*, November 1998, pg. 39-40)

God the Third: The Witness or Testator

01/06

“Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.” (Joseph Smith, *TPJS*, pg. 190)

The Holy Ghost

(D&C 130:22-23; John 20:21-22, 16:7)

01 – “...the Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ.” (Heber C. Kimball, *JD*, 5:179)

02 – “Holy Ghost is the third member of the Godhead. He is a Personage of Spirit, a Spirit Person, a Spirit Man, a Spirit Entity. He can be in only one place at one time and he does not and cannot transform himself into any other form or image than that of the Man whom he is, though his power and influence can be manifest at one and the same time through all immensity.” (Bruce R. McConkie, *MD*, pg. 358)

03 – “No member of the Godhead dwells in us in the literal sense of the word, but all of them dwell in us figuratively....” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 271)

04 – “But the Holy Ghost is yet a Spiritual body and waiting to take himself a body, as the savior did or as God did, of the gods before him took bodies.” (Joseph Smith; George Laub’s Discourse, June 16, 1844, Words of Joseph Smith, pg. 382)

05 – “Joseph also said that the Holy Ghost is now in a state of probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has.” (Joseph Smith; Franklin D. Richards, Words of Joseph Smith, pg. 245)

06 – “**THE HOLY GHOST DURING CHRIST'S MINISTRY.** While Christ was here in his ministry, his disciples did not have the constant companionship of the Holy Ghost. He told them they could not have that Spirit while he was with them, but when he went, he would send the Comforter to be their guide.” (Joseph Fielding Smith, *DS*, 1:46)

07 – “**THE HOLY GHOST IN A FUTURE ETERNITY.** This does not mean that when we come into the presence of God after the resurrection or in the millennium, we will not have the gift of the Holy Ghost, although Christ is there. When things come to that perfect state, and especially after the resurrection, I think we will be in the presence of all three-Father, Son, and Holy Ghost.” (Joseph Fielding Smith, *DS*, 1:46)

Administration of the Holy Ghost

(D&C 11:12)

08 – “The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—for ‘**the things of God knoweth no man, but the Spirit of God.**’” (Joseph Smith, *TPJS*, pg. 202)

09 – “**All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle.**” (Joseph Smith, *TPJS*, pg. 355)

10 – “The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son,

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but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. **Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ.**" (Joseph Fielding Smith, *DS*, 1:40)

11 – "As children, we learned how to keep darkness away by turning on a light. Sometimes, when our parents went away for the evening, we would turn on every light in the house! **We understood the physical law that is also spiritual law: light and darkness cannot occupy the same space at the same time. Light dispels darkness. When light is present, darkness is vanquished and must depart. More importantly darkness cannot conquer light unless light is diminished or departs.** When the spiritual light of the Holy Ghost is present, the darkness of Satan departs." (Robert D. Hales, *Ensign*, May 2002, pg. 70)

12 – "**This [the Light of Christ] is the true light, which in some measure illuminates all men. It is, in its less refined existence, the physical light which reflects from the sun, moon, and stars, and other substance; and by reflection on the eye, makes visible the truth of the outward world.**

It is, also, in its higher degrees, the intellectual light of our inward and spiritual organs, by which we reason, discern, judge, compare, comprehend, and remember the subjects within our reach.

It's inspiration constitutes instinct in animals life, reason in man, vision of the Prophets, and is continually flowing from the Godhead throughout all his creations." (Parley P. Pratt, *Key to the Science of Theology*, pg. 46-47)

13 – "The Holy Ghost should not be confused with the Spirit which fills the immensity of space and which is everywhere present. This other spirit [the Light of Christ] is impersonal and has no size, nor dimension; it proceeds forth from the presence of the Father and the Son and is all things. We should speak of the Holy Ghost as a personage as '**he**' and this other Spirit as '**it**,' although when we speak of the power or gift of the Holy Ghost we may properly say '**it**.'

The Holy Ghost, as we are taught in our modern revelation, is the third member in the Godhead and a personage of Spirit. These terms are used synonymously: Spirit of God, Spirit of Truth, Holy Spirit, Comforter; all having reference to the Holy Ghost. The same terms largely are used in relation to the Spirit of Jesus Christ, also called the Light of Truth, Light of Christ, Spirit of God, and Spirit of the Lord; and yet they are separate and distinct things. We have a great deal of confusion because we have not kept that clearly in our minds." (Joseph Fielding Smith, *DS*, 1:48-50)

Symbols for the Holy Ghost

Fire - (JST 1 Corinthians 3:13-15; 2Nephi 31:13, 17; Isaiah 33:14)

14 – "The symbolism of receiving the gift of the Holy Ghost is that of lighting a perpetual flame within the soul, one which provides light and warmth while constantly purging that which is unclean from it. This is very different from the notion in the sectarian world that some supposed spiritual experience brings the assurance of salvation. That is more like being struck with lightning than the scriptural imagery of a flame that was to perpetually burn within the temple, fueled with works of righteousness." (Joseph Fielding McConkie, *Gospel Symbolism*, pg. 197)

15 – "While they were thus praying Zebedee recorded:

'I saw a personage passing through the room as plainly as I see you now. Joseph asked us if we knew who it was and answered himself, that Jesus, our elder brother, the son of God.'

After the vision closed Joseph told those present to again resume their former position of prayer which they did.

'Again I saw passing through the same room, a personage whose glory and brightness was so great, that I can liken it to nothing but the burning bush that Moses saw, and its power so great that had it continued much longer I believe it would have consumed us.'

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After this personage had disappeared from the room Joseph announced to the elders present that it was the Father of Jesus Christ whom they had just seen.

After relating the vision of seeing the Father and the Son ...Coltrin was asked about the kind of clothing the Father had on, to which he replied:

‘I did not discover His clothing, for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but the person. I saw His hands, His legs, His feet, His eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but His appearance was so grand and overwhelming that it seemed I should melt down in His presence and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones.’

When asked about the Savior and how He was clothed, Zebedee replied that he was ‘clothed in modern clothing, apparently of gray cloth.’ Zebedee Coltrin ; Calvin Stephens, *The Life and Contributions of Zebedee Coltrin*, Masters Thesis, pg. 25-27)

Sign of the Dove - (BD 658; 2 Nephi 31:8; Luke 3:22; Genesis 8:11; Facs. 2:7)

16 – “The **sign of the dove** was instituted before the creation of the world, a witness for the Holy Ghost, and **the devil cannot come in the sign of a dove**. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in the sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.” (Joseph Smith, *TPJS*, pg. 275-76)

Olive Oil - (Matthew 25; D&C 45:56-57; Truman G. Madsen, Ensign, December 1982, pg. 58-59)

A Mighty Rushing Wind - (Ezekiel 37:9a; Acts 2:2-4; D&C 109:37; Joseph Smith, HC 2:428)

Roles of the Holy Ghost

(Moses 6:61)

Testifier - (2 Corinthians 13:1; 2 Nephi 31:18; 3 Nephi 11:32, 35)

17 – “The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and His creations are dignified, and "Hallelujah to God and the Lamb in the highest," is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth, and mankind upon it, and the ultimate purpose of all His creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace, and in the knowledge of the truth as it is in Jesus Christ, until they see as they are seen, and know as they are known.” (Brigham Young, *JD*, 1:241)

Sanctifier - (3 Nephi 27:20)

18 – “After you have been immersed, as this earth was, in the water, and been cleansed and received the remission of your sins, you also have the promise of baptism of fire and of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost.” (Orson Pratt, *JD*, 16:319)

19 – “Through water baptism is obtained a remission of past sins; but even after the sins of the past are forgiven, the one so pardoned will doubtless feel the force of sinful habits bearing heavily upon him. He who has been guilty of habitual untruthfulness, will at times find himself inclined, perhaps, to yield to that habit. He who has stolen may be sorely tempted, when opportunity arises, to steal again. While he who has indulged in licentious practices may again find himself disposed to give way to the seductive influence of the siren. So with drunkenness, malice, envy,

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covetousness, hatred, anger, and in short all the evil dispositions that flesh is heir to.

There is an absolute necessity for some additional sanctifying grace that will strengthen poor human nature, not only to enable it to resist temptation, but also to root out from the heart concupiscence — the blind tendency or inclination to evil. The heart must be purified, every passion, every propensity made submissive to the will, and the will of man brought into subjection to the will of God.

Man's natural powers are unequal to this task; so, I believe, all will testify who have made the experiment. Mankind stand in some need of a strength superior to any they possess of themselves, to accomplish this work of rendering pure our fallen nature. Such strength, such power, such a sanctifying grace is conferred on man in being born of the Spirit — in receiving the Holy Ghost. Such, in the main, is its office, its work." (B. H. Roberts, *The Gospel and Man's Relationship to Deity*, pg.170)

20 – "*Sanctification* = To become clean, pure, and spotless; a state of attained saintliness." (Bruce R. McConkie, *MD*, pg. 675)

Justifier - (Moses 6:60)

21 – "Justification = The ratification or approval of the performances entered into." (Bruce R. McConkie, *MD*, pg. 408)

Ratifier - (D&C 132:7)

22 – "The Holy Spirit of Promise is the power by which ordinances and other righteous acts performed on this earth, such as baptism and eternal marriage, are **ratified, validated, and sealed** in heaven as well as on earth. Paul taught the Ephesians that after acting on their faith in Christ they 'were sealed with that Holy Spirit of promise,' which was the surety of their 'inheritance until the redemption of the purchased possession. The sealing of earthly covenants and performances is conditional and depends upon the recipient's personal commitment and worthiness. If a person who has received the Holy Spirit of Promise subsequently becomes unrighteous, the seal is broken until full repentance and forgiveness occur." (Joseph Fielding Smith, *DS* 1:55; 2:94-99)

Revelator - (Moroni 10:5; John 16:13)

23 – "The Spirit of God speaking to the **spirit of man** has power to impart truth with **greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings**. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it **cannot be forgotten**." (Joseph Fielding Smith, *DS*, 1:47-48)

24 – "**The Holy Ghost is the testifier of truth, who can teach men things they cannot teach one another.**" (Gordon B. Hinckley, *Ensign*, November 1986, pg. 51)

Comforter - (D&C 6:23; D&C 59:23)

25 – "**I believe the Spirit of the Holy Ghost is the greatest guarantor of inward peace in our unstable world**. It can be more mind-expanding and can make us have a better sense of well-being than any chemical or other earthly substance. It will calm nerves; it will breathe peace to our souls. This Comforter can be with us as we seek to improve. It can function as a source of revelation to warn us of impending danger and also help keep us from making mistakes. It can enhance our natural senses so that we can see more clearly, hear more keenly, and remember what we should remember." (James E. Faust, *Ensign*, May 1989, pg. 32-33)

Administrator - (D&C 46:7-31; Moroni 10:7-18; 1 Corinthians 12, 14; Marvin J. Ashton, Ensign, November 1987, pg. 20-23)

26 – "**These gifts are infinite in number and endless in their manifestations because God himself is infinite and endless, and because the needs of those who receive them are as numerous, varied, and different as there are people in the kingdom.**" (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 270)

Effect of the Holy Ghost

(Galatians 5:22-26; James 3:17)

27 – “No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.” (Joseph Smith, *TPJS*, pg. 328)

28 – “The gift of the Holy Spirit adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.” (Parley P. Pratt, *Key to the Science of Theology*, pg. 101-103)

29 – “I will tell you a rule by which you may know the Spirit of God from the spirit of evil. The Spirit of God always produces joy and satisfaction of mind. When you have that Spirit you are happy; when you have another spirit you are not happy. The spirit of doubt is the spirit of the evil one; it produces uneasiness and other feelings that interfere with happiness and peace.” (George Q. Cannon, *JD*, 15:375)

30 – “The Holy Ghost causes our feelings to be more tender. We feel more charitable and compassionate with each other. We are more calm in our relationships. We have a greater capacity to love each other. People want to be around us because our very countenances radiate the influence of the Spirit. We are more godly in our character. As a result, we become increasingly more sensitive to the promptings of the Holy Ghost and thus able to comprehend spiritual things more clearly.” (Ezra Taft Benson, *Ensign*, April, 1988, pg. 4)

31 – ‘Mormonism’ keeps men and women young and handsome; and when they are full of the Spirit of God, there are none of them but what will have a glow upon their countenances; and that is what makes you and me young; for the Spirit of God is with us and within us.’ (Brigham Young *JD*, 5:210)

32 – “You will see plenty of the world-it will be before you all the time—but if you live so as to possess the Holy Ghost you will be able to understand more in relation to it in one day than you could in a dozen days without it, and you will at once see the difference between the wisdom of men and the wisdom of God, and you can weigh things in the balance and estimate them at their true worth.” (Brigham Young, *JD*, 12:34)

33 – “[T]he effect of the Holy Ghost upon a Gentile is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.” (Joseph Smith, *TPJS*, pg. 150)

Classic Story on the Holy Ghost

34 – “I recently recalled a historic meeting in Jerusalem about 17 years ago. It was regarding the lease for the land on which the Brigham Young University’s Jerusalem Center for Near Eastern Studies was later built. Before this lease could be signed, President Ezra Taft Benson and Elder Jeffrey R. Holland, then president of Brigham Young University, agreed with the Israeli government on behalf of the Church and the university not to proselyte in Israel. You might wonder why we agreed not to proselyte. We were required to do so in order to get the building permit to build that magnificent building which stands in the historic city of Jerusalem. To our knowledge the Church and BYU have scrupulously and honorably kept that nonproselyting commitment. After the lease had been signed, one of our friends insightfully remarked, ‘Oh, we know that you are not going to proselyte, but what are you going to do about the light that is in their eyes?’ He was referring to our students who were studying in Israel.

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What was that light in their eyes which was so obvious to our friend? He Lord Himself gives the answer: ‘And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings.’ Where did that light come from? Again the Lord gives the answer: ‘I am the true light that lighteth every man that cometh into the world.’ The Lord is the true light, ‘and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.’ This light shows in our countenances as well as in our eyes.” (James E. Faust, *Ensign*, November 2005, pg. 20)

Gift of the Holy Ghost

(Acts 10)

35 – “GIFT OF HOLY GHOST FOR CHURCH MEMBERS ONLY. We may after baptism and confirmation become companions of the Holy Ghost who will teach us the ways of the Lord, quicken our minds and help us to understand the truth. The people of the world do not receive the gift of the Holy Ghost.” (Joseph Fielding Smith, *DS*, 1: 42)

Concerns Pertaining to the Gift of the Holy Ghost

(D&C 50:2-3; Moroni 7:16-17)

36 – “...it is my judgment that there are many members of this Church who have been baptized for the remission of their sins, who have had hands laid upon their heads for the gift of the Holy Ghost, who have never received that gift, that is, the manifestations of it. Why? Because they have never put themselves in order to receive these manifestations. They have never humbled themselves. They have never taken the steps that would prepare them for the companionship of the Holy Ghost. Therefore they go through life without that knowledge, and they have not the understanding. Therefore when those cunning and crafty in their deceit come to them, they disturb them in their faith, if they have faith left. They criticize the Authorities of the Church. They criticize the doctrines of the Church, and these weak members do not have understanding enough, information enough, and enough of the guidance of the Spirit of the Lord to resist the false doctrines and teachings of those who come to them, the wolves in sheep's clothing, and they listen to them, and think that perhaps after all they have made a mistake, and first thing you know they find their way out of the Church, because they do not have understanding.” (Joseph Fielding Smith, *CR*, October 1958, pg. 21-22)

37 – “A person may get converted in a moment, miraculously. That is what happened to **Alma the younger. He was baptized in his youth, he had been promised the Holy ghost, but he had never received it. He was to worldly-wise...”** (Bruce R. McConkie, *BYU address*, February 11, 1968)

38 – “There is no doubt, if a person lives according to the revelations given to God's people, he may have the Spirit of the Lord to signify to him His will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. **I am satisfied, however, that in this respect, we live far beneath our privileges.”** (Brigham Young, *JD*, 12:105)

39 – “...nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God.” (Joseph Smith, *TPJS*, pg. 205)

40 – “Every...Latter-day Saint in the Church has not only the right but the obligation to understand what the gift of the Holy Ghost is. We use the gift so little and so infrequently, but it is ours, and if we prepare ourselves, that voice will speak to us.” (Boyd K. Packer, *CES address*, March 5, 2000, pg. 5)

Greatest and Most Critical of All Gifts

(1 Corinthians 2:11)

41 – “In December 1839 he was in Washington in company with others trying to obtain redress of grievances for the Saints. In corresponding with his brother Hyrum, he stated that they had had an interview with the president of the United States and reported, and I quote: ‘In our interview with the President, he interrogated us wherein we differed

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in our religion from other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. **We considered that all other considerations were contained in the gift of the Holy Ghost'**" (Joseph Smith, *HC*, 4:42)

42 – **"There is no greater blessing that can come into our lives than... the companionship of the Holy Spirit."** (Gordon B. Hinckley, *TGBH*, pg. 259)

43 – **"Now, if you have the Holy Ghost with you-and every one ought to have-I can say unto you that there is no greater gift, there is no greater blessing, there is no greater testimony given to any man on earth. You may have the administration of angels; you may see many miracles; you may see many wonders in the earth; but I claim that the gift of the Holy Ghost is the greatest gift that can be bestowed upon man."** (Wilford Woodruff, *DFPT*, 229)

44 – **"The Spirit is the most important matter in this glorious work."** (Ezra Taft Benson, *TETB*, pg.198)

45 – After the death of the Prophet Joseph Smith, Brigham Young had a dream in which Joseph Smith appeared to him with the following advice: **"Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits;** it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will **follow the spirit** of the Lord they will go right. Be sure to tell the people to **keep the Spirit**, he said." (Elden J. Watson, comp., *Manuscript History of Brigham Young 1846--1847*, Salt Lake City; 1971, pg. 529-30; Loren C. Dunn, *Ensign*, May 1979, pg. 71-72)

46 – **"One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth."** (Wilford Woodruff, *Collected Discourses*, October 19, 1896, pg. 5)

47 – While Wilford Woodruff was crossing the ocean on his final mission to Great Britain, he testified that the martyred Prophet, Joseph Smith, and his brother Hyrum appeared to him in his cabin aboard the ship. The vessel had been caught in a terrible storm, which had abated as a result of the prayers of the brethren. Hear Brother Woodruff's own words of what happened: **"The night following [the storm] Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God, as we all needed it."** (Wilford Woodruff; Henry D. Taylor, *Ensign*, July 1973, pg. 48)

48 – **"I believe the eyes of the heavenly hosts are over this people; I believe they are watching the elders of Israel, the prophets and apostles and men who are called to bear off this kingdom. I believe they watch over us all with great interest.... I have had many interviews with Brother Joseph until the last fifteen or twenty years of my life; I have not seen him for that length of time. But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and George A. Smith, and Jediaiah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked President Young if he would preach to us. He said, 'No, I have finished my testimony in the flesh. I shall not talk to this people any more.' 'But,' said he, 'I have come to see you; I have come to watch over you, and to see what the people are doing.' Then, said he, 'I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God.' And, said he, 'Brother Joseph taught me this principle.'" (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg. 289)**

Denial of the Holy Ghost

(D&C 132:26-27)

49 – “**The sin against the Holy Ghost is a sin against God the Father, the Son, and the Holy Ghost that bears record of them.** A man cannot sin against the Holy ghost until the Holy Ghost has revealed unto Him the father and Son and a knowledge of eternal things in a great degree. When he has a knowledge of these things, [and] with his eyes open, he rebels against God and defies His power, he sins against all three [members of the Godhead].” (Wilford Woodruff; Scott G. Kenney, *Wilford Woodruff Journal*, 4:95)

50 – There is an unpardonable sin, a sin for which there is no forgiveness, neither in time nor in eternity. It is blasphemy against the Holy Ghost; it is to deny Christ, to come out in open rebellion, to make open war against the Son of Man—after gaining, by the power of the Holy Ghost, a sure and perfect knowledge of the truth and divinity of the Lord's work. It is to shed innocent blood, meaning to assent unto the death of Christ—to crucify him afresh, Paul says fn—with a full and absolute knowledge that he is the Son of God. It is to wage open warfare, as does Lucifer, against the Lord and his Anointed, knowing that the course so pursued is evil. **It is to deny—to say the sun does not shine while seeing its blazing light—it is to deny Christ after a sure and irrevocable testimony has been received by the power of the Holy Ghost. Hence, it is a scurrilous and evil declaration against the Holy Ghost, against the sole and only source of absolute and sure knowledge. It is blasphemy against the Holy Ghost.**

Let men without this sure knowledge speak even against Christ himself; let them commit all manner of sins and blasphemies, even murder, and yet when the penalties have been paid and a proper repentance granted, men shall come forth in immortality and gain an inheritance in whatever kingdom of glory they merit. Only the sons of perdition shall be cast out eternally to live and reign with Lucifer in hell forever.” (Bruce R. McConkie, *Mortal Messiah*, 2:216)

Revelation

02/06

“Salvation cannot come without revelation.” (Joseph Smith, *HC* 3:389)

Revelation Defined

(Matthew 16:13-18)

01 – “‘What **rock?**’ Joseph Smith asked. The modern seer then answered simply: **Revelation.**” (Joseph Smith, *TPJS*, pg. 274)

02 – “In a theological sense the term *revelation* signifies **the making known of divine truth by communication from the heavens**. The Greek word, *apocalypsis*, which in meaning closely corresponds with our word *revelation*, expresses an uncovering or a disclosure of that which had been wholly or in part hidden—the drawing aside of a veil.” (James E. Talmage, *Articles of Faith*, pg. 268)

NOTE - Revelation Ceases is confirmed at the Council of Trent (April 8, 1546) by Session the IV

03 – “Eighteenth—‘**Is there anything in the Bible which licenses you to believe in revelation now-a-days? Is there anything that does not authorize us to believe so? If there is, we have, as yet, not been able to find it.**’” (Joseph Smith, *TPJS*, pg. 121)

04 – “**The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so, they cannot escape the damnation of hell.**” (Joseph Smith, *TPJS*, pg. 272)

Truth

(D&C 93:24; John 8:32, 36; John 14:6)

05 – “**Conformity to fact or reality; exact accordance with that which is, or has been, or shall be.**” (Noah Webster, *American Dictionary of the English Dictionary* - 1828, ‘truth’)

D&C 93:24 — TRUTH = תמא (Psalms 119)

(Revelation 1:8; Revelation 22:13)

א (Aleph) First Letter [Written as to reveal God’s hand on one side of the veil and man’s hand on the other, thus God is a gatekeeper - 2 Nephi 9:41](Christ is the First - 1 Corinthians 15:20, 45)

מ (Mem) Middle Letter [Written as **מ** anciently suggesting God as a protector or coverer of his people - 3 Nephi 10:4-6](Christ is the Middle - Moses 6:62)

ת (Tav) Last Letter [Written as **ת** anciently intimating the dispenser of all judgment by way of the scales of justice and mercy; made possible by his selfless sacrifice; thus the symbol of the cross - Moses 6:61](Christ is the End - John 5:22-23, 27)

Necessity of Revelation

06 – “**We can never comprehend the things of God and of heaven, but by revelation.**” (Joseph Smith, *TPJS*, pg. 292)

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07 – “Were I to draw a distinction in all the duties that are required of the children of men, from first to last, I would place first and foremost the duty of seeking unto the Lord our God until we open the path of communication from heaven to earth—from God to our own souls. Keep every avenue of your hearts clean and pure before him....

It was asked me by a gentleman how I guided the people by revelation. I teach them to live so that the Spirit of revelation may make plain to them their duty day by day that they are able to guide themselves. To get this revelation it is necessary that the people live so that their spirits are as pure and clean as a piece of blank paper that lies on the desk before the inciter, ready to receive any mark the writer may make upon it (Brigham Young, *JD*, 8:339; 11:240)

08 – “The single most significant act of mortality is to hear, recognize and act upon the inspiration of the Spirit and receive the sanctification that it brings.” (Rex D. Pinegar, *Stake Conference (Thatcher)*, November 1986)

Recognition of Revelation

(D&C 8:1-3; 3 Nephi 9:201 Kings 19:11-12; Helaman 5:29-48; 3 Nephi 11:3-6; 1 Samuel 3:1-10)

09 – “I cannot use any language that describes to you what a revelation is. Somebody said, ‘How can I tell if I have a revelation? I have had a feeling that such and such is true. How can I be sure?’ ...Revelation is something you experience, and the way that you start your experience is — get your first one — through the Book of Mormon. And when you get the calm, serene, assured feeling that the Book is true, and know that it comes by the power of the Spirit, then you have had a religious experience, and every subsequent religious experience that you receive can be weighed against the original experience.” (Bruce R. McConkie, *Salt Lake Institute of Religion, Last Lecture Series*, January 22, 1971)

10 – “It is a voice that one feels more than one hears.” (Boyd K. Packer, *Ensign*, January 1983, pg. 52)

11 – “I have come to know that inspiration comes more as a feeling than as a sound.” (Boyd K. Packer, *Ensign*, November 1979, pg. 20)

12 – “You can learn now, in your youth, to be led by the Holy Ghost. As an Apostle I listen now to the same inspiration, coming from the same source, in the same way, that I listened to as a boy. The signal is much clearer now.” (Boyd K. Packer, *Ensign*, November 1979, pg. 21)

13 – “Most of us have had the promptings of the Spirit and then argued with the Lord as to whether or not we ought to do what we are prompted to do...I think that happens quite often in all our lives. We get a prompting and we wrestle with the Lord as to whether or not we are going to respond to the prompting. As a member of the Council of the Twelve and after the experience of serving as a General Authority for as long as I have, I now know the voice and can tell when the Lord is prompting me to do something. I am much more obedient today in responding to those promptings....The promptings are often involved in the little things. They are little nudgings that come to you that can have a vast effect on others if you follow them.” (M. Russell Ballard, *CES address, Responding to the Promptings of the Spirit*, January 8, 1988)

14 – “The Spirit does not get our attention by shouting or shaking us with a heavy hand. Rather it whispers. It caresses so gently that if we are preoccupied we may not feel it at all...and if we do not heed the gentle feeling, the Spirit will withdraw and wait until we come seeking and listening...” (Boyd K. Packer, *Ensign*, January 1983, p 53)

15 – “You all know that the Lord never shouts; the Lord whispers. Any inspiration that we get comes with the still small voice. It comes when we’re listening; it comes when we’re pondering, when we’re praying. **We have to live so that there’s no static, so that there’s no interference.”** (A. Theodore Tuttle, *CES address, Teaching the Word to the Rising Generation*, July 1970)

16 – “The still small voice is so quiet you won’t hear it when you’re noisy inside.” (Henry B. Eyring, *BYU*

Revelation

address, October 29, 1989, pg. 13)

17 – “The world grows increasingly noisy. Clothing and grooming and conduct are looser and sloppier and more disheveled. Raucous music, with obscene lyrics blasted through amplifiers while lights flash psychedelic colors, characterizes the drug culture. Variations of these things are gaining wide acceptance and influence over our youth.

Doctors even say that our physical sense of hearing can be permanently damaged by all of this noise.

This trend to more noise, more excitement, more contention, less restraint, less dignity, less formality is not coincidental nor innocent nor harmless.

The first order issued by a commander mounting a military invasion is the jamming of the channels of communication of those he intends to conquer.

Irreverence suits the purposes of the adversary by obstructing the delicate channels of revelation in both mind and spirit.” (Boyd K. Packer, *Ensign*, November 1991, pg. 21)

18 – “We must always be responsive to the whisperings of the Spirit. These promptings come most often when we are not under the pressure of appointments and when we are not caught up in the worries of day-to-day life.”(Ezra Taft Benson, *Come Unto Christ*, pg.18)

19 – “I fear this supernal gift is being obscured by programs and activities and schedules and so many meetings. There are so many places to go, so many things to do in this noisy world. We can be too busy to pay attention to the promptings of the Spirit.” (Boyd K. Packer, *Ensign*, May 2000, pg. 8)

20 – “The President then took occasion to relate an experience in the life of Bishop John Wells, former member of the Presidency Bishopric. A son of Bishop Wells was killed in Emigration Canyon on a railroad track. Brother John Wells was a great detail man and prepared many of the reports we are following up now. His boy was run over by a freight train. Sister Wells was inconsolable. She mourned during the three days prior to the funeral, received no comfort at the funeral, and was in a rather serious state of mind. One day soon after the funeral services while she was lying on her bed relaxed, still morning, she says that her son appeared to her and said, ‘Mother, do not mourn, do not cry. I am all right.’ He told her that she did not understand how the accident happened and explained that he had given the signal the engineer to move on and then made the usual effort to catch the railing on the freight train, but as he attempted to do so his foot caught on a root and failed to catch the hand rail, and his body fell under the train. It was clearly an accident. Now listen. He said that as soon as he realized that he was in another environment he tried to see his father, but he couldn’t reach him. His father was so busy with the duties in his office he could not respond to his call. Therefore, he had come to his mother. He said to her, ‘You tell father that all is well with me and I want you not to mourn anymore.’

Then the President made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more clearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions.” (Harold B. Lee, *CES address*, July 6, 1956)

Revelation

The broad spectrum or continuum on which revelation comes:
[1-10 not any less divine—but only in a more direct manner]

1	2	3	4	5	6	7	8	9	10
C	G	I	B	I	V	D	V	V	D
O	I	N	L	N	O	R	I	I	I
N	F	S	E	S	I	E	S	S	E
S	T	P	S	T	C	A	I	I	T
C	S	I	S	R	E	M	O	T	Y
I		R	I	U	S	S	N	A	
E		A	N	M			S	T	
N		T	G	E				I	
C		I	S	N				O	
E		O		T				N	
		N		S				S	

— **SCRIPTURE ACCOUNTS** —

1. Moroni 7:14-18; Romans 2:12-15
2. D&C 46:7-31; Moroni 10:7-18; 1 Corinthians 12, 14
3. D&C 8:2-3; D&C 9:7-9; D&C 6:23
4. D&C 107:53; Genesis 27, 49; Deuteronomy 33;
5. D&C 17:1; Alma 37:38; Numbers 17
6. Moses 5:4, 58; Helaman 5
7. Genesis 37; Daniel 2; 1 Nephi 8
8. D&C 76; D&C 110; D&C 138
9. Luke 1; D&C 13; Abraham 1
10. JS-H 1; Matthew 17

Underlying Principles in Receiving Revelation

A. Already an Answer

21 – “And again we never inquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of High Priests. It is a great thing to inquire at the hands of God, or to come into His presence; and we feel fearful to approach Him on subjects that are of little or no consequence, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a teacher or a High Priest in the Church. I speak these things not by way of reproach, but by way of instruction.” (Joseph Smith, *TPJS*, pg. 22)

B. Pertaining to One’s Stewardship

22 – “I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.” (Joseph Smith, *TPJS*, pg. 21)

23 – “And the spirit of inspiration, the gift of revelation does not belong to one man solely; it is not a gift that pertains to the Presidency of the Church and the Twelve Apostles alone. It is not confined to the presiding authorities of the Church, it belongs to every individual member of the Church; and it is the right and privilege of every man, every woman, and every child who has reached the years of accountability to enjoy the spirit of revelation, and to be possessed of the spirit of inspiration in the discharge of their duties as members of the Church. It is the privilege of every individual member of the Church to have revelation for his own guidance, for the direction of his life and conduct.” (Joseph F. Smith., *CR*, April 1912, pg. 4-5)

C. Not Contrary to Doctrine

24 – “And from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelation did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, and Joseph. And so must we, or we shall make a shipwreck.” (John Taylor, *Millennial Star*, 9:323-324)

D. Strong Feeling ≠ Revelation

25 – “I have learned that strong, impressive spiritual experiences do not come to us very frequently. And when they do, they are generally for our own edification, instruction, or correction. Unless we are called by proper authority to do so, they do not position us to counsel or to correct others.” (Boyd K. Packer, *Ensign*, January 1983, pg. 53)

26 – “**Not all revelations are from God.** Certainly we should not be interested in signs. Signs are available and anyone, I believe, can have signs who wants them. **I believe if one wants revelations enough to crave them beyond the rightness of it, that eventually he will get his revelations—but they may not come from God.** I am sure that there can be many spectacular things performed, because the devil is very responsive. He is listening and he is eager to do it. And so he gives strange experiences. I think some actually do get unusual experiences and revelations.” (Spencer W. Kimball, *TSWK*, pg. 458)

E. Greater Want → Greater Chance for Deception

27 – “It is not wise to wrestle with the revelations with such insistence as to demand immediate answers or blessings to your liking. You cannot force spiritual things. Such words as compel, coerce, constrain, pressure, demand, do not

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describe privileges with the Spirit. **You can no more force the Spirit to respond than you can force a bean to sprout, or an egg to hatch before its time.** You can create a climate to foster growth, nourish, and protect; but you cannot force or compel: you must await the growth.

Do not be impatient to gain great spiritual knowledge. Let it grow, help it grow, but do not force it or you will open the way to be misled.” (Boyd K. Packer, *Ensign*, January 1983, pg. 53)

28 – “Revelations from God – the teachings and directions of the Spirit – are not constant. **We believe in continuing revelation, not continuous revelation.** We are often left to work our problems without the dictation or specific direction of the Spirit.” Citing William E. Berrett, Elder Oaks said: “Those who pray that the spirit might give them immediate guidance in every little thing throw themselves open to false spirits that seem ever ready to answer our pleas and confuse us... The people I have found most confused in this Church are those who seek personal revelations on everything (Dallin H. Oaks, *Ensign*, March 1997, pg. 14)

F. Send Me an Angel (D&C 1:24; 2 Nephi 31:3)

29 – “**If the Lord sends an angel to anyone, he sends him to perform a work that cannot be performed only by the administration of an angel.**” (Wilford Woodruff, *Deseret Weekly*, 53:642-643)

30 – “**When angels come to visit mortals, they have to condescend to and assume, more or less, the condition of mortals, they have to descend to our capacities in order to communicate with us.** [knowledge/language]” (Brigham Young, *JD* 2:314)

31 – “**You do not have to be visited by an angel every time, because when the angel comes all he does is quote the scriptures. That’s all Moroni did. that’s all Gabriel did. That’s all the angels did when they appeared to the shepherds in the fields. When an angel appears he’ll quote the scriptures.**” (Hugh Nibley, *Teachings of the Book of Mormon*, 2:459)

32 – The Doctrine of Fairness. Those who live before Christ received a greater witness of the ministration of angels than those after. (Alma 39:17-19)” (Jeffrey R. Holland, *CES address*, August 9, 1994, pg. 10-11)

33 – “My husband and I were deeply touched when our daughter, Stephanie, shared the following journal entry with us, written when she was in seventh grade. I share it with her permission:

“One day while we were reading our scriptures, we talked about how important it is for each of us to have our own knowledge and testimony—and that we must not put off asking Heavenly Father for this. That night I went to my room and shut the door. I waited until everything was very quiet. Then I knelt down by my bed and prayed. I asked Heavenly Father to please send me an angel to tell me for sure if the gospel was true. He answered that he would, and I was to get in bed and wait for the angel to come. I felt very peaceful and happy, and I waited.

“The house was very still, and I think I had dropped off to sleep. I woke up when I heard a voice. It was Mother. She was kneeling beside my bed praying. She was praying for me. I listened, and when she finished I touched her hair so she would know I was awake. She put her arms around me and held me and her face was wet. She told me I had a Father in Heaven and that he loved me. She said she was glad he had let me come to live in our family. She told me he sent his own Son here to give his life so we could return to live with him if we obeyed his commandments. She told me to always remember that the gospel had been restored, and I must live it so I could go back to my Father.

“We held each other for a while,” Stephanie continued, “and then Mother left. After she left, Father in Heaven said to my mind, **‘I sent you your angel.’**” (Joy Webb Rigby, *Ensign*, August 1984, pg. 15)

G. Sacred Silence (D&C 63:64; D&C 101:16)

34 – “**Let us be faithful and silent and if God gives you a manifestation, keep it to yourselves.**” (Joseph Smith, *HC* 2:309)

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35 – “**Should you receive a vision or revelation from the Almighty**, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, **you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has not confidence in those who reveal secrets, for he cannot safely reveal himself to such persons.**” (Brigham Young, *Discourses of Brigham Young*, pg. 40-41)

36 – “**The reason we do not have the secrets of the Lord revealed to us is because we do not keep them but reveal them...even to our enemies...I can keep a secret till Doomsday.**” (Joseph Smith, *HC*, 6:499)

37 – “**The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons.**” (Brigham Young, *JD*, 4:288)

Concerns Pertaining to the Receiving of Revelation

(D&C 9:7-9; D&C 129; D&C 124:39)

1. Spurious and Sensational Stories

38 – “As I say, it never ceases to amaze me how gullible some of our Church members are in broadcasting these sensational stories, or dreams, or visions, some alleged to have been given to Church leaders, past or present, supposedly from some person's private diary, without first verifying the report with proper Church authorities.” (Harold B. Lee, *Ensign*, January 1973, pg. 105)

2. False and Seducing Spirits

39 – “The adversary tries to smother this voice (the ever present voice of the Spirit) with a multitude of loud, persistent, persuasive and appealing voices:

- Murmuring voices that conjure up perceived injustices.
- Whining voices that abhor challenge and work.
- Seductive voices offering sensual enticements.
- Smoothing voices that lull us into carnal security.
- Intellectual voices that profess sophistication and superiority.
- Proud voices that rely on the arm of flesh.
- Flattering voices that puff us up with pride.
- Cynical voices that destroy hope.
- Entertaining voices that promote pleasure-seeking.
- Commercial voices that tempt us to ‘spend money for that which is of not worth and our labor for that which cannot satisfy’.
- Delirious voices that spawn the desire for a ‘high’. I refer not to drugs—or alcohol—induced high, but pursuing dangerous, death-defying experiences for nothing more than a thrill.” (James E. Faust *Young Adult Fireside*, The Voice of the Spirit, September 5, 1993)

40 – “We had a very grievous case that had to come before the high council and the stake presidency which resulted in the excommunication of a man of a family that had harmed a lovely young girl. After nearly an all-night session which resulted in that action, I went to my office rather weary the next morning to be confronted by a brother of this man whom we had had on trial the night before. This man said, ‘I want to tell you that my brother wasn’t guilty of that thing which you charged him with.’ ‘How do you know he wasn’t guilty?’ I asked. ‘Because I prayed, and the Lord told me he was innocent,’ the man answered. I asked him to come into the office and we sat down, and I asked, ‘would you mind if I asked you a few personal questions?’ and he said, ‘Certainly not.’

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'How old are you?'

'Forty seven.'

'What Priesthood do you hold?' He said he thought he was a teacher.

'Do you keep the Word of Wisdom?' and he said, 'Well, no.' He used tobacco, which was obvious.

'Do you pay your tithing?'

He said, 'No' — and he didn't intend to as long as that blankety-blank man was the bishop of the Thirty-second Ward.

I said, 'Do you attend your Priesthood meetings?'

He replied, 'No Sir!' and he didn't intend to as long as that man was bishop.

'You don't attend your sacrament meetings either?' 'No, Sir.'

'Do you have your family prayers?' and he said no.

'Do you study the scriptures?' He said well, his eyes were bad and he couldn't read very much....

'Now then,' I said, 'fifteen of the best living men in the Pioneer Stake prayed last night. They heard the evidence and every man was united in saying that your brother was guilty. Now, you, who do none of these things, you say you prayed and got an opposite answer. How do you explain that?'

Then this man gave an answer that I think was a classic. He said, 'Well President Lee, I think I must have gotten my answer from the wrong source.'" (Harold B. Lee, *BYU Speeches*, October 15, 1952)

3. The Spectacular and Dramatic

41 – “The burning bushes, the smoking mountains, the sheets of four-footed beasts, the Cumorahs, and the Kirtlands were realities; but they were the exceptions. The great volume of revelation came to Moses and to Joseph and comes to today's prophet in the less spectacular way—that of deep impressions, without spectacle or glamour or dramatic events.

Always expecting the spectacular, many may miss entirely the constant flow of revealed communication.” (Spencer W. Kimball; Rulon T. Burton, *We Believe, 'Revelation'*, ACR(Munich)1973, pg. 856)

4. 'Burning in the Bosom'

Ensign, April 1989, pg. 21-22

42 – “**This may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings.** That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom 'burn within' them.

What does a 'burning in the bosom' mean? Does it need to be a feeling of caloric heat, like the burning produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word 'burning' in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works. Truly, the still, small voice is just that, 'still' and 'small'.” (Dallin H. Oaks, *Ensign*, March 1997, pg. 13)

43 – “**Causing the bosom to burn is another way of saying that feeling is a big part of the process of revelation.**

...If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. **It is a feeling which cannot be described, but the nearest word we have is or 'burning'.** Accompanying this always is a feeling of peace, a further witness that what one heard is right. Once one recognizes this burning, this feeling, this peace, one need never be drawn

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astray in his daily life or in the guidance he may receive. He may also know that if this revelation is in harmony with the revealed principles, that it is right, and if in disharmony, it is not from the Lord. The Lord does not contradict himself. It is vital to everybody to know that no one will ever receive revelation that is contrary to the word given to the living prophet. The application of this principle will prevent many of the frustrations experienced in daily life.” (S. Dilworth Young, *Ensign*, May 1976, pg. 22-23)

5. Always Expecting an Answer

44 – “If I ask him to give me wisdom concerning any requirement in life, or in regard to my own course, or that of my friends, my family, my children, or those that I preside over, and get no answer from him, and then do the very best that my judgment will teach me, he is bound to own and honor that transaction, and he will do so to all intents and purposes.” (Brigham Young, *JD*, 5:293)

Steps to Strengthening the Receiving of Revelation

45 – “After months of what seemed to me futile effort, I felt some desperation, much as you do when heaven seems to withhold its help in a task you know matters and is beyond you.

I somehow managed to arrange [an interview] with President Harold B. Lee. He received me in a kindly way. In my anxiety, I soon blurted out my question: 'President Lee, how do I get revelation?'

He smiled. I am glad he didn't laugh, since it was an odd question to ask. But he answered my question with a story. It was essentially this. He said that during World War II he had been part of a group studying the question 'What should the Church be doing for its members in the military service?' He said they conducted interviews at bases up and down the country. They had data gathered. They had the data analyzed. They went back for more interviews. But still, no plan emerged.

Then he gave me the lesson, which I now give to you, in about these words: ‘Hal, when we had done all we knew how to do, when we had our backs to the wall, then God gave us the revelation. Hal, if you want to get revelation, do your homework’.” (Henry B. Eyring, *BYU Speeches* 1991, pg. 16–17)

46 – “Now, about revelation. We have all been taught that revelation is available to each of us individually. The question I’m most often asked about revelation is, ‘How do I know when I have received it? I’ve prayed about it and fasted over this problem and prayed about it and prayed about it, and I still don’t quite know what to do. How can I really tell whether I’m being inspired so I won’t make a mistake?’

First, do you go to the Lord with a problem and ask Him to make your decision for you? Or do you work, read the revelations, and meditate and pray and then make a decision yourself? Measure the problem against what you know to be right and wrong, and then make the decision. Then ask Him if the decision is right or if it is wrong. Remember what He said to Oliver Cowdery about working it out in your mind.

Listen to this sentence if you don’t hear anything else: If we foolishly ask our bishop or branch president or the Lord to make a decision for us, there’s precious little self-reliance in that. Think what it costs every time you have somebody else make a decision for you.” (Boyd K. Packer, *Ensign*, August 1975, pg. 89)

47 – “**A person may profit by noticing the first intimation of the Spirit of revelation...**and by learning the Spirit of God and understanding it, you may grow into the principle of revelation.” (Joseph Smith, *HC* 3:381)

48 – “**If you will listen to the first promptings you will get it right nine times out of ten.**” (Joseph Smith; Charles Lowell Walker, *Diary of Charles L. Walker*, [1855-1902], pg. 902)

49 – “**Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose.** Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.” (Joseph Smith, *TPJS*, pg. 324-325)

50 – “**Religion is something which must be experienced.**”

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I know people who can talk endlessly about religion but who have never had a religious experience. I know people who have written books about religion but who have about as much spirituality as a cedar post. Their interest in gospel doctrine is to defend their own speculative views rather than to find out what the Lord thinks about whatever is involved. Their conversations and their writings are in the realm of reason and the intellect; the Spirit of God has not touched their souls; they have not been born again and become new creatures of the Holy Ghost; they have not received revelation.

It is the right of members of the Church to receive revelation. Joseph Smith said: ‘. . . God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them’ [TPJS, pg.149].” (Bruce R. McConkie, *Ensign*, June 1971, pg. 78)

51 – “Would you like a formula to tell you how to get personal revelation? It might be written in many ways. My formula is simply this:

- 1 - Search the Scriptures
- 2 - Keep the Commandments
- 3 - Ask in Faith

(Bruce R. McConkie, *BYU-Speeches*, [How to get Personal Revelation](#), October 11, 1966)

52 – For Greater Revelation: (Boyd K. Packer, *Ensign*, November 1979 pg. 19-21)

- 1 - Pray Always
- 2 - Live Word of Wisdom
- 3 - Read Scriptures
- 4 - Listen to Parents
- 5 - Listen to Leaders
- 6 - Develop Spiritual Capacities
- 7 - Stay Away from Places that will Interfere with Revelation
- 8 - Learn to Tune Out Static and Interference
- 9 - Avoid the Substitutions/Counterfeits
- 10 - Learn to be Inspired and Directed by the Holy Ghost

Classic Stories on Revelation

53 – “Twenty-three-year-old Tom Monson, relatively new bishop of the Sixth-Seventh Ward in the Temple View Stake, was uncharacteristically restless as the stake priesthood leadership meeting progressed. He had the distinct impression that he should leave the meeting immediately and drive to the Veterans’ Hospital high up on the Avenues of Salt Lake City. Before leaving home that night he had received a telephone call informing him that an older member of his ward was ill and had been admitted to the hospital for care. Could the bishop, the caller wondered, find a moment to go by the hospital sometime and give a blessing? The busy young leader explained that he was just on his way to a stake meeting but that he certainly would be pleased to go by the hospital as soon as the meeting was concluded.

Now the prompting was stronger than ever: ‘Leave the meeting and proceed to the hospital at once.’ But the stake president himself was speaking at the pulpit! It would be most discourteous to stand in the middle of the presiding officer’s message, make one’s way over an entire row of brethren, and then exit the building altogether. Painfully he waited out the final moments of the stake president’s message, then bolted for the door even before the benediction had been pronounced.

Running the full length of the corridor on the fourth floor of the hospital, the young bishop saw a flurry of activity outside the designated room. A nurse stopped him and said, ‘Are you Bishop Monson?’

‘Yes,’ was the anxious reply.

‘I’m sorry,’ she said. ‘The patient was calling your name just before he passed away.’

Fighting back the tears, Thomas S. Monson turned and walked back into the night. He vowed then and there that he would never again fail to act upon a prompting from the Lord. He would acknowledge the impressions of the Spirit when they came, and he would follow wherever they led him, ever to be ‘on the Lord’s errand.’”

Revelation

(Jeffrey R. Holland, *Ensign*, February 1986, 'President Thomas S. Monson: Man of Action, Man of Faith, Always 'on the Lord's Errand,'', pg. 11)

54 – “During my life I have had many experiences of being guided in what I should do and in being protected from injury and also from evil. The Lord’s protecting care has shielded me from the evil acts of others and has also protected me from surrendering to my own worst impulses. I enjoyed that protection one warm summer night on the streets of Chicago. I have never shared this experience in public. I do so now because it is a persuasive illustration of my subject.

My wife, June, had attended a ward officers’ meeting. When I came to drive her home, she was accompanied by a sister we would take home on our way. She lived in the nearby Woodlawn area, which was the territory of a gang called the Blackstone Rangers.

I parked at the curb outside this sister’s apartment house and accompanied her into the lobby and up the stairs to her door. June remained in the car on 61st Street. She locked all of the doors, and I left the keys in the ignition in case she needed to drive away. We had lived on the south side of Chicago for quite a few years and were accustomed to such precautions.

Back in the lobby, and before stepping out into the street, I looked carefully in each direction. By the light of a nearby streetlight, I could see that the street was deserted except for three young men walking by. I waited until they were out of sight and then walked quickly toward our car.

As I came to the driver’s side and paused for June to unlock the door, I saw one of these young men running back toward me. He had something in his right hand, and I knew what it would be. There was no time to get into the car and drive away before he came within range.

Fortunately, as June leaned across to open the door, she glanced through the back window and saw this fellow coming around the end of the car with a gun in his hand. Wisely, she did not unlock the door. For the next two or three minutes, which seemed like an eternity, she was a horrified spectator to an event happening at her eye level, just outside the driver’s window.

The young man pushed the gun against my stomach and said, ‘Give me your money.’ I took the wallet out of my pocket and showed him it was empty. I wasn’t even wearing a watch I could offer him because my watchband had broken earlier that day. I offered him some coins I had in my pocket, but he growled a rejection.

‘Give me your car keys,’ he demanded. ‘They are in the car,’ I told him. ‘Tell her to open the car,’ he replied. For a moment I considered the new possibilities that would present, and then refused. He was furious. He jabbed me in the stomach with his gun and said, ‘Do it, or I’ll kill you.’

Although this event happened twenty-two years ago, I remember it as clearly as if it were yesterday. I read somewhere that nothing concentrates the mind as wonderfully as having someone stand in front of you with a deadly weapon and tell you he intends to kill you.

When I refused, the young robber repeated his demands, this time emphasizing them with an angrier tone and more motion with his gun. I remember thinking that he probably wouldn’t shoot me on purpose, but if he wasn’t careful in the way he kept jabbing that gun into my stomach, he might shoot me by mistake. His gun looked like a cheap one, and I was nervous about its firing mechanism.

‘Give me your money.’ ‘I don’t have any.’ ‘Give me your car keys.’ ‘They’re in the car.’ ‘Tell her to open the car.’ ‘I won’t do it.’ ‘I’ll kill you if you don’t.’ ‘I won’t do it.’

Inside the car June couldn’t hear the conversation, but she could see the action with the gun. She agonized over what she should do. Should she unlock the door? Should she honk the horn? Should she drive away? Everything she considered seemed to have the possibility of making matters worse, so she just waited and prayed. Then a peaceful feeling came over her. She felt it would be all right.

Then, for the first time, I saw the possibility of help. From behind the robber, a city bus approached. It stopped about twenty feet away. A passenger stepped off and scurried away. The driver looked directly at me, but I could see that he was not going to offer any assistance.

While this was happening behind the young robber, out of his view, he became nervous and distracted. His gun wavered from my stomach until its barrel pointed slightly to my left. My arm was already partly raised, and

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with a quick motion I could seize the gun and struggle with him without the likelihood of being shot. I was taller and heavier than this young man, and at that time of my life was somewhat athletic. I had no doubt that I could prevail in a quick wrestling match if I could get his gun out of the contest.

Just as I was about to make my move, I had a unique experience. I did not see anything or hear anything, but I knew something. I knew what would happen if I grabbed that gun. We would struggle, and I would turn the gun into that young man's chest. It would fire, and he would die. I also understood that I must not have the blood of that young man on my conscience for the rest of my life.

I relaxed, and as the bus pulled away I followed an impulse to put my right hand on his shoulder and give him a lecture. June and I had some teenage children at that time, and giving lectures came naturally.

'Look here,' I said. 'This isn't right. What you're doing just isn't right. The next car might be a policeman, and you could get killed or sent to jail for this.'

With the gun back in my stomach, the young robber replied to my lecture by going through his demands for the third time. But this time his voice was subdued. When he offered the final threat to kill me, he didn't sound persuasive. When I refused again, he hesitated for a moment and then stuck the gun in his pocket and ran away. June unlocked the door, and we drove off, uttering a prayer of thanks. We had experienced the kind of miraculous protection illustrated in the Bible stories I had read as a boy." (Dallin H. Oaks, *Ensign*, November 1992, pg. 40)

Testimony

2/99

“The most important thing in this life is a testimony of the truth,” (Ezra Taft Benson, Ensign, November 1984, pg. 48)

Testimony Defined

(Revelation 19:10)

01 – “You cannot describe a testimony to someone. No one can really know what a testimony is—the feeling and the joy and the rejoicing and the happiness that come into the heart of man when he gets one—except another person who was received a testimony. Some things can only be known only by revelation.” (Bruce R. McConkie, CES address, All are Alike unto God)

02 – **What is a testimony? It is the rock of the Church. It is the power that binds man and God together, while he sojourns here in this life. It requires the administration of the Holy Ghost to obtain it and requires conformity to gospel principles to keep it.** (Alvin R. Dyer, *The Meaning of Truth*, pg. 198)

03 – “A testimony of the gospel is a convincing knowledge given by revelation to the individual who humbly seeks the truth. Its convincing power is so great that there can be no doubt left in the mind when the Spirit has spoken. It is the only way that a person can truly know that Jesus is the Christ and that his gospel is true. There are millions of people on the earth who believe that Jesus lived and died and that his work was for the salvation of souls; but unless they have complied with his commandments and have accepted his truth as it has been restored, they do not know and cannot know the full significance of his mission and its benefits to mankind. Only through humble repentance and submission to the plan of salvation can this be made known. The way is open to all if they will receive his truth and accept his ordinances and abide faithfully in them.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 3:31)

04 – **“WHAT IS A TESTIMONY?** To have a testimony of Jesus is to possess knowledge through the Holy Ghost of the divine mission of Jesus Christ.

A testimony of Jesus is to know the divine nature of our Lord’s birth—that He is indeed the Only Begotten Son in the flesh.

A testimony of Jesus is to know that He was the promised Messiah and that while He sojourned among men He accomplished many mighty miracles.

A testimony of Jesus is to know that the laws which He prescribed as His doctrine are true and then to abide by these laws and ordinances.

To possess a testimony of Jesus is to know that He voluntarily took upon Himself the sins of all mankind in the Garden of Gethsemane, which caused Him to suffer in both body and spirit and to bleed from every pore. All this He did so that we would not have to suffer if we would repent. (D&C 19:16, 18)

To possess a testimony of Jesus is to know that He came forth triumphantly from the grave with a physical, resurrected body. And because He lives, so shall all mankind.

To possess a testimony of Jesus is to know that God the Father and Jesus Christ did indeed appear to the Prophet Joseph Smith to establish a new dispensation of His gospel so that salvation may be preached to all nations before He comes.

To possess a testimony of Jesus is to know that the Church, which He established in the meridian of time and restored in modern times is, as the Lord has declared, ‘the only true and living church upon the face of the whole earth.’ (D&C 1:30)

Having such a testimony is vital. But of even greater importance is being valiant in our testimony.

Testimony

A testimony of Jesus means that we accept the divine mission of Jesus Christ, embrace His gospel, and do His works. It also means we accept the prophetic mission of Joseph Smith and his successors and follow their counsel.” (Ezra Taft Benson, *Ensign*, *Valiant in the Testimony of Jesus*, February 1987, pg. 2)

05 – “‘Come unto me’ and receive my Spirit, and then shall ye have power to learn of me. This is the great and grand secret. This is the course that is provided for us and for all men, and it is provided in the wisdom of him who knoweth all things. This is the sole and only way to learn of Christ within the full sense and meaning of his tender and solicitous invitation. ‘No man can know that Jesus is the Lord, but by the Holy Ghost’. Little slivers of truth come to all who seek to know; occasional flashes of lightning give glimpses of the eternal realities that are hidden by the gloom and darkness of unbelief. But to learn and know those truths which reveal the Son of Man in his majesty and beauty and that prepare the truth seeker to be one with his Lord, such rays of the noonday sun shine forth only upon those who gain the enlightening companionship of the Holy Spirit.” (Bruce R. McConkie, *Mortal Messiah*, 1:17)

Necessity of a Testimony

06 – “President Heber C. Kimball, shortly after the Saints had arrived here in the mountains—and some, I suppose, were somewhat gloating over the fact that they had triumphed for a temporary period over their enemies—had this to say...we think we are secure here in the chambers of the everlasting hills where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall—**for I say unto you there is a test, a TEST, a TEST coming**, and who will be able to stand?... You imagine, said he, that you would have stood by [the Prophet Joseph Smith] when persecution raged and he was assailed by foes within and without. You would have defended him and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors.

Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. **This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.**

Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand? (*Life of Heber C. Kimball*, pg. 446, 449-50)” (Harold B. Lee, *CR*, October 1965, pg. 128)

The Promise of a Testimony

(Revelation 12:11; Alma 13:3-5)

07 – “Every human being is born with the light of faith kindled in his heart as on an altar, and that light burns and the Lord sees that it burns, during the period before we are accountable. When accountability comes then each of us determines how we shall feed and care for that light. If we shall live righteously that light will glow until it suffuses the whole body, giving to it health and strength and spiritual light as well as bodily health. If we shall live unrighteously that light will dwindle and finally almost flicker out. Yet it is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be there a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten and glow again, however darkened the mind may have been. And if we shall fail so to reach those among us of our own whose faith has dwindled low, we shall fail in one of the main things which the Lord expects at our hands.” (J. Reuben Clark, *CR, October 1936*, pg. 112)

08 – “What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the

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understanding. When that which inhabits this body, that which came from the regions of glory, is enlightened by the influence, power, and Spirit of the Father of light, it swallows up the organization which pertains to this world....Anything besides that influence, will fail to convince any person of the truth of the Gospel of salvation. This is the reason why I love to hear men testify to the various operations of the Holy Spirit upon them..." (Brigham Young, *JD* 1:90)

09 – “Few of all the man-creation had ever glimpsed such a vision-Peter, James, and John, yes, and Moses, Abraham, and Adam, but few others. Joseph now belonged to an **elite group-the tried and trusted, and true**. He was in a select society of persons whom Abraham describes as "noble and great ones" that were ‘good’ and that were to become the Lord’s rulers. (Abraham 3:22-23)” (Spencer W. Kimball, *TSWK*, pg. 430)

The Promise of a Testimony Renewed

(Moroni 10:3-5; D&C 18:33-36)

10 – “The Lord will place within the reach of every honest soul who is willing to seek the truth a testimony of His divine truth.” (Joseph Fielding Smith, *CES address, The Twelve Apostles*, 1958)

11 – “If there be doubts or misgivings in the hearts of any of the Latter-day Saints, in regard to the truth of the Gospel as revealed through the Prophet Joseph Smith, I would like to say that it is our own fault. That would be evidence that we had not quite done the will of the Lord, for all who do the will of the Lord, we understand, will know of the doctrine. They will not only know of the doctrine, but they will know of the divinity of the Church; they will know of its authority. They will know of the Father; they will have a witness, for the Son will bear witness to them of the Father, and the Father will bear witness to them of the Son; and the Holy Ghost will bear witness, to all Saints, of the Father and the Son. **So, no Latter-day Saint ever need to be without a testimony**. It has occurred at times that Elders, over conscientious, have been afraid to bear testimony that they knew the Gospel was true, that they knew the Prophet Joseph was sent of God. They have been fearful lest they might bear testimony to something that they did not know to be true. Now, all Latter-day Saints are entitled to a witness and to know, and I thought, just in connection with this, I would read one or two verses from the ninety-third section of the Doctrine and Covenants:

‘Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and **know that I am**,

‘And that I am the true light that lighteth every man that cometh into the world;

‘And that I am in the Father, and the Father in me, and the Father and I are one.’

Every Latter-day Saint is entitled to this witness and testimony. If we have not received this witness and testimony, my brethren and my sisters, I want you all to remember that the fault is ours, and not the Lord’s...” (Francis M. Lyman, *CR*, April 1910, pg. 30)

12 – “You may know. You need not be in doubt. **Follow the prescribed procedures, and you may have an absolute knowledge that these things are absolute truths. The necessary procedure is: study, think, pray, and do. Revelation is the key**. God will make it known to you once you have capitulated and have become humble and receptive. Having dropped all pride of your mental stature, having acknowledged before God your confusion, having subjected your egotism, and having surrendered yourself to the teaching of the Holy Spirit, you are ready to begin to learn. With preconceived religious notions stubbornly held, one is not teachable. The Lord has promised repeatedly that he will give you a knowledge of spiritual things when you have placed yourself in a proper frame of mind. He has counseled us to seek, ask, and search diligently.” (Spencer W. Kimball, *TSWK*, p. 63)

13 – “Unless every member of this Church gains for himself an unshakable testimony of the divinity of the Church, he will be among those who will be deceived in this day when the ‘elect according to the covenant’ are going to be **tried and tested**. Only those will survive who have gained for themselves that testimony.” (Harold B. Lee, *CR*, October 1950, pg. 129)

Underlying Principles in Receiving a Testimony

(JS-H 1-20; D&C 93:1; Alma 32:28-42)

14 – “**The principles he followed in going to the grove should be the basis for all the decisions we all face.**” (Gerald E. Melchin, *Ensign*, May 1994, pg. 81)

15 – “**If a Person will read JS-H every month of their life, they will never fall away from the Church.**” (David O. McKay, *Mission Tour*, 1958)

A. Testimony is a 3-Fold Testament

16 – “We have the testimony of the Lord Jesus. We are a testimony-bearing people. **When we say we have a testimony of this work, we mean three things in particular: we mean, number one;** that we know by the revelations of the Holy Spirit to our souls that Jesus is the Lord, that he was born into the world as the literal Son of God, that he came with the power of immortality because God was his father and he was thereby able to work out the infinite and eternal atoning sacrifice. **The atonement of the Lord Jesus is the most important single thing in all revealed religion. The second point in our testimony is** that God has in these last days, through the instrumentality primarily of Joseph Smith, restored anew the knowledge of Christ and the knowledge of salvation and given again every key and power and right and prerogative that enables us men to do the things that will save and exalt us in the highest heaven of the celestial world. **And the third great truth in a testimony is** to know that The Church of Jesus Christ of Latter-day Saints as now constituted with President Spencer W. Kimball as its presiding officer is, in the most literal and real and full sense of the word, the kingdom of God on earth, the only true and living church upon the face of the whole earth, and the one place where salvation is found.

Now when we say that we have a testimony of the divinity of the work, we mean those three things. We mean that the Holy Spirit of God has spoken to the spirit within us so that we know by revelation—not simply by mental analysis or by reason but by personal revelation born of the Holy Spirit—that those three great verities are precisely that.” (Bruce R. McConkie, Rulon T. Burton, *We Believe*, ‘Testimony’, ACR(Sydney)1976, pg. 17)

B. Doctrine of the Same Spirit (D&C 34:32-34)

17 – “Will you join with me in considering these questions:

If you had lived in Jerusalem in the days of Jesus, would you have accepted him as the Son of God as did Peter and the Apostles? Or would you have said he had a devil and wrought miracles by the power of Beelzebub, as Annas and Caiaphas claimed?

If you had lived in Nazareth or Cana or Capernaum, would you have believed the new religion preached by a few simple fishermen? Or would you have followed the traditions of your fathers in which there was no salvation?

If you had lived in Corinth or Ephesus or Rome, would you have believed the strange new gospel preached by Paul? Or would you have put your trust in the vagaries and traditions and forms of worship that then prevailed?

If you now live in New York or London or Paris, if you live in Chicago, Los Angeles, or Salt Lake—will you accept the new yet old religion, the new yet old gospel, the new yet old way of life that God has revealed anew for our day? Or will you sustain and support churches that no longer have any real resemblance to the one set up among the primitive Saints?

If you hear a prophetic voice, if an apostolic witness is borne in your presence, if the servants of the Lord give you a message from their Master—what is your reaction? Do you believe or disbelieve?

If you are told in words of soberness that Joseph Smith was called of God, that through him the fulness of the everlasting gospel has been restored, and that the Lord has established his church once again among men—do you believe the heaven-sent word? Or, like Annas and Caiaphas, do you stay with the status quo and trust your eternal salvation to the varying forms of man-made worship that abound on every hand?” (Bruce R. McConkie, *Ensign*, November 1981, pg. 46)

C. Here Today Gone Tomorrow (Alma 5:26)

18 – “I do not believe that a member of the Church can have an active, vibrant testimony of the gospel without keeping the commandments. **A testimony is to have current inspiration to know the work is true, not something we receive only once.**” (Ezra Taft Benson, *Ensign*, May 1983, pg. 54)

19 – “**Testimony isn’t something you have today, and you are going to have always.** A testimony is fragile. It is as hard to hold as a moonbeam. It is something you have to recapture every day of your life.” (Harold B. Lee, *Church News*, July 15 1972)

20 – “**A testimony isn’t something you gain today and you have always; your testimony will change. It will grow brighter and stronger, even to a perfect knowledge, or it will diminish to nothing depending on what you do about it.**” (Harold B. Lee, *CES address, Objectives in Church Education*)

D. Small and Simply Things (Alma 37:5-6)

21 – “When I as a boy first started out in the ministry, **I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, he gave to me the testimony I possess. And by this principle and power he will give to all the children of men a knowledge of the truth that will stay with them,** and it will make them to know the truth, as God knows it, and to do the will of the Father as Christ does it. And no amount of marvelous manifestations will ever accomplish this. It is obedience, humility, and submission to the requirements of heaven and to the order established in the kingdom of God upon the earth, that will establish men in the truth (Joseph F. Smith, *Gospel Doctrine*, pg. 7)

22 – “**When the Spirit speaks to spirit, the imprint upon the soul is far more difficult to erase. Every member of the Church should have impressions that Jesus is the Son of God indelibly pictured on his soul through the witness of the Holy Ghost.**” (Joseph Fielding Smith, Improvement Era, November 1966)

E. By Study and By Faith (D&C 88:118-119)

23 – “That is no casual promise. It is a positive one, and every soul in this world may have a revelation, the same one that Peter had. That revelation will be a testimony, a knowledge that Christ lives, that Jesus Christ is the Redeemer of this world. Every soul may have this assurance, and when he gets this testimony, it will have come from God and not from study alone. Study is an important element, of course, but there must be associated with study much prayer and reaching, and then this revelation comes....

Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the program will bring that assurance, but an all-out effort to live his commandments.

It should also be kept in mind that God cannot be found through research alone, nor his gospel understood and appreciated by study only, for no one may know the Father or the Son but ‘he to whom the Son will reveal him’ (Luke 10:22). The skeptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or his program; that no amount of scientific or philosophical research nor rationalizing will bring a testimony, but it must come through the heart when compliance with the program has made the person eligible to receive that reward.” (Spencer W. Kimball, *New Era*, August 1981, pg. 4, 6-7)

24 – “I fear that among many of our people there is a certain type of sectarianism with respect to ‘I know that my Redeemer lives.’ I refer to a mental and intellectual acceptance of Jesus as the Christ. Too many of us have that kind of testimony, which is not really a testimony at all. I do not think an intellectual acceptance of Jesus as the Christ is a testimony at all, and unfortunately many of our people have only that kind of an acceptance — intellectual.” (Mark E.

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Petersen , *CES address, The Power of Testimony*, July 11, 1956)

F. Pray and Be Believing (D&C 90:24)

25 – “I thought this morning that I would refer to the question of prayer, for it is so vital to a man and woman, no matter what position they hold, in order that they may maintain a testimony, if they have one, of the Gospel of Jesus Christ; and if they haven't yet that testimony, I know of no better way in all the world to receive it than to plead with our Heavenly Father that it may be granted unto them. I know whereof I speak, because it was only through the humiliation of my soul and the prayers ascending to my God, at the request of the mother who gave me birth, that I received a testimony that this is God's work; and every prediction made by the servants of God in any age since it was established upon this earth, shall be fulfilled.” (Reed Smoot, *CR*, October 1932, pg. 85)

G. Obedience to that Law (D&C 130:20-21, John 7:17)

26 – “That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. Doing a thing, introducing it into your very being will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but you know it because you have lived it. That is the test which the Savior gave to those men when they asked him how they should know whether the doctrine was of God or whether it was of man.” (David O. McKay, *Gospel Ideals*, pg. 7)

27 – “I was brought up in scientific laboratories, where I was taught to test things, never to be satisfied unless a thing was tested. We have the right to test the Gospel of the Lord Jesus Christ. By testing it I mean living it, trying it out. Do you question the Word of Wisdom? Try it. Do you question the law of tithing? Practice it. Do you doubt the virtue of attending meetings? Attend them. Only then shall we be able to speak of these things intelligently and in such a way as to be respected by those who listen to us. Those who live the Gospel of Jesus Christ gain this higher knowledge, this greater testimony, this ultimate assurance that this is the truth. It is the way to truth. All the while... we must seek help from the great unseen world about us, from God and his messengers. We call that prayer. A man never finds perfect peace, never reaches afar unless he penetrates to some degree the unseen world, and reaches out to touch the hands, as it were, of those who live in that unseen world, the world out of which we came, the world into which we shall go.” (John A. Widtsoe, *CR*, October 1938, pg. 129)

H. Principle of ‘I Know’ (JS-H 1:20, 25)

28 – “The essential thought must ever be that a man does not, except in his spiritual infancy, accept a statement merely because the Church or someone in authority declares it correct, but because, under mature examination, it is found to be true and right and worthwhile. Conversion must come from within.” (John A. Widtsoe, *Program of the Church*, pg. 24)

29 – “The individual testimony is a personal possession. One cannot give his testimony to another, yet he is able to aid his earnest brother in gaining a true testimony for himself.” (Joseph F. Smith, *Juvenile Instructor*, August 1, 1906, pg. 465)

30 – “There are no words like ‘I know.’ I know it is true. Because that word, those few words have been said a billion times by millions of people does not make it trite. It will never be worn out. I feel sorry for people who try to couch it in other words because there are no words like ‘I know.’ There are no words which express the deep feelings which can come from the human heart like ‘I know.’” (Spencer W. Kimball, *Unpublished Address Church Historical Department-Berlin, Germany*, January 15, 1962, pg. 5)

31 – “May I witness to you in closing that perhaps my experience is like many of yours in that my testimony has come sequentially in three different ways: **First, I knew through the witness of the Spirit early in life that the gospel is true, through seeing the power of the priesthood operate in my home in unusual and remarkable circumstances. Through the good life of my father and those associated with him, I knew it was true because I saw it happen. I had that fresh kind of experience and witness of the Spirit that it was true. Next came the intellectual testimony, but only after I did what you have to do to have your mind join your heart: I read and devoured all that I could about the gospel so that my mind and heart could join in saying that it is true. Subsequently and concurrently came the witness of experience that with the passage of time freshly affirms the validity of the gospel**

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as the only answer to human problems, the only way. I do not say that condescendingly nor with any sense of cultural arrogance of belonging to a group that has all the answers, but in a sense with a special kind of humility, realizing that the gospel of Jesus Christ is the only answer to human problems...But for me these three witnesses—the spirit, the mind, and experience—flow together, singing and shouting in according that the gospel is true.” (Neal A. Maxwell, *CES address*, The Gospel Gives Answers to Life’s Problems)

Rewards of a Testimony

(D&C 62:3; D&C 84:61)

32 – “It’s impossible to stand up and express your love for the Lord and how your really feel in your heart about him and not have the spirit of the Lord come upon you.” (Gene R. Cook, *CES address*, Teaching by the Spirit and Learning how to receive blessings from the Lord, June 30, 1989)

33 – “To point up the importance of such a testimony and knowledge, I shall discuss first its rewards— the rewards of a testimony and a knowledge of the gospel....First, the possessor of such a faith and knowledge has a sound understanding of the purpose of life....Second, the possessor of such a faith and knowledge has a sure test by which to distinguish truth and error....Third, the possessor of faith and knowledge is fortified in his courage to resist temptation, to live true to his convictions....Finally, as to the rewards of such a faith and knowledge, the possessor enjoys peace of mind in the days of trial.” (Marion G. Romney, *CES address*, The Value of a Well Informed Faith, April 10, 1975)

Steps to Strengthening the Receiving of a Testimony

(Alma 12:9-11)

34 – “First, to keep our testimony we must feed it, regularly and plentifully. The steps that lead to a testimony: desire, prayer, study, and practice, must be trodden continuously....

To keep his testimony, a person must increase in the use of gospel principles. There must be stricter conformity with the higher as well as the lesser laws of life—more activity in Church service; increasing charity and kindness; greater sacrifice for the common good; more readiness to help advance the plan of salvation; more truth in all we do. And as our knowledge of gospel law increases, our activity under gospel law must increase....

The dying testimony is easily recognized. The organizations and practices of the Church are ignored; the radio takes the place of the sacrament meeting; golf or motion pictures, the Sunday worship; the cup of coffee, instead of the Word of Wisdom; the cold, selfish hand instead of helpfulness, charity for the poor and the payment of tithing.

Soon, the testimony is gone, and the former possessor walks about, somewhat sour and discontented, and always in his heart, unhappy. He has lost his most precious possession, and has found nothing to replace it. He has lost inward freedom, the gift of obedience to law.” (John A. Widtsoe, *Gospel Interpretations*, pg. 37-39)

The Bearing of One’s Testimony

(Alma 5:44-48; Alma 30:39-40)

35 – “Korihor’s arguments sound very contemporary to the modern reader but Alma used a timeless and ultimately undeniable weapon in response—the power of personal testimony.” (Jeffrey R. Holland, *Christ and the New Covenant*, pg. 121)

1. Public Thanks

36 – Statements of public thanks. “Bearing testimony has to do with bearing witness to that which we know to be true. Much of what we call testimony bearing is not really testimony at all—it is a statement or expression of public thanks. It is good to be thankful, but public thanks is not testimony. Testimony comes from the Holy Ghost.” (Hartman Rector Jr., *Ensign*, May 1974, pg. 109)

2. Training of the Young

Testimony

37 – “Let the testimonies then of the young people include the training of their feelings by way of making them more appreciative and more thankful for the blessings they enjoy, and the children should be made to understand what these blessings are and how they come to them. It is an excellent way to make people helpful and thankful to others, by first making them thankful to God.” (Joseph F. Smith, *Juvenile Instructor*, April 15, 1903, pg. 245-246)

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3. Emotionalism

38 – Crying while bearing your testimony. “You don’t have to cry about the gospel to have a testimony! Many times we think that we don’t have a testimony unless a few tears flow. Nothing could be further from the truth. It is not necessary or needful for a person to have tears streaming down their face to have a testimony of the gospel.

I remember a missionary once who used to cry so badly when he bore his testimony that I finally just told him, “Elder, I think you are making a demonstration of yourself. Why don’t you try bearing your testimony without crying. You don’t have to shed tears.” I know that there are occasions when our hearts are close to the surface, and tears come. I’ve seen that in President McKay. But, I tell you, the serenity of the gospel of Jesus Christ does not depend upon emotionalism to bring forth a testimony. These things are firmly fixed under the power of the spirit. They don’t require a physical emotionalism to demonstrate testimony because they are born of a solid conviction by the power of truth! I found out with this missionary that as a young man he had born his testimony for the first time and it had caused him to cry and everyone had come up and told him what a wonderful testimony it was. That was the springboard. From then on he cried every time he bore his testimony, so people would come up and say what a wonderful testimony he had.

I went to a meeting with Spencer W. Kimball and a man got up and bore his testimony and he cried all the way through it. After the meeting, Brother Kimball called him over and said, “Brother, I wish you’d stop crying when you bear your testimony. You don’t have to do that to tell people that you love the Lord.”

I felt embarrassed for another missionary who bore his testimony and said, “If you’ll pardon me. I’m overcome” and he really wept, and when he got through, Brother Bennion really took him apart. He wasn’t trying to be unkind to the missionary, but sometimes you can be misled by over-emotionalism, which is merely a surging of the blood. It is not conviction! I think we ought to bear our testimonies without tears, and stand strong and honorably before our fellow men and tell them the truth, born of the spirit that comes to us. Now I know that isn’t always easy, and I know I have had to struggle many times to keep back the tears, and I don’t think we ought to fight that either. I hope you understand what I mean, but there are people who can bring tears pretty fast, and sometimes it is an indication of a lack of sincerity.” (Alvin R. Dyer, *Unpublished Address Church Historical Department-Berlin Germany*, March 25, 1961, pg. 12-13)

39 – “**Do you think that you can go three, and six, and nine, and twelve months without bearing your testimony and still keep its full value?... Every time you bear your testimony it becomes strengthened.**” (Spencer W. Kimball, *New Era*, August 1981, pg. 6, 7)

40 – “**Oh, if I could teach you this one principle. A testimony is to be found in the bearing of it! Somewhere in your quest for spiritual knowledge, there is that “leap of faith,” as the philosophers call it. It is the moment when you have gone to the edge of the light and stepped into the darkness to discover that the way is lighted ahead for just a footstep or two.**” (Boyd K. Packer, *Ensign*, January 1983, pg. 54)

41 – “**Advice on How to Obtain a Testimony.** I say to all Israel—to the youth of Israel particularly—join these associations, join them with a desire, and with a prayer in your hearts, if you do not have a knowledge of the divinity of this work, that God will give that knowledge to you. **I have heard President Young and other men say many times that more often have young people received a testimony, in their very souls, of the divinity of this work, while standing upon their feet than they ever received while kneeling and praying for that testimony;**” (Heber J. Grant, *Improvement Era*, August, 1921, No. 10)

BEARING One's Testimony

“TO BEAR” One's Testimony:

01 – to express, to speak, or to declare
[to bear witness]

Question: Do I declare my testimony, always?

02 – to suffer or to endure
[to bear pain]

Question: Do I endure the responsibilities my testimony brings me?

03 – to carry
[to bear a gift]

Question: Do I carry my testimony with me everywhere I go?

04 – to exhibit or to show
[to bear a resemblance]

Question: Does my testimony show in everything I do?

05 – to bring forth or to produce
[to bear fruit]

Question: Can I produce power with my testimony, that all may see and feel?

Classic Stories on Testimony

42 – “When I was a boy, I yearned...to know that Joseph Smith's vision was right and true and that this Church was really founded by revelation as Joseph Smith claimed, and when I was a boy I thought that the only way we could gain a testimony of the truth of this was by some revelation—some miraculous manifestation—just as came to the Prophet Joseph. One day, while I was riding my horse upon a hill, hunting some stock, I threw the reins over the horse's head and let him stand, and knelt down by a serviceberry bush and asked the Lord for a manifestation, some feeling that would testify in me that John the Baptist did appear to the Prophet Joseph Smith and Oliver Cowdery, that God did appear himself as well as his Son to the Prophet Joseph. I believe I prayed just as earnestly as ever a boy did pray. I arose, put the reins over my horse's head, mounted in the saddle, and started again up the hill. This is what I said to myself: ‘Well, if I am honest, I am just the same boy that I was when I knelt down to pray; there is no change in me; there is no miraculous manifestation.’ On other occasions, I did the same when I crossed Spring Creek in the evening to milk cows.

Later, I was called to go on a mission. I responded, and was appointed to Glasgow, Scotland. By that time, I had learned that the best way to get a testimony is not by a manifestation, but by the Spirit which results in doing the will of our Father which is in heaven. ‘If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself’” (David O. McKay, *Improvement Era*, 66:54-55)

43 – “I will tell you of an experience I had before I was a General Authority which affected me profoundly. I sat on a plane next to a professed atheist who pressed his disbelief in God so urgently that I bore my testimony to him. ‘You are wrong,’ I said, ‘there is a God. I know He lives!’

He protested, ‘You don't know. Nobody knows that! You can't know it!’ When I would not yield, the atheist, who was an attorney, asked perhaps the ultimate question on the subject of testimony. ‘All right,’ he said in a sneering, condescending way, ‘you say you know. Tell me how you know.’

When I attempted to answer, even though I held advanced academic degrees, I was helpless to communicate.

Sometimes in your youth, you young missionaries are embarrassed when the cynic, the skeptic, treat you with contempt because you do not have ready answers for everything. Before such ridicule, some turn away in shame. (Remember the iron rod, the spacious building, and the mocking? (1 Nephi 8:28)

When I used the words Spirit and witness, the atheist responded, ‘I don't know what you are talking about.’ The words prayer, discernment, and faith, were equally meaningless to him. ‘You see,’ he said, ‘you don't really know. If you did, you would be able to tell me how you know.’

I felt, perhaps, that I had borne my testimony to him unwisely and was at a loss as to what to do. Then came the experience! Something came into my mind. And I mention here a statement of the Prophet Joseph Smith: ‘A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas ... and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.’ (*TPJS*, pg. 151)

Such an idea came into my mind and I said to the atheist, ‘Let me ask if you know what salt tastes like.’

‘Of course I do,’ was his reply.

‘When did you taste salt last?’

‘I just had dinner on the plane.’

‘You just think you know what salt tastes like,’ I said.

He insisted, ‘I know what salt tastes like as well as I know anything.’

‘If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?’

‘Now you are getting juvenile,’ was his reply. ‘Of course I could tell the difference. I know what salt tastes like. It is an everyday experience—I know it as well as I know anything.’

‘Then,’ I said, ‘assuming that I have never tasted salt, explain to me just what it tastes like.’

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After some thought, he ventured, 'Well-I-uh, it is not sweet and it is not sour.'

'You've told me what it isn't, not what it is.'

After several attempts, of course, he could not do it. He could not convey, in words alone, so ordinary an experience as tasting salt. I bore testimony to him once again and said, 'I know there is a God. You ridiculed that testimony and said that if I did know, I would be able to tell you exactly how I know. My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to tell me what salt tastes like. But I say to you again, there is a God! He does live! And just because you don't know, don't try to tell me that I don't know, for I do!'

As we parted, I heard him mutter, 'I don't need your religion for a crutch! I don't need it.'

From that experience forward, I have never been embarrassed or ashamed that I could not explain in words alone everything I know spiritually. The Apostle Paul said it this way:

'We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.'

'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Corinthians 2:13-14)." (Boyd K. Packer, *Ensign*, January 1983, pg. 51-52)

Prayer

02/06

“Prayer is the way and means, given us by our Creator, whereby we can counsel and communicate with him. It is one of the chief cornerstones of pure and perfect worship.” (Bruce R. McConkie, *Ensign*, May 1984, pg. 32)

Prayer Defined

(BD 752-753; Moses 5:4-8)

01 – “Every person here today lived at one time in heavenly realms. We walked with our Heavenly Father. We knew Him. We heard His voice. We loved Him.

And although we were eager to enter mortality and continue our progression, we must have regretted the separation that would accompany it. We must have sorrowed that a veil would cover our eyes and the bright memories of our lives would be cloaked in the forgetfulness of mortality. How we must have yearned to stay close to our father in Heaven. How we must have covenanted to ever reach after Him and commune with Him.

Undoubtedly our separation from our Heavenly Father was softened when He promised that as we sought after Him in prayer, He would reach toward us.

Now we are here. Our memories of our premortal life are dim and dark. We have forgotten those things we supposed we could never forget. Unfortunately and tragically we sometimes even forget our Heavenly Father, whom we loved so dearly.” (Joseph B. Wirthlin, *BYU Speeches*, January 21, 2003, pg. 1-2)

02 – “One of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with Him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves blessings from above.” (Heber J. Grant, *CR*, April 1944, pg. 11)

03 – “Unlike us, God has no restrictive office hours.” (Neal A. Maxwell, *Ensign*, November 1991, pg. 31)

Suggested Pattern for Prayer can be found in ‘the true order of prayer’ (Daniel H. Ludlow, *Encyclopedia of Mormonism*, pg. 1120-1121)

- 1 - Sacred Language
- 2 - Three-fold Petition
- 3 - Principle of: Ask - Seek - Knock
- 4 - Line of Authority: Father to Son to Prophets to Us

04 – “When we go to worship in a temple or a church, we put aside our working clothes and dress ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect...” (Dallin H. Oaks, *Ensign*, May 1993, pg. 15)

Concerning Prayer

(D&C 88:63-65, D&C 42:61; D&C 68:33; D&C 101:7-8)

05 – The message that is most often repeated in all of the revelations is said in many ways but said simply: ‘Ask and ye shall receive.’ I counted them once. There were 700 and some different ways of saying, ‘Ask and ye shall receive.’ ...Begin asking for the Holy Ghost to inspire you and guide you. You will not be denied! I do know that against challenges that come and difficulties that come, if you will invite that Spirit, that gift, to be with you and teach you, then you have the right to have all of the blessings that anyone else in the Church has, including those of us who preside over the Church.” (Boyd K. Packer, *CES Satellite Broadcast*, March 5 2000, 5-6)

06 – “The Prophet Joseph Smith told President John Taylor that if he would pray earnestly every day of his life, he would never apostatize from the Church. I say also to all members of the Church of Jesus Christ of Latter-day Saints, that if they will attend to their prayers, make the hearthstone of the home an altar for prayer, where the

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words from sincere hearts appeal to our Father in Heaven, pray honestly, morning and evening, with the family and in secret; I promise them that they will never apostatize from this Church.” (Reed Smoot, *CR*, October 1908, pg. 77)

07 – “I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicate God twice a day for the guidance of His Spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of His Spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the Spirit of the Lord, I can assure you that we will receive it.” (Heber J. Grant, *Gospel Standards*, pg. 26)

Necessity of Prayer

(3 Nephi 18:14-30; 2 Nephi 32:8-9)

08 – “Our modern times seem to suggest that prayerful devotion and reverence for holiness is unreasonable or undesirable, or both. And yet, skeptical ‘modern’ men have need for prayer. Perilous moments, great responsibility, deep anxiety, overwhelming grief—these challenges that shake us out of old complacencies and established routines will bring to the surface our native impulses. If we let them, they will humble us, soften us, and turn us to respectful prayer. If prayer is only a spasmodic cry at the time of crisis, then it is utterly selfish, and we come to think of God as a repairman or a service agency to help us only in our emergencies. We should remember the Most High day and night—always—not only at times when all other assistance has failed and we desperately need help.” (Howard W. Hunter, *Ensign*, November pg. 77, 52)

09 – “Satan trembles when he sees the weakest Saint upon his knees.” (Thomas S. Monson, *Improvement Era*, June 1964)

10 – “I am convinced in my heart that the spectacle of a nation praying is more awe-inspiring, more powerful, than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers.” (Ezra Taft Benson, *Improvement Era*, December 1956, pg. 954-955)

11 – “If I did not feel like praying, and asking my Father in Heaven to give me a morning blessing, and to preserve me and my family and the good upon the earth through the day, I should say, ‘Brigham, get down here on your knees, bow your body down before the throne of him who rules in the heavens, and stay there until you can feel to supplicate at that throne of grace erected for sinners’.” (Brigham Young, *JD*, 16:28)

12 – “If the Devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind.” (Brigham Young, *JD*, 10:175)

13 – “We may say that our work drives us and that we have not time to pray, hardly time to eat our breakfasts. Then let the breakfasts go, and pray; get down upon our knees and pray until we are filled with the spirit of peace.

It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do....

There are times and places when all should vocally repeat the words spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.” (Brigham Young, *Discourses of Brigham Young*, pg. 44-45)

14 – “Brigham Young once said, ‘Prayer keeps man from sin, and sin keeps man from prayer.’” (H. Burke Peterson, *Ensign*, January 1974, pg. 18-19)

15 – “He is your Father; pray to him. If your life is in disarray and you feel uncomfortable and unworthy to pray because you are not clean, don’t worry. He already knows about all of that. He is waiting for you to kneel in humility and take the first few steps. Pray for strength. Pray for others to be led to support you and guide you and lift you. Pray that the love of the Savior will pour into your heart. Pray that the miracle of the Atonement will

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bring forgiveness because you are willing to change. I know that those prayers will be answered, for God loves you. His Son gave his life for you. I know they will help you.” (Richard G. Scott, *Ensign*, November 1988, pg. 77)

16 – “Prayer is to the soul like the irrigating stream to our dry and parched fields and orchards. Prayer nourishes, strengthens and imparts vitality to the seed. The seed grows under the influence of prayer. But where prayer is neglected, the results are just as we see them when we neglect to irrigate our fields and orchards. That which is planted there begins to wither and dry up.

So it is with the word of God in the human soul; it must be watered by the Spirit of God. Prayer must be exercised in order to invoke the power and blessing of God to rest upon it. Then the seed grows; the tree grows and flourishes; its branches spread abroad and fill the whole man, and he knows that it is the word of God that he has received. He has a living and abiding testimony in his heart concerning it, and doubt has no room within him. But let him neglect his prayers, let him neglect to cultivate the seed and to watch over it, then it begins to wither, and he begins to doubt and to ask himself whether this is indeed the work of God.” (George Q. Cannon, *Gospel Truth*, 1:345)

17 – “**Here’s what I’d like you to do. Get a piece of paper and write on it something very personal that you want from the Lord—something you want very much.** Don’t just pick something easy. The harder it is, the better, so you can have a real experience with faith. Maybe you’re concerned about your spouse. Maybe one of your children has rejected what you’ve taught him, and you’re worried. Maybe you’re struggling with a health problem. Maybe you’re in the midst of great financial troubles. Maybe you just want more faith, more testimony, more strength to be able to repent and change, more ability to overcome a personal weakness. **Write your desire on a piece of paper....**

Don’t think you’re not good enough to receive the Lord’s help. As I travel around the world I meet too many members of the Church who think they can never qualify to receive answers to prayer. They say, ‘Sure, if I were a General Authority or the stake president or the bishop I could get answers, but I’m too....[fill in the blank].’

I promise you in the name of the Lord that if you really desire what you’ve written down, if your desire is righteous, and if you’re asking according to the will of the Lord, he will grant you that desire—if you will learn and obey the principles and the laws that govern what you want. I have no doubt whatsoever about that. I bear testimony that it’s true because the Lord has said so.” (Gene R. Cook, *Receiving Answers to Our Prayers*, pg. 13-14)

Revelation Requires Work

(D&C 9:7; James 1:5-6)

18 – “**I shall not ask the Lord to do what I am not willing to do.**” (Brigham Young, *JD*, 8:143)

19 – “**I believe that while we should ask the Lord’s blessings on all our doings and should never do anything upon which we cannot ask his blessing, we should not expect the Lord to do for us what we can do for ourselves. I believe in faith and works and that the Lord will bless more fully the man who works for what he prays for than he will the man who only prays.**” (Ezra Taft Benson, *CR*, April 1967, pg. 61)

Points Pertaining to Prayer

(1 Corinthians 2:11)

20 – “**It is through the repeated process of feeling impressions, recording them, and obeying them that one learns to depend on the direction of the Spirit more than on communication through the five senses.**” (Richard G. Scott, “Helping Others To Be Spiritually Led,” August 1998, pg. 3)

21 – “**Truth is not to be had through man’s ordinary learning processes. His five senses, sight, hearing, smell, taste, and touch, unaided by inspiration, are calculated and adapted to deal only with things of the flesh—that is, with temporal things as we find them. Without revelation, the scientific method is wholly inadequate for the discovery of the ultimate truth with which the gospel deals. It is precisely because man’s uninspired search for truth is thus limited that the knowledge of the gospel, which comprehends things of the spirit, is so limited in the world today....The normal senses of man are sensitive only to the things of the flesh—things as they are—and that only imperfectly.**” (Marion G. Romney, *CES address, Revelation*, July 8 1960)

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22 – “I used to wonder why Nephi didn’t say ‘hear his words.’ Now I know that one doesn’t hear them with ears...but into a person’s mind there comes words...With these words comes a feeling. One actually feels the words just as Nephi said...Anybody who cannot hear to hear by feeling will not go very far.” (S. Dilworth Young, *CR*, October 1961, pg. 116)

Profile of Prayer

How - (Matthew 6:9-15; John 17:1-26; Alma 34:17-27)

A- Address to Father - (3 Nephi 19:18)

23 – “We should develop a feeling that we are talking directly with our Father in Heaven. ‘He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him’ (Hebrews 11:6). **You cannot imagine an effective prayer without visualizing and feeling a personal God.**” (David O. McKay, *Treasures of Life*, pg. 308)

24 – “Jesus was careful to place the petition ‘Hallowed be thy name’ at the very forefront of his prayer. Unless that reverent, prayerful, honorable attitude toward God is uppermost in our hearts we are not fully prepared to pray. **If our first thoughts is of ourselves and not of god, we are not praying as Jesus taught...God must be approached carefully, respectfully, and with great preparation.**” (Howard W. Hunter, *Ensign*, November 1977, pg. 52)

B- Thanks be to God - (D&C 59:7)

25 – “The Prophet Joseph is reported to have said at one time that one of the greatest sins for which the Latter-day Saints would be guilty would be the sin of ingratitude. I presume most of us have not thought of that as a serious sin. There’s a great tendency for us in our prayers—in our pleadings with the Lord—to ask for additional blessings. Sometimes I feel we need to devote more of our prayers to expressions of gratitude and thanksgiving for blessings already received. Of course we need the daily blessings of the Lord. **But if we sin in the matter of prayer, I think it is in our lack of the expressions of thanksgiving for daily blessings.**” (Ezra Taft Benson, *New Era*, November 1976, pg. 5)

C- Asking - (3 Nephi 18:20; Mark 11:24; Moroni 7:26)

- 1- In My Name
- 2- Which is Right
- 3- Believing that Ye shall Receive

26 – “Perfect prayers are those which are inspired, in which the Spirit reveals the words which should be used.” (Bruce R. McConkie, *MD*, pg. 586)

27 – “We cannot, for the purposes of real prayer, hurriedly dress our words and attitudes in tuxedos when our shabby life is in rags. More than we realize, being honest with God in our prayers helps us to be more honest with ourselves.” (Neal A. Maxwell, *All These Things Shall Give Thee Experience*, pg. 96)

28 – “Now I differentiate between saying prayers and praying. I would like to draw an example which some of you have heard. It is a common place. We have a cow....I had not been home in daylight hours for three weeks. One day I was catching a later plane and went out to see the cow. She was in trouble. I called the vet and looked at her, testing her, and said, ‘She has swallowed a wire and it has punctured her heart. She will be dead before the day is over.’ The next day the calf was to come, and the cow is important to our economy. Also, she kind of ‘belongs’—you know how that gets to be. I asked him if he could do anything, and he said he could but it would ; likely be useless, money down the drain. I said, ‘Well, what will it cost me?’ He told me, and it did. I told him to go ahead. The next morning the calf was there but the cow was lying down gasping, I called the vet again, thinking the calf might need some attention. He looked the cow over and said she would be dead within an hour or so. I went in to the telephone directory, copied down the number of the animal by-products company, put it on the nail by the phone, and told my wife to call them to come and get the cow later in the day.

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We had our family prayer before I left to go to Salt Lake to catch the plane out to the Gridley Stake. Our little boy was praying. It was to be his calf, you see. In the middle of saying his prayers, after he said all that he usually says, asking Heavenly Father to ‘bless daddy that he won’t get hurt in his travels,’ ‘Bless us at school,’ and so on, he started to pray. There is a difference, and this is the point I should like to make. He then said, ‘Heavenly Father, please bless Bossy so that she will get to be all right.’ He said ‘please,’ you see. While I was in California I remembered that story, and when we were talking about prayer I told of the incident saying. ‘I am glad he prayed that way, because he will learn something. He will mature and he will learn that you do not get everything you pray for just that easy. There is a lesson to be learned.’ And truly there was, but it was I who learned it, not my son; because when I got home Sunday night Bossy had ‘go to be all right.’ She still is.” Boyd K. Packer, *CES address*, The Ideal Teacher, June 28, 1962)

29 – “This element of our blueprint can be taught to children when they are yet young. When our oldest son was about three, he would kneel with his mother and me in our evening prayer. I was serving as the bishop of the ward at the time, and a lovely lady in the ward, Margaret Lister, lay perilously ill with cancer. Each night we would pray for Sister Lister. One evening our tiny son offered the prayer and confused the words of the prayer with a story from a nursery book. He began: “Heavenly Father, please bless Sister Lister, Henny Penny, Chicken Licken, Turkey Lurkey, and all the little folks.” We held back the smiles that evening. Later we were humbled as Margaret Lister sustained a complete recovery.” (Thomas S. Monson, *Ensign*, October 1999, pg. 2)

D- Closing in the Name of ‘The Son’

30 – “**We pray to the Father not the Son; but according to the law of intercession, advocacy, and mediation, our answers come from the Son.**” (Bruce R. McConkie, *Promised Messiah*, pg. 335)

E- Amen

31 – “**The presiding Brethren of today have counseled as follows: ‘A noticeable decline in voicing the word amen at the close of prayers and talks is apparent among congregations of the Church. Amen should be voiced audibly by all members to indicate their agreement and approval of what has been said. A re-emphasis on joining in the amen is needed in all meetings and gatherings throughout the Church.’** (Priesthood Bulletin, October 1973, pg. 4).” (Robert F. Clyde, *Ensign*, [I Have a Question](#), January 1976, pg. 67)

Principles With Prayer

1- Vocal (D&C 19:28, D&C 20:47, 51; D&C 23:6; JS-H 1:14)

32 – “Prayer is such a privilege—to speak to our Father in Heaven. It was a prayer, a very special prayer, which opened this whole dispensation! It began with a young man’s first vocal prayer. **I hope that not too many of our prayers are silent, even though when we cannot pray vocally, it is good to offer a silent prayer in our hearts and in our minds.**” (Spencer W. Kimball, *Ensign*, November. 1979, pg. 4)

33 – “**He knows your desire, but there is a power in express prayer or uttered prayer.**” Brigham Young, *Juvenile Instructor*, May 1 1900, vol. 35, no. 9, pg. 263)

2- Short

34 – “**How often do we hear people who wax eloquent in their prayers to the extent of preaching a complete sermon? The hearers tire and the effect is lost, and I sometimes wonder if perhaps the dial of the heavenly radio is not turned off when long and wordy prayers are sent heavenward.**” (Spencer W. Kimball, *TSWK*, pg. 119-120)

35 – “**‘Lord, we thank thee for this johnnycake and ask thee to send us something better. Amen.’ Shortly, someone knocks on the door, and there stands a man with a ham and some flour. The Prophet jumps to his feet and says to Emma, ‘I knew the Lord would answer my prayer.’”** (Joseph Smith; Truman G. Madsen, *Joseph Smith the Prophet*, pg. 32)

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36 – “They servant is weary. In the name of Jesus Christ Amen.” (George A. Smith)

3- Repetition (Matthew 6:7)

37 – “In our day the English words thee, thou, thy, and thine are suitable for the language of prayer, not because of how they were used anciently but because they are currently obsolete in common English discourse. Being unused in everyday communications, they are now available as a distinctive form of address in English, appropriate to symbolize respect, closeness, and reverence for the one being addressed.

I hope this renewal of counsel that we use special language in our prayers will not be misunderstood. Literary excellence is not our desire. We do not advocate flowery and wordy prayers.... Our prayers should be simple, direct, and sincere...I am sure that our Heavenly Father, who loves all of his children, hears and answers all prayers, however phrased. **If he is offended in connection with prayers, it is likely to be by their absence, not their phraseology.**” (Dallin H. Oaks, *Ensign*, May 1993, pg. 15)

38 – “Our prayers should be meaningful and pertinent. Do not use the same phrases at each prayer. Each of us would become disturbed if a friend said the same few words to us each day, treated the conversation as a chore, and could hardly wait to finish it in order to turn on the TV and forget us.” (.Ezra Taft Benson, *Ensign*, May 1977, pg. 33)

4- Self-Reliance (D&C 58:26-27)

39 – “Each of us must accommodate the mixture of reason and revelation in our lives. The gospel not only permits but requires it. An individual who concentrates on either side solely and alone will lose both balance and perspective.” (Boyd K. Packer, *BYU address, I Say Unto You be One*, February 12, 1991)

40 – “Listen to this sentence if you don’t hear anything else: If we foolishly ask our bishop or branch president or the Lord to make a decision for us, there’s precious little **self-reliance in that. Think what it costs every time you have somebody else make a decision for you.**

I think I should mention one other thing, and I hope this won’t be misunderstood. We often find young people who will pray with great exertion over matters that they are free to decide for themselves. Suppose, if you will, that a couple had money available to build a house. Suppose they had prayed endlessly over whether they should build an Early American style, a ranch style, modern style architecture, or perhaps a Mediterranean style. Has it ever occurred to you that perhaps the Lord just plain doesn’t care? Let them build what they want to build. It’s their choice. In many things we can do just what we want.

Now, there are some things he cares about very much. If you’re going to build that house, then be honest and pay for the material that goes into it and do a decent job of building it. When you move into it, live righteously in it. Those are the things that count.

On occasions I’ve had to counsel people that the Lord would probably quite willingly approve the thing they intend to do even when they want to. It’s strange when they come and almost feel guilty about doing something because they want to, even when it’s righteous. The Lord is very generous with the freedom He gives us. The more we learn to follow the right, the more we are spiritually self-reliant, the more our freedom and our independence are affirmed.” (Boyd K. Packer, *Ensign*, August 1975, pg. 89)

41 – “We are expected to use the light and knowledge we already possess to work out our lives. We should not need a revelation to instruct us to be up and about our duty, for we have been told to do that already in the scriptures; nor should we expect revelation to replace the spiritual or temporal intelligence which we have already received—only to extend it. We must go about our life in an ordinary, workaday way, following the routines and rules and regulations that govern life.

Rules and regulations and commandments are valuable protection. **Should we stand in need of revealed instruction to alter our course, it will be waiting along the way as we arrive at the point of need.**” (Boyd K. Packer, *Ensign*, January 1983, pg. 53-54)

42 – “On an outing when he [Matt] was about twelve, he had his first experience with feeling personal revelation.

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Returning from an exploring trip on back country roads, he and his father came to an unexpected fork and could not remember which road to take. It was late in the day, and they knew darkness would be enveloping them in unfamiliar territory. Seizing a teaching moment, Jeffrey Holland asked his son to pray for direction. Afterward, he asked his son what he felt, and Matt replied that he felt strongly they should go to the left. Replying that he had felt the same way, his father turned the truck to the left. Ten minutes later, they came to a dead end and returned to take the other route.

Matt thought for a time and then asked his father why they would get that kind of answer to a prayer. **His father replied that with the sun going down, that was undoubtedly the quickest way for the Lord to give them information—in this case, which one was the wrong road. Now, though the other road might not be familiar and could be difficult in places, they could proceed confidently, knowing it was the right one, even in the dark.**” (Don L. Searle; ‘Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles,’ *Ensign*, December 1994, pg. 13)

Where - (Alma 34:20-21, 26; 3 Nephi 18:16)

Fields = Work Place

Houses = Homes

Closets and Secret Places = Personal Places

Church = Place of Worship

When - (Alma 34:21; Daniel 6:10)

Morning - Mid-day - Evening

43 – Dedication of the SLC temple.

“Heavenly Father, when thy people shall not have the opportunity of entering this holy house to offer their supplications unto thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptations, and still turn their faces toward this thy holy house and ask thee for deliverance, for help, for thy power to be extended in their behalf...” (James E. Talmage, *The House of the Lord*, pg. 142)

Emphasis Placed on Morning Prayers - Alma 37:37; Psalms 5:3; Psalms 55:17; Psalms 88:13; Mark 1:35)

Family Prayer

(3 Nephi 18:21; Moses 5:4; D&C 68:28)

44 – “I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ, is to have family prayer, not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may partake of the spirit of prayer, and be in harmony, be in tune, to have the radio, so to speak, in communication with the Spirit of the Lord. I believe that there are very few that go astray, that very few lose their faith, who have once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God.” (Heber J. Grant, *CR*, October 1923, pg. 7–8)

45 – “Family prayer is the greatest deterrent to sin, and hence the most beneficent provider of joy and happiness. The old saying is yet true: ‘The family that prays together stays together.’” (Thomas S. Monson, *Ensign*, November 1988, pg. 69)

46 – “I know of nothing that will so much help to ease family tensions, that in a subtle way will bring about the respect for parents which leads to obedience, that will affect the spirit of repentance which will largely erase the blight of broken homes, than will praying together, confessing weaknesses together before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there....

Prayer and Fasting

This practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us. It would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of people.” (Gordon B. Hinckley, *Ensign*, February 1991, pg. 5)

47 – “How many families of the church...have regular night and morning family prayer? Those who neglect to do so are displeasing the Lord.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5:48)

Answering Our Prayers

(John 11:41-42; D&C 124:49)

48 – “I believe that in the whole history of the world God has never failed to answer a humble, sincere prayer—no matter who offered it, whether male or female, young or old, weak or strong, member or nonmember. That’s the way the Lord is. He is so kind. He is so anxious to respond. Of course, his answer might have been ‘No.’ Or he may have said, ‘Yes, but not now.’ Or he may have responded in a still, small voice that the person failed to hear. But answer he did, and I believe when we pass through the veil and see more clearly how prayer and revelation work, we will humbly fall upon our knees and ask the Lord’s forgiveness for not more fully recognizing his hand in our lives.” (Gene R. Cook, *Receiving Answers to Our Prayers*, pg. 11)

49 – “I cherish as one of the dearest experiences of life the knowledge that God hears the prayer of faith. It is true that the answers to our prayers may not always come as direct and at the time or in the manner that we anticipate; but they do come, and at the time and in the manner best for the interest of him who offers the supplication.” (David O. McKay, *CR*, April 1969, pg. 152-153)

50 – He is our perfect Father. He loves us beyond our capacity to understand. He knows what is best for us. He sees the end from the beginning. He wants us to act to gain needed experience:

When He answers yes, it is to give us confidence.

When He answers no, it is to prevent error.

When He withholds an answer, it is to have us grow through faith in Him, obedience to His commandments, and a willingness to act on truth. We are expected to assume accountability by acting on a decision that is consistent with His teachings without prior confirmation. We are not to sit passively waiting or to murmur because the Lord has not spoken. We are to act.” (Richard G. Scott, *Ensign*, November 1989, pg. 30)

51 – “In view of these tutorials, **God cannot, brothers and sisters, respond affirmatively to all of our petitions with an unbroken chain of ‘yesses.’ This would assume that all of our petitions are for that ‘which is right’ and are spiritually ‘expedient.’** (3 Nephi 18:20; D&C 18:18; D&C 88:64–65) **No petitioner is so wise!** Paul even acknowledged that we sometimes ‘know not what we should pray for as we ought.’ (Romans 8:26; D&C 46:30).” (Neal A. Maxwell, *Ensign*, May 1991, pg. 90)

52 – “**The Lord would not guide us in a selection that made no difference. No answer is likely to come to a person who seeks guidance in choosing two alternatives that are equally acceptable to the Lord. Thus, there are times when we can serve productively in two different fields of labor. Either answer is right.** Similarly, the Spirit of the Lord is not likely to give us revelations on matters that are trivial. I once heard a young woman in a testimony meeting praise the spirituality of her husband, indicating that he submitted every question to the Lord. She told how he accompanied her shopping and would not even choose between different brands of canned vegetables without making his selection a matter of prayer. that strikes me as improper. I believe the Lord expects us to use the intelligence and experience he has given us to make these kinds of choices.” (Dallin H. Oaks, *BYU Speeches, Revelation*, 1982, pg. 26)

53 – “**In all the important decisions in our lives, what is most important is to do the right thing. Second, and only slightly behind the first; is to do the right thing at the right time. People who do the right thing at the wrong time can be frustrated and ineffective. They can even be confused about whether they made the right choice when what was wrong was not their choice but their timing.**” (Dallin H. Oaks, *Ensign*, October 2003, pg.10)

Prayer and Fasting

54 – “Answers to prayers come in a quiet way. The scriptures describe that voice of inspiration as a still, small voice. If you really try, you can learn to respond to that voice.

In the early days of our marriage, our children came at close intervals. As parents of little children will know, in those years it is quite a novelty for them to get an uninterrupted night of sleep.

If you have a new baby, and another youngster cutting teeth, or one with a fever, you can be up and down a hundred times a night. (That, of course, is an exaggeration. It’s probably only twenty or thirty times.)

We finally divided our children into ‘his’ and ‘hers’ for night tending. She would get up for the new baby, and I would tend the one cutting teeth.

One day we came to realize that each would hear only the one to which we were assigned, and would sleep very soundly through the cries of the other.

We have commented on this over the years, convinced that you can train yourself to hear what you want to hear, to see and feel what you desire, but it takes some conditioning.

There are so many of us who go through life and seldom, if ever, hear that voice of inspiration, because ‘the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned’ (1 Corinthians 2:14).” (Boyd K. Packer, *Ensign*, October 1979, pg. 19-20)

Improving Our Prayers

(1 Nephi 3:1; Ether 2:14-15; James 5:16)

55 – **“As you feel the need to confide in the Lord or to improve the quality of your visits with him—to pray, if you please—may I suggest a process to follow: go where you can be alone, go where you can think, go where you can kneel, go where you can speak out loud to him. The bedroom, the bathroom, or the closet will do. Now, picture him in your mind's eye. Think to whom you are speaking, control your thoughts—don't let them wander, address him as your Father and your friend. Now tell him things you really feel to tell him—not trite phrases that have little meaning, but have a sincere, heartfelt conversation with him. Confide in him, ask him for forgiveness, plead with him, enjoy him, thank him, express your love to him, and then listen for his answers. Listening is an essential part of praying. Answers from the Lord come quietly—ever so quietly. In fact, few hear his answers audibly with their ears. We must be listening so carefully or we will never recognize them. Most answers from the Lord are felt in our heart as a warm comfortable expression, or they may come as thoughts to our mind. They come to those who are prepared and who are patient.”** (H. Burke Peterson, *Ensign*, January 1974, pg. 19)

56 – **“Petitioning in prayer has taught me that the vault of heaven, with all its blessings, is to be opened only by a combination lock: one tumbler falls when there is faith, a second when there is personal righteousness, and the third and final tumbler falls only when what is sought is (in God’s judgment, not ours) ‘right’ for us. Sometimes we pound on the vault door for something we want very much, in faith, in reasonable righteousness, and wonder why the door does not open. We would be very spoiled children if that vault door opened any more easily than it does now. I can tell, looking back, that God truly loves me by the petitions that, in his perfect wisdom and love, he has refused to grant me. Our rejected petitions tell us not only much about ourselves, but also much about our flawless Father.”** (Neal A Maxwell, *New Era*, April 1978, pg. 6)

57 – Be wise. Develop the skill of learning by what you see and particularly by what the Holy Ghost prompts you to feel. Ask in faith for such help. Live to be worthy of it. Seek to recognize it. **Write down in a secure place the important things you learn from the Spirit. You will find that as you write down precious impressions, often more will come.** Also the knowledge you gain will be available throughout your life.” (Richard G. Scott, *BYU Magazine*, Summer 2001, pg. 58)

Fasting

02/06

“(In all ages the Lord has called upon his people to fast and pray and seek him with all their strength and power. (Bruce R. McConkie, *Mortal Messiah*, 2:152)

Fasting Defined

(Alma 5:16; Alma 17:13)

01 – “Periodic fasting can help clear up the mind and strengthen the body and the spirit. **The usual fast, the one we are asked to participate in for fast Sunday, is for twenty-four hours without food or drink.** Some people, feeling the need, have gone on longer fasts of abstaining from food but have taken the needed liquids. Wisdom should be used, and the fast should be broken with light eating. To make a fast most fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it is a blessing if one can ponder on the scriptures and the reason for the fast. (Ezra Taft Benson, *TETB*, pg. 33)

Facts on Fasting

(Matthew 17:21; D&C 59:13-20; Isaiah 58:6-12)

02 – “Fasting we may well assume is a religious custom that has come down from the beginning of time, and [is] always associated with prayer. (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:88)

03 – “I say to my brethren, when they are fasting, and praying for the sick, and for those that need faith and prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and he will recognize fasting that may not continue more than twenty-four hours, just as readily and as effectually as He will answer a prayer of a thousand words and fasting for a month.” (Joseph F. Smith, *CR*, October 1912, pg. 133-134)

04 – You haven’t really called upon the Lord so that you can reach him intimately if you don’t fast occasionally—don’t be fanatical, but remember to pray and fast.” (Marion G. Romney, *CES address, The Value of a Well Informed Faith*, April 10, 1975)

05 – “Do not think that there is not a spiritual significance in the little principle of fasting. Do not think, parents, that you are favoring your child when, out of compassion, you say, "Oh, give him his breakfast; oh, let us have breakfast; let us have dinner; I have a headache; the little boy is too young to go without his meal, and so on. You do not know what you are doing by such teaching as that. I want to tell you that the children of our Church can be so taught this principle of self-denial that they will set worthy examples to their parents in the observance of it (David O. McKay, *CR*, April 1915, pg. 105-106)

06 – “All the principles related to fasting seem to point to the fact that it produces (1) physical benefits; (2) intellectual activity; and (3) spiritual strength, which is the greatest of all benefits. This fine spiritual strength is derived by the subjection of the physical appetite to the will of the individual....

If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.” (David O. McKay, *Improvement Era*, March 1963, pg. 156)

07 – “Periodic fasting can help clear up the mind and strengthen the body and the spirit. . . . To make a fast most fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it’s a blessing if one can ponder on the scriptures and the reason for the fast.” (Ezra Taft Benson, *CR*, October 1974, pg. 92)

08 – “I think we should be very generous and give, instead of the amount we save by our two meals of fasting, perhaps much, much more—ten times where we are in a position to do so.” (Spencer W. Kimball, *CR*, April 1974, pg. 184)

Sabbath Day

02/06

“Sabbath observance remains to this day one of the great tests which divides the righteous from the worldly and wicked.” (Bruce R. McConkie, *MD*, pg. 658)

Sabbath Defined

(BD 764-765;Genesis 2:2-3;Exodus 20:10-11;Deuteronomy 5:15;D&C 59 13, heading)

01 – “Sabbath worship, that system which singles out one day in seven to be used exclusively for spiritual things, is a sign which identifies the Lord’s people. Whatever the world may do, day in and day out, without cessation, in the way of toil and revelry, the saints of God rest from their labors and pay their devotions to the Most High on his holy Sabbath. **True religion always has and always will call for a Sabbath on which men rest from their temporal labors and work exclusively on spiritual matters. True religion requires—it is not optional; it is mandatory**—that one day in seven be devoted exclusively to worshipping the Father in Spirit and in truth. **Without a Sabbath of rest and worship, men’s hearts will never be centered on the things of the Spirit sufficiently to assure them of salvation.**

“The law of the Sabbath is so basic, so fundamental, that the Lord Jehovah named it as number four in the Ten Commandments themselves. The first three commandments call upon men to worship the Lord and reverence his great and holy name. The fourth gives us the Sabbath day as the weekly occasion on which we perfect our worship and put ourselves in tune to the full with Him by whom all things are. **It is in no sense an exaggeration nor does it overstate the fact one whit to say that any person who keeps the Sabbath, according to the revealed pattern, will be saved in the celestial kingdom.** The Sabbath is a day of worship; the requirement to rest from our labors, to do no servile work therein, is simply an incident to the real purpose of the day. Vital as it is to refrain from the toil and to turn away from temporalities, these requirements are for the purpose of putting men in a position to do what should be done on the Sabbath, that is, to worship the Father in the name of the Son, to worship him in Spirit and in truth. True worship includes keeping the commandments, and those who devote their Sabbaths to true and proper worship obtain the encouragement that leads to full obedience.” (Bruce R. McConkie, *Promised Messiah*, pg. 390-391)

02 – “**From the time of Genesis to our own day, there has been no subject spoken of more directly and or repeated than the Sabbath. It is one of the laws most dear to the heart of God. Yet it is noted far more in its desecration than in its acceptance and proper observance.**” (Mark E. Petersen, *Ensign*, May 1975, pg. 47)

03 – “**Keeping holy the Sabbath day is a law of God, resounding through the ages from Mt. Sinai. You cannot transgress the law of God without circumscribing your spirit....[O]ur Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled Apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.**” (David O. McKay, *CR*, October 1956, pg. 90)

04 – “**The Church accepts Sunday as the Christian Sabbath and proclaims the sanctity of the day. We admit without argument that under the Mosaic law the seventh day of the week, Saturday, was designated and observed as the holy day, and that the change from Saturday to Sunday was a feature of the apostolic administration following the personal ministry of Jesus Christ. Greater than the question of this day or that in the week is the actuality of the weekly Sabbath, to be observed as a day of special and particular devotion to the service of the Lord.**” (James E. Talmage, *Articles of Faith*, pg. 407)

05 – “The Church of Jesus Christ teaches that Sunday is the acceptable day for Sabbath observance, on the authority of direct revelation specifying the Lord's Day as such. In this, a new dispensation, and verily the last—the Dispensation of the Fulness of Times—the law of the Sabbath has been reaffirmed unto the Church. **It is to be noted that the revelation, part of which follows, was given to the Church on a Sunday—August 7, 1831 (D&C 59:13).**” (James E. Talmage, *Articles of Faith*, pg. 409)

Significance of the Sabbath

(D&C 20:75; D&C 59:9-13)

Worship [Hebrew] *'la-avodh'* = to work, to serve

06 – “**I desire to say this morning that I feel impressed to emphasize what the Lord has designated as the most important meeting in the Church, and that is the sacrament meeting.**” (David O. McKay, *CR*, October 1929, pg. 11)

07 – “We constantly talk about the worldliness of the present day and speak of the fact that our young people face more serious temptations **than** did those of a generation ago, and this is probably true. Also, more parents seem to be caught up in the worldliness of today than was the case a generation ago.

What can we do to protect ourselves under these hazardous circumstances? How can we better help our young people to remain unspotted from the world?

The Lord gives us the answer, and says that it can be done by sincerely observing the Sabbath day. Most people have never thought of it in this way, but note the words of the Lord in this regard: “That thou mayest more fully keep thyself unspotted from the world”—note these words—“that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.” (D&C 59:9)

Think about that for a moment. Do we really believe in God—sincerely? Are we convinced that he knows what he is talking about? If we are, then will we take him and his word seriously? Or will we further trifle with divine revelation?

The Lord does know what he is talking about. Sabbath observance will help us to more fully remain unspotted from the world.

If we are serious about avoiding the contamination of worldliness, shall we not take his word at face value and believe it and practice it?” (Mark E. Petersen, *Ensign*, May 1975, pg. 47–48)

08 – “**A man of my acquaintance remained home each Sabbath and justified himself by saying that he could benefit more by reading a good book at home than by attending the sacrament meeting and listening to a poor sermon. But the home, sacred as it should be, is not the house of prayer. In it no sacrament is administered; in it is not found the fellowship with members, nor the confession of sins to the brethren. The mountains may be termed the temples of God and the forests and streams his handiwork, but only in the meetinghouse, or house of prayer, can be fulfilled all the requirements of the Lord.**” (Spencer W. Kimball, *TSWK*, pg. 220)

09 – “**We are under the necessity of assembling here from Sabbath to Sabbath, and in Ward meeting, and besides, have to call our solemn assemblies, to teach, talk, pray, sing, and exhort. What for? To keep us in remembrance of our God and our holy religion. Is this custom necessary? Yes; because we are liable to forget—so prone to wander, that we need to have the Gospel sounded in our ears as much as once, twice, or thrice a week, or, behold, we will turn again to our idols.**” (Brigham Young, *Discourses of Brigham Young*, pg. 165)

10 – “**Unless the saints attend their meetings it will be hard for them to keep alive in the Gospel.**” (Anthon H. Lund, *CR*, October 1907, pg. 9)

11 – “For Latter-day Saints, to offer up ‘**sacraments**’ in the house of prayer as the Lord commands means for you to present your devotions before the Lord in the form of songs of praise, prayers and thanksgiving, testimonies, and the partaking of the **sacrament** and the study of the word of God. In its most widely accepted usage it means for you to stand for any sacred right or ceremony whereby you affirm your allegiance to your Heavenly Father and His Son.” (Harold B. Lee, *Ye Are the Light of the World*, p. 72)

12 – “**But we do not go to Sabbath meetings to be entertained or even simply to be instructed. We go to**

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worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the service is a failure to you, you have failed. No one can worship for you; you must do your own waiting upon the Lord.” (Spencer W. Kimball, *TSWK*, pg. 271)

13 – “One is to respect the Sabbath day. While the Savior himself cautioned against extreme forms of Sabbath day observance, it is well to remember whose day the Sabbath is. There seems to be an ever-increasing popularity in disregarding the centuries-old commandment to observe and respect the Sabbath day. **For many it has become a holiday rather than a holy day of rest and sanctification.** For some it is a day to shop and buy groceries. The decision of those who engage in shopping, sports, work, and recreation on the Sabbath day is their own, for The Lord’s commandment about the Sabbath day has not been altered, nor has the Church’s affirmation of the commandment to observe the Sabbath day. **Those who violate this commandment in the exercise of their agency are answerable for losing the blessings which observance of this commandment would bring.**” (James E. Faust, *Ensign*, November 1986, pg. 9)

Application: Is Yours a Holy Day or a Hol*l*i day? Does God come before I - - I does make a difference!
Is Yours an Oblation or an Obligation?
Ice cream Sunday with disgusting toppings - - Some things just don’t go with Sundays!

Sabbath is a Sign

(Exodus 31:13, 16-17; Ezekiel 20)

14 – “We can readily see that observance of the Sabbath is an indication of the depth of our conversion.

Our observance or nonobservance of the Sabbath is an unerring measure of our attitude toward the Lord, personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection of the dead. It is a sign of whether we are Christians in very deed, or whether our conversion is so shallow that commemoration of his atoning sacrifice means little or nothing to us.” (Mark E. Petersen, *Ensign*, May 1975, pg. 49)

15 – “This very day upon which we meet here to worship, viz, the Sabbath, has become the playday of this great nation—the day set apart by thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy.” (George Albert Smith, *CR*, October 1935, pg. 120)

16 – “As we **move** forward into a wonderful future, there are what some may regard as the lesser commandments but which are also of such tremendous importance.

I mention the Sabbath day. The Sabbath of the Lord is becoming the play day of the people. It is a day of golf and football on television, of buying and selling in our stores and markets. Are we moving to mainstream America as some observers believe? In this I fear we are. What a telling thing it is to see the parking lots of the markets filled on Sunday in communities that are predominately LDS.

Our strength for the future, our resolution to grow the Church across the world, will be weakened if we violate the will of the Lord in this important matter. He has so very clearly spoken anciently and again in modern revelation. We cannot disregard with impunity that which He has said.” (Gordon B. Hinckley, *Ensign*, November 1997, pg. 69)

17 – “It is a test to ‘see if we will do all things’ commanded...

In the early days of Israel specific injunctions were given, and the death penalty was imposed for violation....

It would appear that the reason the Sabbath day is so hard to live for so many people is that it is still written on tablets of stone rather than being written in their hearts....

Sabbath

It is unthinkable that one who loves the Lord with all his heart and with all his soul and who with a broken heart and contrite spirit recognizes the limitless gifts which the Lord had given him would fail to spend one day in seven in gratitude and thankfulness, and carrying forward the good works of the Lord. **The observance of the Sabbath is an indication of the measure of our love for our Heavenly Father.**” (Spencer W. Kimball, *TSWK*, pg. 217-218)

18 – “A decay in the **national** religious life always follows carelessness in the matters of Sabbath observance?” (BD 765)

19 – There is a direct **correlation** between the Sabbath day and the Weather? (Spencer W. Kimball, *Ensign*, May 1977, pg. 4)

Subjects Concerning the Sabbath

(James 1:27; Isaiah 58:13-14)

Activities -

20 – “An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next **Sunday**. He said, 'It is complete and in readiness except for one thing.' Then he asked me, 'Could you suggest an appropriate name for the boat?' I knew him very well. I thought for a moment, and then I said, '**Well, perhaps you should name it The Sabbath-Breaker.**' He looked at me, and he understood.” (ElRay L. Christiansen, *CR*, April 1962, pg. 33)

Do's

21 – “The Sabbath is a day on which to take inventory—to analyze our weaknesses, to confess our sins to our associates and our Lord. It is a day on which to fast in 'sackcloth and ashes.' It is a day on which to read good books, a day to contemplate and ponder, a day to study lessons for priesthood and auxiliary organizations, a day to study the scriptures and to prepare sermons, a day to nap and rest and relax, a day to visit the sick, a day to preach the gospel, a day to proselyte, a day to visit quietly with the family and get acquainted with our children, a day for proper courting, a day to do good, a day to drink at the fountain of knowledge and of instruction, a day to seek forgiveness of our sins, a day for the enrichment of our spirit and our soul, a day to restore us to our spiritual stature, a day to partake of the emblems of his sacrifice and atonement, a day to contemplate the glories of the gospel and of the eternal realms, a day to climb high on the upward path toward our Heavenly Father.” (Spencer W. Kimball, *TSWK*, pg. 216)

22 – “The Sabbath is not a day for indolent lounging about the house or puttering around in the garden, but it is a day for consistent **attendance** at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family, and finding uplift in music and song.

It is a day for reading the scriptures, visiting the sick, visiting relatives and friends, doing home teaching, working on genealogy records, taking a nap, writing letters to missionaries and servicemen or relatives, preparation for the following week's church lessons, games with the small children, fasting for a purpose, writing devotional poetry, and other worthwhile activities of great variety (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 270-271)

23 – “May we not hope that in addition to our worshipful activities on the Lord's Day we might also on that day reduce the drudgery of the **home** to a minimum, and that outside the home only essential chores will be performed. Make this a day of prayerful, thoughtful study of the scriptures and other good books. While filled with the joy of the Sabbath, write a letter to your sweetheart or an absent loved one or a friend who may need your spiritual strength. Make your homes the places for the singing and playing of beautiful music in harmony with the spirit of the day. At evening's close as you gather at your fireside with the family alone or with friends, discuss the precious truths of the gospel and close with the benediction of family prayer. My experience has

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taught me that the prompting of the conscience to a faithful Church member is the safest indicator as to that which is contrary to the spirit of worship on the Sabbath Day.” (Harold B. Lee, *Decisions for Successful Living*, pg. 148)

Don'ts

24 – “Let us consider three things which today particularly are leading the people away. First, failure to keep the Sabbath day holy...

The Sabbath day seems to have become a day of recreation. Professional sports keep thousands of people at home with their television sets or traveling to places where the games are played. Thousands participate as players or spectators, and in their affluence people own boats, motorcycles, campers, fishing gear, and other sports equipment, and tend to feel it is a waste not to use them to their full advantage on weekends, including Sunday.” (N. Eldon Tanner, *Ensign*, November 1976, pg. 75)

25 – “We have **become** a world of Sabbath breakers. On the Sabbath the lakes are full of boats, the beaches are crowded, the shows have their best attendance, the golf links are dotted with players. The Sabbath is the preferred day for rodeos, conventions, family picnics; and ball games are played on the sacred day....

'Business as usual' is the slogan for many, and our holy day has become a holiday.

Sabbath-breakers too are those who buy commodities or entertainment on the Sabbath, thus encouraging pleasure palaces and business establishments to remain open—which they otherwise would not do. If we buy, sell, trade, or support such on the Lord's day we are rebellious as the children of Israel, the dire consequences of whose transgressions against this and other commandments should be a permanent warning to us all.” (Spencer W. Kimball, *Miracle of Forgiveness*, pg. 46)

26 – “**People frequently wonder where to draw the line: what is worthy and what is unworthy to do upon the Sabbath.** But if one loves the Lord with all his heart, might, mind, and strength; if one can put away selfishness and curb desire; if one can measure each Sabbath activity by the yardstick of worshipfulness; if one is honest with his Lord and with himself; if one offers a ‘broken heart and a contrite spirit,’ it is quite unlikely that there will be Sabbath breaking in that person's life.” (Spencer W. Kimball, *TSWK*, pg. 219)

27 – “Let us not **be** like the Church member who partakes of the sacrament in the morning, then defiles the Sabbath that afternoon by cleaning the house or by watching television or by choosing an afternoon of sleep over an afternoon of service.” (Spencer W. Kimball, *TSWK*, pg. 225)

Ezra Taft Benson—Do's and Don'ts for the Sabbath

Ensign, May 1971, pg. 4-7

SABBATH DO'S

May I suggest some activities and ideas that fit the purpose of the Sabbath.:

- Engage in activities that contribute to greater spirituality.
- Attend essential Church meetings in the house of prayer.
- Acquire spiritual knowledge by reading the scriptures, Church history and biographies, and the inspired words of our Church leaders.
- Rest physically, get acquainted with your family, relate scriptural stories to your children, and bear your testimony to build family unity.
- Visit the sick and aged shut-ins.
- Sing the songs of Zion and listen to inspiring music.
- Pay devotions to the Most High through prayer (personal and family), fasting, administration, and father's

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blessings.

- Prepare food with a singleness of heart: simple meals prepared largely on Saturday.
- Remember that Sunday is the Lord's day, a day to do his work.

In a statement from the First Presidency, we read that ‘the Sabbath is not just another day on which we merely rest from work, free to spend it as our light-mindedness may suggest. It is a holy day, the Lord's Day, to be spent as a day of worship and reverence. All matters extraneous thereto should be shunned.

Latter-day Saints, with a testimony of the Gospel and a knowledge of the spiritual blessings that come from keeping the Sabbath, will never permit themselves to make it a shopping day, an activity that has no place in a proper observance of the Holy Day of the Lord, on which we are commanded to pour out our souls in gratitude for the many blessings of health, strength, physical comfort, and spiritual joy which come from the Lord's bounteous hand.’ (*Church News*, July II, 1959, pg.3)

SABBATH DON'TS

Now, what about those activities that do not fit the spirit or purpose of the Sabbath? It seems to me that the following should be avoided on the Sabbath:

- Overworking and staying up late Saturday so that you are exhausted the next day.
- Filling the Sabbath so full of extra meetings that there is no time for prayer, meditation, family fellowship, and counseling.
- Doing gardening and odd jobs around the house.
- Taking trips to canyons or resorts, visiting friends socially, joy riding, wasting time, and engaging in other amusements. (Brigham Young, Discoursed of Brigham Young, p.165)
- Playing vigorously and going to movies.
- Engaging in sports and hunting ‘wild animals’ which God made for the use of man only ‘in times of famine and excess of hunger.’ (D&C 89:15) ‘Let the boys have their exercise. Let them have amusement at the proper time, but let them be taught better things on the Sabbath day,’ said President Joseph F. Smith. (‘What Shall We Do on the Sabbath Day?’, Improvement Era, 19:864)
- Reading material that does not contribute to your spiritual uplift.
- Shopping or supporting with your patronage businesses that operate on Sunday, such as grocery stores, supermarkets, restaurants, and service stations.

SABBATH HELPS

Here are a few helps toward a sacred Sabbath:

- Houseclean, straighten up, refuel the car, and prepare clothing and meals in advance on Saturday.
- Provide for recreation and amusements during the week and provide for a holiday during the week, if possible.
- Get a good rest on Saturday night.
- Students should study their school subject during the week and keep the Sabbath sacred.

Buying - (First Presidency Directive - September 28, 1992; Nehemiah 10:31; Nehemiah 13:15-18)

28 – “An owner who keeps his business open on Sunday prevents his employees from attending worship services and being with their families on the Sabbath. Modern-day prophets have encouraged us not to shop on Sunday. Those of us who shop on the Sabbath cannot escape responsibility for encouraging businesses to remain open on that day. Essential services must be provided, but most Sabbath transactions could be avoided if merchants and customers were determined to avoid doing business on the Lord's day.” (Dallin H. Oaks, Ensign, November 1986, pg. 21)

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29 – “We call attention also to the habit in which many buy their commodities on the Sabbath. Many employed people would be released for rest and worship on the Sabbath if we did not shop on that day. Numerous excuses and rationalizations are presented to justify the Sunday buying. We call upon all of you to keep the Sabbath holy and make no Sunday purchases.” (Spencer W. Kimball, *Ensign*, November 1974, pg. 6)

Dress -

30 – L. Tom Perry suggests that we should dress to fit the occasion. Boys in something somewhat better than levis and T-shirts; girls in comfortable decent dresses not in shorts or slacks. (*CR*, October 1980, pg. 9)

Homework -

31 – “Over a lifetime of observation, it is clear to me that the farmer who observes the Sabbath day seems to get more done on his farm than he would if he worked seven days. The mechanic will be able to turn out more and better products in six days than in seven. The doctor, the lawyer, the dentist, the scientist will accomplish more by trying to rest on the Sabbath than if he tries to utilize every day of the week for his professional work. **I would counsel all students, if they can, to arrange their schedules so that they do not study on the Sabbath. If students and other seekers after truth will do this, their minds will be quickened and the infinite Spirit will lead them to the verities they wish to learn.** This is because God has hallowed his day and blessed it as a perpetual covenant of faithfulness.” (James E. Faust, *Ensign*, November 1991, pg. 34)

Labor -

32 – “It is true that some people must work on the Sabbath. And, in fact, some of the work that is truly necessary—caring for the sick, for example—may actually serve to hallow the Sabbath. However, in such activities our motives are a most important consideration.

When men and women are willing to work on the Sabbath to increase their wealth, they are breaking the commandments; for money taken in on the Sabbath, if the work is unnecessary, is unclean money. Can you imagine a person laboring on the Sabbath in defiance of the Lord’s command, and then bringing a tithe or other portion of the ill-gained fruits of this labor to Him as an offering? Just as in Old Testament times, offerings presented to the Lord must be “without blemish,” and unnecessary Sabbath-day earnings can never be such.” (Spencer W. Kimball, *Ensign*, January 1978, pg. 5)

33 – “I was in another stake, also in a reorganization program, and another brother was considered for one of the highest positions; and when we asked him of his occupation, he said he was a grocer by trade. ‘Well, most of the stores keep open on the Sabbath. Do you?’ ‘We lock our store on Sunday,’ he said. ‘But how can you compete with these people who are open seven days a week?’ ‘We compete. At least we get along very well,’ was his reply. ‘But would not the Sabbath be your biggest day?’ ‘Yes,’ he answered, ‘we would probably sell twice as much on the Sabbath as we would on an average day, but we get along without it, and the Lord has been kind; he has been gracious; he has been good.’ ‘What do you sell in this store?’ I asked him. He said, ‘Groceries and miscellaneous merchandise.’ ‘Your competitors sell other things including forbidden things, do they not?’ I asked. ‘Yes, but we have felt it was not right,’ he said. ‘We lose trade, of course. People leave our store and go to the other store and buy many dollars’ worth of groceries where they can get a few cans of beer or some wine, but we do not sell it.’ And I could not refrain from saying, ‘God bless you, my faithful brother. The Lord will not be unmindful of these seeming sacrifices. Your dollars are clean. They will surely not hinder you in finding your way into the kingdom of God.’” (Spencer W. Kimball, *TSWK*, pg. 228)

Meals - (D&C 59:13)

34 – “It is a day not for lavish banqueting, **but a day of simple meals and spiritual feasting...**” (Spencer W. Kimball, *TSWK*, pg. 215)

35 – “President Spencer W. Kimball put our teaching on Sabbath observance in a nutshell when he suggested that we ‘measure each Sabbath activity by the yardstick of worshipfulness.’ (Teachings of Spencer W. Kimball,

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pg. 219)” (Dallin H. Oaks, *Pure in Heart*, pg. 28)

Meetings - (First Presidency Directive - February 11, 1999)

36 – “The Lord knows the wants of his mortal children, and has appointed unto them one-seventh part of the time for rest, though we cannot say, in every sense of the word, that this is a day of rest to the Latter-day Saints or to the professing Christians, some of whom are in the habit of rising at sunrise to hold prayer-meetings; they then eat breakfast and hurry away to the morning service until noon; in the afternoon they again have **meetings**, and class **meetings**, prayer **meetings**, confessing **meetings**, etc., and so continue until nine in the evening. **To such persons I cannot consider it really a day of rest.**” (Brigham Young, *JD*, 10:187)

37 – “I remember last conference I attended in the Assembly Hall; I was at the priesthood meeting. At the close of our great and beloved prophet’s wonderful discourse and counsel to us, at least 200 or 300 men got up and just started moving en masse toward all the doors. The closing hymn hadn’t been sung, the prayer hadn’t been rendered. And these men, inconsiderate, lacking in discipline, simply got up and moved out of the Assembly Hall to save five minutes.

“I wonder, brethren, and I love you, but I just wonder how you can do it. I don’t see any of the men that I prize most, leaving any meetings early except in an emergency. I believe they have the dignity to not offend God. I believe it is an offense to God when we leave meetings early, and when we come late to meetings.” (Vaughn J. Featherstone, *Ensign*, May 1975, pg. 67–68)

First Presidency Directive - February 11, 1999

To: Members of the Church Throughout the World

(To Be Read in Sacrament Meeting and Delivered by Home Teachers)

Dear Brothers and Sisters:

All about us we see evidence of the corrosive elements targeted to injure our youth.

We compliment most warmly those of our young people who choose to follow the way of the Lord and the program of the Church. We are pleased to note that faith is increasing among our youth, for which we are deeply grateful.

Unfortunately, there are some who fall into the adversary’s net and drift into inactivity and trouble. We are deeply concerned with these.

We call upon parents to devote their best efforts to the teaching and rearing of their children in gospel principles which will keep them close to the Church. The home is the basis of a righteous life, and no other instrumentality can take its place or fulfill its essential functions in carrying forward this God-given responsibility.

We counsel parents and children to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform.

We urge bishops and other Church officers to do all they can to assist parents in seeing that they have time and help, where needed, as they nurture their families and bring them up in the way of the Lord.

Wherever possible, Sunday meetings, other than those under the three-hour schedule and perhaps council meetings on early Sunday mornings or firesides later in the evening, should be

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avoided so that parents may be with their children. As we strengthen families, we will strengthen the entire Church.

Faithfully your brethren,
Gordon B. Hinckley
Thomas S. Monson
James E. Faust

Stories Concerning the Sabbath

37 – “A more recent miracle occurred at the Wells Stake Welfare Tannery some years ago where hides of animals were tanned into leather. On regular work days, the hides were removed from the vats and fresh lime placed in the vats, after which the hides were returned to the lime solution. If the hides were not turned on holidays, they would spoil. But the change was never made on Sunday, and there were no spoiled hides on Monday. Explained J. Lowell Fox, the supervisor of the tannery at the time:

‘This brought a strange fact to our minds: holidays are determined by man, and on these days just as on every week day, the hides need to have special care every twelve hours. Sunday is the day set aside by the Lord as a day of rest, and He makes it possible for us to rest from our labors as He has commanded. The hides at the tannery never spoil on Sundays. This is a modern-day miracle, a miracle that happens every weekend!’ (Handbook for Guide Patrol Leaders (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), pg. 37).” (James E. Faust *Ensign*, October 1991, pg. 35)

38 – “There never was a time in my life when I questioned my father’s faith. His convictions were stamped indelibly upon his life, firm enough to withstand whatever trial, adversity, or challenge presented itself.

When I was a boy we lived on a small Utah farm where money was scarce and work abundant. During those early growing-up years the summers seemed especially difficult to me and filled with endless drudgery. There were beets to thin, corn to hoe, and ditches to clean; the troublesome weeds always grew back; there was always another crop of hay to haul.

The one saving balm, the one pleasant oasis in the midst of all the summer labor was the Sabbath. We all knew that Sunday was the Lord’s day. The weeds, the hay lying in the field, and the unharvested grain would all wait until Monday.

Stopping work on the Sabbath was not always as easy as hanging up a hoe and not returning to the cornfield. There were complications. The summers were the only real opportunities to harvest financial security. If a farmer did not prosper during those short summer months, the long winters were lean and difficult. The crops had to succeed, and more often than not the key to this modest prosperity was water—water that was scarce in Utah, water that seldom came in the form of rain, water that had to be stored meticulously during the winter and spring and rationed carefully throughout the hot, dry summer weeks.

Each farm was dependent upon the irrigation ditch. The ditch, with its life-giving water, was all that stood between the farmer and disaster. Irrigation was imperative, and at times that posed a real Sabbath dilemma. Some years a farmer’s turn fell on Monday, some years on Tuesday, some years on another day of the week. And sometimes the turn fell on Sunday. The farmer had no choice.

Like everyone else, Father’s turn came on Sunday some years. I remember those years well because I was always impressed by my father’s determination to keep the Sabbath day holy. I don’t suppose the Lord would have condemned him for irrigating his farm on Sunday. He knew father’s heart, and He knew the circumstances under which he and the other farmers labored. However, father wanted to avoid even that Sabbath labor. He was convinced that were the Lord to make out those watering schedules for the farmers, no turn would ever fall on His Sabbath. I never heard Father verbalize his resolve not to trespass on the Lord’s holy day but his life reflected it.

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When father's turn fell on Sunday, he did all he could to avoid Sabbath irrigation. Friday and Saturday he would watch at the irrigation ditch for any run-off water from the farmers up the line. He squeezed every available drop from the ditch, and by Sunday the farm was irrigated. I don't remember that he ever had been forced to work on the Lord's day. This meant more work for him, but father was willing to make the sacrifice if it would allow him to rest on the Sabbath.

Everything always seemed to work out. As I observed him through the years, his dedication and resolve were a testimony to me that the Lord blesses those who strive to keep his commandments.

Then one year came a special trial of his faith. The scorching summer heat seemed to come early that year, portending a drought. The days passed slowly, the sun baking everything—the lawn, the garden, and the fields wilting under the burning rays. Of all the years to have a Sunday water turn! The farm needed water, water that had not come down the irrigation ditch as runoff on Friday and Saturday; consequently, the farm was dry on Sunday.

One Sunday morning, my mother approached my father with great concern. 'Joseph,' she said, 'I think you'd better turn the water down from the ditch, at least on the lawn and garden. They're burning up.'

And they were. Everything was burning up without water. There was no alternative. The farm had to have water, and if father let his irrigation turn slip by, there would be no water until the following Sunday. The farm would never go another week.

And so, before getting dressed for his Sunday meetings, father left the house, carrying his shovel over his shoulder. It must have been terribly disappointing for him to trudge up the hill that morning. All these years he had worked to avoid this very labor, and now he was caught. We were sure the Lord would not condemn him, and yet, Father wanted very much to find another way.

He reached the irrigation ditch and put the canvas dam in place, but before doing anything else, still bending over the ditch, he paused and contemplated. What was he to do? He pondered the Lord's injunction to keep the Sabbath holy. Did he really believe that, not merely with his lips but with his life?

While he was deep in thought, he received a poignantly powerful communication, one he would never forget: 'Pull out your dam. Put up your shovel and tools. I will take care of things for you. It may not be early in the day, but I will take care of it. As for the summer, leave it to me. I will provide.'

Father straightened up. There was no one around. He looked heavenward. The sky was clear and blue, no clouds in sight. A dry breeze was blowing, promising a stifling, suffocating day.

With the broiling sun intense and the earth parched and powdery dry, father pulled out the canvas dam, left the ditch, and returned to the house. He had been told. He knew that. He didn't know how he would be taken care of, but he knew he had been promised. He dressed and went to his Sunday meetings, leaving his farm to the power he had trusted all his life.

When they returned home from their meetings, the sky was still clear, the air hot, the farm wilting beneath the sweltering sun. With no visible sign of relief, mother, still greatly concerned about the garden, again spoke to father, who had not mentioned to her the experience he had had that morning. 'It surely doesn't look much like rain,' she said. 'What are you going to do about the garden?'

For the second time that day father climbed the hill to the irrigation ditch, saddened by his situation. Reluctantly he placed the dam into the ditch, but then he paused, amazed by his own faltering conviction. 'Where is your faith?' he asked himself pointedly.

Filled with a new resolve, he pulled the dam from the ditch and went down the mountain, determined never again to make that Sabbath trek to the canal.

Coming down the hill, he lifted his eyes to the sky and saw clouds beginning to gather. Within an hour the rain was coming down in torrents. The dry earth soaked up the needed moisture, and the lawn, the garden, and the fields were refreshed.

That rain was a miracle, but it was only a beginning. Summer was just commencing. The sweltering months of July and August lay ahead. But father had no worries; he had been promised by Him who had given the law and who would provide the way for its compliance.

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The following week a neighbor asked father if he would trade a portion of his Sunday water turn for a portion of a Saturday one. Father was delighted. During that short time on Saturday he was able to water the lawn and garden. Still, there was no possible way to irrigate the farm's acres of corn, barley, and hay during those few short hours on Saturday. But the Lord blessed him in another way. Periodically throughout the summer, just when rain was needed most, clouds gathered, the rains came, and the crops were watered.

So sure was my father that the Lord would watch over him that not once during the summer did he clean a ditch or furrow out the corn. This was hot, dry Utah, where the farmer's whole existence was dependent upon those irrigation ditches, but this summer the ditches on father's farm were never used. Never before had father gone an entire summer without irrigating his farm, but this summer was different. This summer was the Lord's summer, and he was providing.

By the end of the summer father had harvested three bumper crops of hay, a bounteous yield of barley, and a lush crop of silage corn. The windows of heaven had truly opened, and the Lord had indeed provided.

It has been some time since that miraculous summer, but my own faith has been strengthened ever since. So often the Lord wants to bless us, but we refuse to let him. We fear to trust him who has given us everything, and yet he is so anxious to send us, as it were, the water of life. His blessings await us, but we must trust him completely, unconditionally. It seems that at times we must watch our dreams wither and wilt, with no visible sign of relief on the horizon. But then, after the trial of our faith, comes the miracle." (Alma J. Yates, *Ensign*, August 1982, pg. 57–58)

39 – “If I go over what happened a hundred times, I still can't make any sense out of it.

Look, it was this normal weekend night in the city, and Mother was planning my Sabbath. The Sabbath, she reminded me, was the next day.

‘Now tomorrow afternoon after church,’ she was saying, ‘Brother Matthew wants you to be available for home teaching. Fortunately for you, all your home teaching families are within walking distance from our house. Your father has no end of trouble getting across the city to see his families all in one afternoon.’

I would not have to ask whether our families would let us in the door. Years ago, some of the families would have slammed their door in our faces, and left me with the afternoon free. But since the city church leaders' activation efforts, everyone is super nice now. They are all more than happy to see me and talk the day away!

But I had no intention of going home teaching the next day. Or even going to church, for that matter.

‘Oh, Mother, ...’ I began, knowing full well how this conversation would end. Pleading to get one Sabbath free never seemed to work with my parents. ‘Oh, Mother, ...’ I began again, ‘you know I have 100 percent attendance at all my meetings, but just this once, just this one Church Day, I want to do something on my own, in place of church ...’

‘In place of church?’ Her eyes widened. I knew that I was pushing a lost cause, but I kept right on babbling. I have a bad habit of that.

‘Yes, in place of church! You know how you are always telling us to get out and enjoy God's world, so I want to go out with my friend Sam on the lake tomorrow. He just built a new boat, and the lake is just a little way from the city ...’

I was going to end my request with something about ‘communing with God's world right out in nature,’ but one look at my mother told me that, even with the theological ending, my argument was not going to get a fair hearing.

‘Going boating! On the Sabbath day! Now, what was it we were just discussing in our last family home evening?’

I groaned. The last family home evening had been on keeping the Sabbath day holy. They had asked me to prepare the lesson, and evidently I had been especially convincing.

I tried a different tack. ‘Now, Mother, you don't believe Heavenly Father is going to send me straight to hell just because I miss one church meeting, do you?’

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Her face softened just a bit. But only just a bit. 'I believe Heavenly Father wants to give you as many blessings as he possible can. But if you don't keep the commandments, you may miss some important blessings that he wants you to have.'

Like being bored, I thought. Well, there's more than one way to skin a cat. I knew through painful experience that outright defiance would get me nowhere. The last time I tried that I wound up with my mother crying all night while I had to listen to my father give me a lecture on a son's responsibility to listen to his parents. No, this controversy had to be handled with stealth and guile.

The next morning I got up bright and early and dressed in my best. Both Mother and Father were pleased; they usually had to drag me out of bed. I put on my most innocent expression and told them that I was going to attend church on the other side of the city, so I might be back a little late. They gave me a big smile and kissed me good-bye. I almost felt guilty.

The rest, of course, was pretty simple. As soon as I got clear of the city and down by the lake, I stashed my good clothes in the bushes, having worn my fishing cutoffs underneath. I had a great day with Sam on the lake, communing with nature.

At sundown I started back to the city. I didn't think I would have any trouble convincing my parents I had been engaged in healthy church activities the entire day. They were so full of goodness that they seldom even suspected anything less in others.

But when I got to the main highway that's supposed to lead right into the city I didn't see any city lights. That's odd, I said to myself. But I just kept running down the road. The road came to an end, and still, no city.

I mean, there was just an empty field. Now, how could the whole city of Enoch just disappear?" (Rolf Devries, *New Era*, [I Miss the City](#), July 1990, pg. 49-50)

Israel: The Covenant

02/06

“Once we know who we are and the royal lineage of which we are a part, our actions and directions in life will be more appropriate to our inheritance.” (Russell M. Nelson, *BYU address, Thanks for the Covenant*, November 22, 1988, pg. 8)

Spiritual Background

(Acts 17:26; Alma 13:3-7 Abraham 3:22-23, 26; Jeremiah 1:5)

01 – “...I ask each of you again the question, ‘Who are you?’ You are all the sons and daughters of God. Your spirits were created and lived as organized intelligence before the world was. You have been blessed to have a physical body because of your obedience to certain commandments in that premortal state. You are now born into a family to which you have come, into the nations through which you have come, as a reward for the kind of lives you lived before you came here and at a time in the world’s history...

It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings.

All the rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit worlds. **Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn’t it just as reasonable to believe that what we have received here in this earth life was given each of us according to the merits of our conduct before we came here?”** (Harold B. Lee, *Ensign*, January 1974, pg. 5)

02 – “Being subject to law and having their agency, all the spirits of men, while yet in the Eternal Presence, developed aptitudes, talents, capacities, and abilities of every sort, kind, and degree. During the long expanse of life which then was, an infinite variety of talents and abilities came into being. As the ages rolled, no two spirits remained alike...Abraham and Moses and all the prophets sought and obtained the talent for spirituality. Mary and Eve were two of the greatest spirit daughters of the Father. **The whole house of Israel, known and segregated out from their fellows, was inclined toward spiritual things.**” (Bruce R. McConkie, *Mortal Messiah*, 1:23)

03 – “...the numbers of the children of Israel were known and the bounds of their habitation fixed, in the days of old when the Lord divided to the nations their inheritance. We conclude, therefore, that there must have been a division of the spirits of men in the spiritual world, and those who were appointed to be the children of Israel were separated and prepared for a special inheritance.” (Joseph Fielding Smith, *DS*, 1:59)

Historical Background

(Jacob 5)

Adam - (Moses 6:67-68; Facsimile #2:3; D&C 107:40-54)

Enoch/City - (Moses 7:16)

Many Others - (Moses 7:27)

Methuselah - (Moses 8:3)

Noah/Shem (Melchizedek) - (JST Genesis 14:28, 34)

Abraham - (Abraham 1:2-3, 19)

Isaac - (Genesis 26:1-4)

Jacob - (Genesis 28:10-22)

Israel – The Covenant

Joseph - (1 Chronicles 5:1-2; Genesis 37:3; D&C 27:10)

Ephraim - (Genesis 48:14-20; Jeremiah 31:9; D&C 27:5)

Moses - (D&C 84:6-25; JST Exodus 34:1; Exodus 19:5; 1 Peter 2:9)

Christ with Peter, James, John - (Matthew 17)

04 – “...and Christ came according to the words of John, and He was greater than John, because He held the keys of the Melchizedek Priesthood and kingdom of God, and had before revealed the priesthood of Moses...” (Joseph Smith, *TPJS*, pg. 274)

05 – “The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people...his covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.”” Joseph continued: ““Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect.”” (*Teachings*, pp. 14—15)

Joseph Smith - (Malachi 4:5-6; 3 Nephi 25:5-6; D&C 2:1-2; JS-H 1:38-39; D&C 39:10-11; D&C 110; D&C 124:27-28)

You - (D&C 132:30-31)

06 – “When our Heavenly Father placed Adam and Eve on this earth, He did so with the purpose in mind of teaching them how to regain His presence. Our Father promised a Savior to redeem them from their fallen condition. He gave to them the plan of salvation and told them to teach their children faith in Jesus Christ and repentance. Further, Adam and his posterity were commanded by God to be baptized, to receive the Holy Ghost, and to enter into the order of the Son of God.

To enter into the order of the Son of God is the equivalent today of entering into the fullness of the Melchizedek Priesthood, which is only received in the house of the Lord.

Because Adam and Eve had complied with these requirements, God said to them, ‘Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.’ (Moses 6:67)

Three years before Adam’s death, a great event occurred. He took his son Seth, his grandson Enos, and other high priests who were his direct-line descendants, with others of his righteous posterity, into a valley called Adam-ondi-Ahman. There Adam gave to these righteous descendants his last blessing.

The Lord then appeared to them.

The vast congregation rose up and blessed Adam and called him Michael, the prince and archangel. The Lord himself declared Adam to be a prince forever over his own posterity.

Then Adam in his aged condition rose up and, being filled with the spirit of prophecy, predicted ‘whatsoever should befall his posterity unto the latest generation.’ All this is recorded in section 107 of the Doctrine and Covenants (verses 53–56) [D&C 107:53–56].

The Prophet Joseph Smith said that Adam blessed his posterity because ‘he wanted to bring them into the presence of God.’ (*TPJS*, pg. 159)

Here is an illuminating passage from Section 107 of the Doctrine and Covenants which tells us how Adam was able to bring himself and his righteous posterity into God’s presence:

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

‘This order was instituted in the days of Adam, and came down by lineage in [order] ... that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth.’ (D&C 107:40–42; italics added.)

How did Adam bring his descendants into the presence of the Lord?

The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the House of the Lord and received their blessings.

The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son.

But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God—just as did Adam and Eve—to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality.

If a couple are true to their covenants, they are entitled to the blessing of the highest degree of the celestial kingdom. These covenants today can only be entered into by going to the House of the Lord.

Adam followed this order and brought his posterity into the presence of God. He is the great example for us to follow.

Enoch followed this pattern and brought the Saints of his day into the presence of God. Noah and his son Shem likewise followed the same pattern after the flood.

Abraham, a righteous servant of God, desiring as he said, ‘to be a greater follower of righteousness,’ sought for these same blessings. Speaking of the order of the priesthood, he said: ‘It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time ... even the right of the firstborn, or the first man, who is Adam, our first father, through the fathers unto me.’ (Abraham 1:2–3)

So Abraham declared: ‘I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers.’ (Abraham 1:4)

Moses taught this order of priesthood to his people and ‘sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also.’ (D&C 84:23–25)

We learn through the Joseph Smith Translation that the Lord further instructed Moses: ‘I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof.’ (JST Exodus 34:1)

This higher priesthood, with its attendant ordinances, was taken from Israel till the time of Jesus Christ.

My purpose in citing this background is to illustrate that this order of priesthood has been on the earth since the beginning, and it is the only means by which we can one day see the face of God and live. (D&C 84:22)” (Ezra Taft Benson, *Ensign*, What I Hope You Will Teach Your Children about the Temple, August 1985, pg. 8-9)

07 – “The Prophet Joseph called upon Brother Brigham, myself and others, saying, ‘Brethren, come, go along with me, and I will show you something.’ **He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; ‘There’ said Joseph, ‘is the place where Adam offered up sacrifice after he was cast out of the garden.’** The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there.” (Heber C. Kimball, *Life of Heber C. Kimball*, pg. 209-210)

08 – “It will be noticed that, according to Paul, (Galatians 3:8) the Gospel was preached to Abraham. ... Our friends may say, perhaps, that there were never any ordinances except those of offering sacrifices before the coming of Christ, and that it could not be possible [for] the Gospel to have been administered while the law of sacrifices of blood was in force. But we will recollect that Abraham offered sacrifice, and notwithstanding this, had the Gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ, we infer from these remarkable words of Jesus to the Jews: ‘Your Father Abraham rejoiced to see my day: and he saw it, and was glad’ (John 8:56).... **It is said again, in Galatians 3:19, that the law (of**

Moses, or the Levitical law) was ‘added’ because of transgression. What, we ask, was this law added to, if it was not added to the Gospel? It must be plain that it was added to the Gospel, since we learn that they had the Gospel preached to them. From these few facts, we conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins.” (Joseph Smith, *TPJS*, pg. 60–61)

Israel Defined

(3 Nephi 16:8-9; Genesis 28:10-22; Genesis 32:24-30)

09 – “A man will rise and demand, ‘By what right does God choose one race or people above another?’ I like that form of the question. It is much better than asking by what right God degrades one people beneath another, although that is implied.’ God’s grading is always upward. If He raises up a nation, it is that other nations may be raised up through its ministry. If He exalts a great man, an apostle of liberty or science or faith, it is that He might raise a degraded people to a better condition. The divine selection is not [alone] a prize, a compliment paid to the man or the race—it is a burden imposed. To appoint a Chosen people is not a pandering to the racial vanity of a ‘superior people,’ it is a yoke bound upon the necks of those who are chosen for a special service....

[In short,] the Lord hath made [Israel] great for what He is going to make [Israel] do.” (Robert L. Millet; W. J. Cameron, *‘Is There a Chosen People?’* in James H. Anderson, *God’s Covenant Race*, pg. 300-302; in Richard D. Draper, *A Witness of Jesus Christ: The 1989 Sperry Symposium on the Old Testament*, pg. 182)

10 – According to Franklin D. Richards, later a member of the Quorum of the Twelve Apostles, the Prophet Joseph Smith explained that the power of Melchizedek was:

“not the power of a prophet, nor apostle, nor patriarch only, but of a king and priest to God, to open the windows of heaven and pour out the peace and law of endless life to man. And no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek.” (Joseph Smith; Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith*, pg. 245)

11 – “Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham’s children through Isaac and Jacob unto whom the promises were made. The **great majority** of those who become members of the Church are **literal descendants** of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs.” (Joseph Fielding Smith, *DS*, 3:246)

12 – “That this adoption involves a literal change in the blood was plainly taught by the Prophet. The Holy Ghost, he said, “is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his ,whole soul and body are only exercised by the pure spirit of intelligence; **while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. The man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost.** (*TPJS*, pg. 149-150)” (Bruce R. McConkie, *MD*, pg. 390; John A. Widtsoe, *Evidences and Reconciliations*, pg. 399-400)

Israel’s Covenant

(Deuteronomy 10:12)

13 – “The Abrahamic promise of countless descendants pertains to the eternal world as well as to descendants on earth.” (Bruce R. McConkie, *Millennial Messiah*, pg. 262–64, 267)

Abrahamic Covenant

12 Points in the Abrahamic Covenant:

Abraham 1:31, 2:6-13, Abraham 3:14

1 But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and **2** to make of thee a minister to bear my name in a strange land which **3** I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains--Depart hence--and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And **4** I will make of thee a great nation, and **5** I will bless thee above measure, and **6** make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, **7** that in their hands they shall bear this ministry and Priesthood unto all nations;

And I will bless them through thy name; **8** for as many as receive this Gospel shall be called after thy name, and **9** shall be accounted thy seed, and **10** shall rise up and bless thee, as their father;

And **11** I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and **12** in thy seed after thee (that is to say, the **literal seed**, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: **Thy servant has sought thee earnestly; now I have found thee;**

Thou didst send thine angel to deliver me from the gods of Elkenah, and **I will do well to hearken unto thy voice**, therefore let thy servant rise up and depart in peace.

And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

Additional Scriptures:

Galatians 3:16, D&C 45:9-10, D&C 98:12-15, Exodus 4:16, Malachi 3:1; D&C 93:8

Promises of the Covenant:

- Abraham 1:31..... Preservation of Records
- Abraham 2:6..... Property
- Abraham 2:9, 3:14..... Posterity (Christ - Abraham 2:)
- Abraham 2:9, 11..... Priesthood
- Abraham 2:10..... Promise of Salvation

Condition of the Covenant:

Abraham 2:6..... “when they hearken to my voice.”

Sign or Token of the Covenant:

Genesis 17:7, 10-14; JST Genesis 17:11-12 “circumcise the flesh of your foreskin”

New Name of the Covenant:

Genesis 17:5, 15..... “thy name shall be Abraham”; “Sarah shall her name be”

Allegory Of Two Covenants

(Galatians 4:22-30)

Abraham’s Time

First Covenant (spiritual)
Represents the Law of Christ
Sarah (old)
Isaac (son)

Last Covenant (temporal)
Represents the Law of Moses
Hagar (young)
Ishmael (son)



Christ’s Time

Last Covenant (temporal)
Represents the Law of Moses
Elizabeth (old)
John (son)

First Covenant (spiritual)
Represents the Law of Christ
Mary (young)
Jesus (son)

Paul Compares the Two Covenants

Bruce R. McConkie, *DNTC*, 2:477-478)

Paul here uses the life of Abraham as an allegory to dramatize the superiority of the gospel over the law of Moses -- a mode of teaching designed to drive his doctrine home anew each time his hearers think of Abraham and his life.

Hagar, the bondwoman, bore Ishmael; and Sarah, the free -- woman, brought forth Isaac. Ishmael was born after the flesh, while Isaac, as a child of promise, came forth after the Spirit. Hagar is thus made to represent the old covenant, the law of Moses, the covenant under which men were subject to the bondage of sin; while Sarah symbolizes the new covenant, the gospel, the covenant under which men are made free, free from bondage and sin through Christ.

Mt. Sinai, from whence the law came, and Jerusalem, from whence it is now administered, symbolize the law, and their children are in bondage. But the spiritual Jerusalem, the heavenly city of which the saints shall be citizens, is symbolized by Sarah, and she is the mother of freemen. Sarah, who was so long barren, as our spiritual mother, has now made us all, like Isaac, heirs of promise.

But it is now, as it was then, those born after the flesh war against those born of the Spirit. And as God rejected Ishmael and accepted Isaac, so does he now reject those who cleave to the law of Moses and accept those who turn to Christ.

[The two covenants] The first is the old covenant, the law of Moses, the law of carnal commandments, the preparatory gospel, the covenant God made with Israel, through Moses, to prepare them for the second. The second is the new covenant, the everlasting covenant, the fulness of the gospel, the covenant God offers to make with all men, through Christ, to prepare them for the fulness of his glory. The old covenant was the lesser law, the new is the higher law. Moses was the mediator of the old covenant, standing between God and his people, pleading their cause, seeking to prepare them for the coming of their Messiah. Jesus is the mediator of the new covenant, standing between God and all men, pleading their cause, seeking to prepare them for that celestial inheritance reserved for the saints.

Joseph Smith, A Modern-day Abraham

(JST Genesis 50; 2 Nephi 3:7; D&C 113:7-10; D&C 124:58)

Joseph [Hebrew] *Asaph* - to gather

14 – The Prophet Joseph Smith was a descendant of Abraham, a ‘**pure Ephraimite.**’ (Brigham Young, *Discourses of Brigham Young*, pg. 322)

15 – “**You have heard Joseph say that the people did not know him; he had his eyes on.... blood-relations...His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him.... He had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it.**” (Brigham Young, *Genealogical and Historical Magazine*, July 1920, pg. 107)

16 – “This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fullness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.” (Joseph Smith, *HC*, 4:536-537)

17 – Joseph Smith Sr., the first patriarch, blessed his son Joseph Smith Jr. as follows:

“A marvelous work and a wonder has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored. I bless thee with the blessings of thy Fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles.” (*Utah Genealogical and Historical Magazine*, 23:175; [October 1932])

18 – “Behold, I raised up my servant Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth....He was called and ordained to this office before the world was. He was called by me, and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth; and to be a Prophet, Seer, and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel.” (John Taylor; Fred E. Collier, *Unpublished Revelations of the Prophets and Presidents of The Church of Jesus Christ of Latter-day Saints*; 1:133)

19 – **Inauguration of Endowment Ceremonies. (1842) - (Ezekiel 4:6; Daniel 8:8-14)**

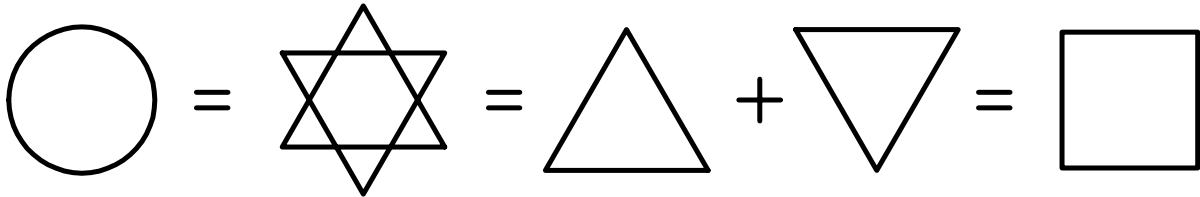
“*Wednesday, 4.*—I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, **setting forth the order pertaining to the Ancient of Days**, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. **In this council was instituted the ancient order of things for the first time in these last days.** And the communications I made to this council were of things spiritual, and to be received only by the I spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith,

perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.

Thursday, 5.—General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same place, and myself and Brother Hyrum received in turn from the others, the same that I had communicated to them the day previous.” (Joseph Smith, *HC*, 5:1-2)

The Significance of the Sign of Israel - ‘The Star of David’

20 – “Let us briefly consider some of the simpler geometric designs which are used and learn their age-old meaning. The square, the equilateral triangles, and the circle are some of the oldest symbols in existence, and when their meaning is fully understood they reveal some of the profoundest principles of life. All symbols have a dual meaning - The exoteric, or material, is given to the curious, while the esoteric, or spiritual is only to be found by the sincere seeker after truth. We will now draw these symbols, that you may better understand them:

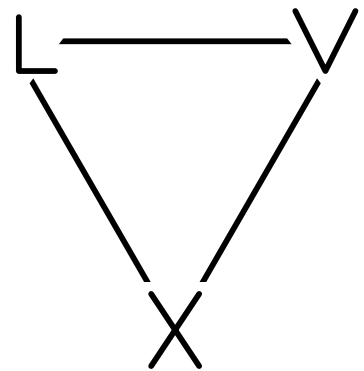


You will notice that there are two triangles, one with the point downward, and the other with the point upward. These are combined in the symbol of the interlaced triangles, or the six - pointed star. The triangles when used separately gives each triangle a distinct and separate meaning. The one with the point upward, is called the symbol of manifestation on the material plane, and symbolizes mankind focusing their thoughts on God; the triangle with the point downward represents manifestation on the spiritual, or Divine plane, and symbolizes God's consciousness focalized on mankind. In the six-pointed star formed by the interlaced triangles we symbolize the blending, or uniting, of the physical and the spiritual.

The square represents building uprightly on a strong secure foundation. The circle, which is endless, is the universal symbol of eternal life. The square and the interlaced triangles are the only two equiangular and equilateral figures, the sum of whose exterior angles equals 360 degrees, or perfection, as symbolized by the circle. From these symbols, we learn that by building uprightly on a strong secure foundation, we unite the physical and the spiritual, and with them inseparably connected' as symbolized by the interlaced triangles, we have eternal life.

These symbols were often abbreviated: By taking an angle from the square we have an L, or the sign of the square; an angle from the interlaced triangles gives us a V, or the sign of the compass; and the merging of the physical and spiritual is symbolized by the X, which is often written —, or the line. These three symbols when united, and in their esoteric sense, mean LIFE, LIGHT, and LOVE, the eternal principles by which ‘all things HAVE BEEN, ARE, or WILL BE CREATED.’

If we write them out we have the Latin word ‘LVX’ which means light. If they are arranged in the form of the spiritual triangle with the point downward, we have the symbol of spiritual light, which is pure intelligence. If an individual is worthy of wearing this symbol on his breastplate, and continues faithfully in the service of the Master, he will receive the SPIRITUAL LIGHT, which will enable him or her to unite the physical and spiritual, and through the process of Divine Alchemy, change the mortal corruptible body into a Celestial Eternal Body and thereby have eternal life.

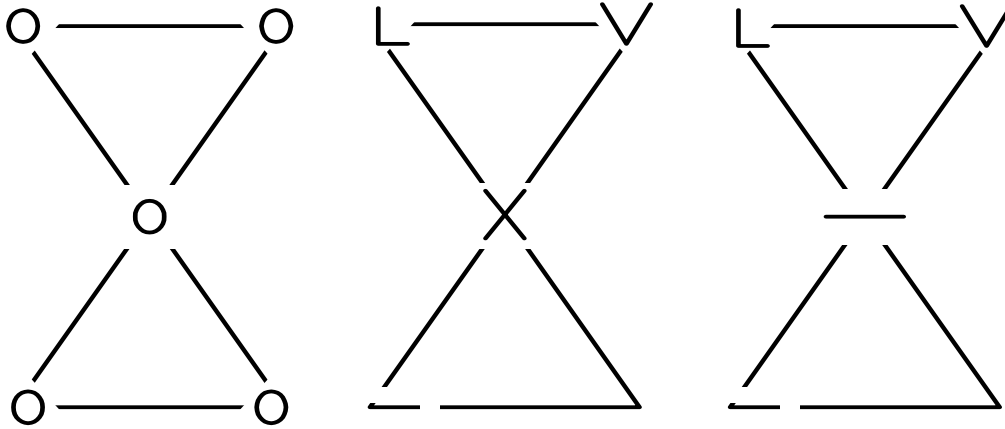


Whenever an individual consecrates his life to the service of God and to his fellowmen, he brings the points of the triangles together thus; which is preparatory to uniting them in the interlaced triangles, as they continue onward through a life of faithful service.

If we take the signs L-V-X, and read them as Roman numerals we have 50-5-10, which would be our equivalent to light. A study of the Great Pyramid in Egypt, which the Egyptians referred to as Light, or the Temple of Light, we find that it is built in courses of masonry which are

Israel – The Covenant

arranged in courses of five and ten. In fact the word Pyramid comes from these two words, PYR, 5, and MET, 10. It is at the fiftieth course that the initiate, or mankind receives the light. Once again we read the true symbology of the Pyramid, L-V-X, in the Roman numerals, or in Latin, meaning Light, or a Temple of Light, or learning, or initiation into the mysteries of Godliness. It may be that in the Temple of LVXOR that many of these truths were taught for it is claimed by many that Solomon studied in Egypt, before returning to Palestine and building the Great Temple at Jerusalem. While very little is known at the present time as to what formed the basis of the teachings in Egypt, we do know that the principles of LIFE, LIGHT, and LOVE formed the basis of the teachings of the Temples in the Holy Land, and also is the basis of the teaching in modern Temples.



Whenever individuals are initiated into the mysteries of Godliness they then strive to bring into their beings that principle of balance which is symbolized by the lesser Seal of Solomon, in the five-pointed star. After meditation and instruction, they become adepts, and finally after mastering the Mysteries of the Kingdom, they become true priests, or priestesses [priestesses] after the Order of Melchizedek, as Masters of Spiritual Laws, by which they advance to the six-pointed star, or the Great Seal of Solomon, wherein the physical and spiritual become inseparably connected, in the Celestial Kingdom of Eternal Life.” Herman R. Bangerter, January 15, 1940; N.B. Lundwall, Temples of the Most High (1944), Significance of Ancient, Geometric Symbols, pg. 239-242)

Israel: The Scattering and Gathering

02/06

“It is a principle I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these, that may be called, ‘the latter times.’ All that the prophets that have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.” (Joseph Smith, *TPJS*, pg. 83)

Monumental Message: As with Israel so goes Judah - (1 Nephi 15:17, 20; Mormon 5:14; Jeremiah 3:6-18)

Scattering Defined

(What, Who, When, Where, Why, How)

What - Scattering (2 Kings 17:5-13, 18)

Who - ‘the more part of all the tribes’ (1 Nephi 22:2-5; James 1:1*)

When - 721bc-Assyria, 587bc-Babylon, 70ad - Rome, 132ad - Bar-Kokhba Revolt, etc. - present. (2 Nephi 25:9-15)

Where - ‘north countries’ and ‘the four corners of the earth’ (Leviticus 26:33; Isaiah 11:11-12)

Why - Rejection of the Messiah, His Mouthpiece (Prophet), His Message (Scripture), etc. (2 Nephi 25:16-18)

How - ‘by way of the Gentiles’ (1 Nephi 15:17, 3 Nephi 16:8; 1 Nephi 19:13-14; 2 Nephi 10:5-6)

Gathering Defined

(What, Who, When, Where, Why, How)

What - Gathering (3 Nephi 5:24-26; 3 Nephi 10:4-6)

Who - ‘whole house of Israel’ and ‘Gentile’ (Ezekiel 37:1-28; Jeremiah 3:14, 18; 3 Nephi 16:4-17; Ruth)

When - 1829ad-Book of Mormon, 1830-restored Church, 1836-keys, 1842-temple, etc. - present, millennium. (1 Nephi 15:17-20; 3 Nephi 21:25-35; D&C 58:45; D&C 66:11)

Where - ‘north countries’ and ‘the four corners of the earth’ (D&C 110:11; D&C 133:25-35)

Why - Acceptance of the Messiah, His Mouthpiece (Prophet), His Message (Scripture), etc. (1 Nephi 19:15-16; 2 Nephi 10:7-8; 2 Nephi 9:2; D&C 45:52; Book of Mormon Title page-Mormon 3:18)

How - ‘by way of the Gentiles’ (1 Nephi 15:17; 2 Nephi 10:9; 3 Nephi 21:23; Jeremiah 16:16)

Common Conclusion: God’s Desire is in His Children - (Isaiah 18:7; Isaiah 62:2-4; Moses 1:39)

*(The Number Ten: The Lord uses the number 10 as a Symbol of **Physical “Quantitative” Completeness; Ordinal, Wholeness:**

- 5 wise virgins/ 5 foolish virgins (Matt 25:2)

Israel: Scattering and Gathering

- Commandments (Exodus 20:3-13)
- Plaques (Ex. 7:20-11:5)
- Tithe [10%] (D&C 19:14)
- 5 Books of Law = Pentateuch + “Prophets” = complete
- Genesis divided into 10 parts

1 Nephi 15:13-20	3 Nephi 16:4-20	2 Kings 17:5-13, 18
1 Nephi 19:13-16	3 Nephi 21:20-29	Leviticus 26:33
1 Nephi 22:2-7	Mormon 5:14	Jeremiah 3:6-18
2 Nephi 9:2	D&C 45:52	Jeremiah 16:16
2 Nephi 10:5-9	D&C 58:45; D&C 66:11	Ezekiel 37:1-28
2 Nephi 25:9-18	D&C 110:11	Isaiah 11:11-12
3 Nephi 5:24-26	D&C 113:8-10	Isaiah 18:7
3 Nephi 10:4-6	D&C 133:25-35	Isaiah 62:2-4

Scattering-Why

01 – “Israel was scattered because she apostatized; because she broke the Ten Commandments; because she rejected the prophets and seers and turned to wizards that peep and mutter; because she forsook the covenant; because she gave heed to false ministers and joined false churches; because she ceased to be a peculiar people and a kingdom of priests. When she became as the world, the Lord left her to suffer and live and be as the world then was.” (Bruce R. McConkie, *Millennial Messiah*, pg. 186)

Gathering-When

02 – “When the day comes that the Gentile nations shall close their doors, and their time is ended so far as preaching the gospel is concerned, then cometh the day when the promise of the Lord made to the house of Israel—all branches of the house shall be remembered—and he shall fulfill his promises. I declare unto you that the day of the dawning of the redemption of all branches of the house of Israel is at hand. The Lord has brought the Latter-day Saints up into these mountains to put them in training to prepare them to perform a great service, even as he took Joseph away from his brethren, and separated him from them and took him into the land of Egypt to make him a Savior for all of the house of Israel. In a like manner he has separated and brought out from the nations of the world Joseph’s descendants to make them in the last days a Savior to all the branches of the house of Israel.” (Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, pg. 145) (Ether 13:17-18)

Gathering-Why

03 – The gathering of Israel now involves conversion.

“Now, we are concerned with the gathering of Israel. This gathering shall continue until the righteous are assembled in the congregations of the Saints in the nations of the world. This reminds us of the Tenth Article of Faith wherein the Prophet Joseph Smith said to his inquirer, ‘We believe in the literal gathering of Israel and in

Israel: Scattering and Gathering

the restoration of the Ten Tribes; that Zion (the new Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.’...

Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God. Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days.” (Spencer W. Kimball, *TSWK*, pg. 438)

Gathering-Why

04 – “But this gathering will consist of accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places. The present assembling of people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be prelude thereto, and some of the people so assembled may in due course be gathered into the true church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem’s soil. But a political gathering is not a spiritual gathering, and the Lord’s kingdom is not of this world.

Gathering-Where

05 – ...There is something mysterious and fascinating about believing the Ten Tribes are behind an iceberg somewhere in the land of the north, or that they are on some distant planet that will one day join itself with the earth, or that the tribe of Dan is in Denmark, the tribe of Reuben in Russia, and so forth. A common cliché asserts: ‘If we knew where the Lost Tribes were, they would not be lost.’ True it is that they are lost from the knowledge of the world; they are not seen and recognized as the kingdom they once were; but in general terms, their whereabouts is known. They are scattered in all the nations of the earth, primarily in the nations north of the lands of their first inheritance.

... there will be no prophets among them except the elders of Israel who belong to The Church of Jesus Christ of Latter-day Saints. The Ten Tribes are to come back like anyone else: by accepting the Book of Mormon and believing the restored gospel. There cannot be two separate and independent church organizations on earth at one and the same time; at least it cannot be in a day when it is possible to govern the Church from one place. The President of the Church holds the keys whereby the Ten Tribes will be led from the lands of the north to their Palestinian homeland. He, not they, will direct their return. But will they not bring their scriptures with them? Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world. And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up.

...Many of these ideas, though true when properly interpreted, give a wholly false view of what is to be when they are simply paraphrased from the scriptures. In the literal sense of the word, the Ten Tribes will not return with armies and trumpets and banners; with the ice flowing down at their presence; on a highway spanning oceans and continents over which their legions shall march in regal majesty. Their return will be marvelous, with miracles attending. They will tread the highway of righteousness, and it will be as though a nation had been born in a day, because the wicked will have been destroyed and the Lord himself will be reigning on earth. The return of the Ten Tribes is, of course, a Millennial event.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 519-21)

Gathering-Why

06 – “It is not the place of gathering that will save the scattered remnants, but the message of salvation that comes to them in their Redeemer’s name... Salvation is not in a place but in a person. It is in Christ.” (Bruce R. McConkie, *Millennial Messiah*, pg. 200)

Israel: Scattering and Gathering

Gathering-Why

07 – “Now, what is the instrument that God designed to convince the world that Jesus is the Christ, that Joseph Smith is His prophet, and that The Church of Jesus Christ of Latter-day Saints is true. It is that scripture which is the keystone of our religion. It is the most correct book which, if men will abide by its precepts, will get them closer to God than any other book. It is the Book of Mormon.” (Ezra Taft Benson, *Ensign*, May 1987, pg. 85)

Gathering-Why

08 – “What was the object of gathering the Jews, or the people of God in any age of the world?...

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc....

Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for His Saints.” (Joseph Smith, *HC*, 5:423-424, 427)

Gathering-Why

09 – “What is the gathering for? Why was it that the Savior wished the children of Israel to gather together? It was that they might become united and provide a place wherein he could reveal unto them keys which have been hid from before the foundation of the world; that he could unfold unto them the laws of exaltation, and make them a kingdom of Priests, even the whole people, and exalt them to thrones and dominions in the celestial world.” (George Albert Smith, *JD*, 2:214)

Gathering-Why

10 – “Now I call your attention to the facts, set forth in these scriptures, that the gathering of Israel consists of joining the true Church, of coming to a knowledge of the true God and of his saving truths, and of worshipping him in the congregations of the Saints in all nations and among all peoples.” (Bruce R. McConkie, Rulon T. Burton, *We Believe*, ‘Gathering’, ACR Mexico City, pg. 295)

Gathering-Why

11 – “Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the true God....Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days.” (Spencer W. Kimball, *TSWK* pg. 439)

Gathering-How

12 – “It is evident from these and many other scriptures that the time of the full recovery or redemption of the Jews is to be determined by their acceptance of Christ as their Lord. When that time comes, they are to be gathered to the land of their fathers; and in the work of gathering, the Gentiles are destined to take a great and honorable part.” (James E. Talmage, *Articles of Faith*, pg. 303)

Israel: Scattering and Gathering

Gathering-How

13 – “The Lord has caused Israel to mix with the nations and bring the Gentiles within the blessings of the seed of Abraham. We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the Gentile nations the lost sheep of the house of Israel. It is by this scattering that the Gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings promised to Israel, ‘which are the blessings of salvation, even of life eternal.’” (Joseph Fielding Smith, *Answers to Gospel Questions*, 2:57)

14 – “This latter-day restoration of the same gospel taught by Jesus and his apostles is the most important of all the signs of the times. It is the greatest of all the events destined to occur before the end of the world, and of it many prophets have borne record.” (Bruce R. McConkie, *DNTC*, 1: 650)

15 – “The gathering of the Jews to Palestine is one of the most outstanding and significant of all the signs of the times.” (Mark E. Petersen, *CR*, October 1965, pg. 61)

16 – “Because Jeremiah the prophet understood that blood lineage is more important than other factors in bringing people to the truth, he wrote the following revelation: (Jeremiah 3:14–15)

Everybody knows that more people live in a city than live in a family. Why then didn’t the Lord say two of a city and one of a family? It was because of this promise of priesthood heritage. The family to which we belong is more important than where we live.” (Theodore M. Burton, *Ensign*, May 1975, pg. 70)

17 – “It is evident that the plan of gathering comprises:

1. Assembling in the land of Zion of the people of Israel from the nations of the earth.
2. Return of the Jews to Jerusalem.
3. Restoration of the Lost Tribes.

The sequence of these events as here presented is that of convenience and has no significance as to the order in which the several gatherings are to be accomplished.” (James E. Talmage, *Articles of Faith*, pg. 305)

18 – “The Lord has sent those noble spirits into the world to perform a special work, and appointed their times; and they have always fulfilled the mission given them, and their future glory and exaltation is secured unto them; and that is what I understand by the doctrine of election spoken of by the Apostle Paul and other sacred writers. Such persons, were called and chosen and elected of God to perform a certain work at a certain time in the world’s history and in due time he fitted them for that work....

Their blood has permeated European society, and it coursed in the veins of the early colonists of America. And when the books shall be opened and the lineage of all men is known, it will be found that they have been first and foremost in everything noble among men in the various nations in breaking off the shackles of kingcraft and priestcraft and oppression of every kind, and the foremost among men in upholding and maintaining the principles of liberty and freedom upon this continent and establishing a representative government, and thus preparing the way for the coming forth of the fullness of the everlasting Gospel. And it is the foremost of those spirits whom the Lord has prepared to receive the Gospel when it was presented to them, and who did not wait for the Elders to hunt them from the hills and corners of the earth, but they were hunting for the Elders, impelled by a spirit which then they could not understand; and for this reason were they among the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will be found in the front ranks of all that is noble and good in their day and time, and who will be found among those whose efforts are directed in establishing upon the earth those heaven-born principles which tend directly to blessing and salvation, to ameliorating the condition of their fellow-men, and elevating them in the scale of their being; and among those also who receive the fullness of the Everlasting Gospel, and the keys of Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors.” (Erastus Snow, *JD*, 23:185-87)

Modern Israelite Myths

(Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 518-521)

1. False ideas about a nation being born in a day.

“This phrase is often used to describe a future day when the Lamanites or Jews or some other part of Israel will be converted almost overnight by the tens and hundreds of thousands. It has a true application; such conversions will occur after the Second Coming among those who have abided the day. In the meantime, the whole house of Israel will be converted one by one and two by two. And any comments about a nation being born in a day are simply figurative and apply to comparatively rapid buildups of the Church in one area or another.”

2. The myth of the Jewish gathering.

“Judah will gather to old Jerusalem in due course; of this, there is no doubt. But this gathering will consist of accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places. The present assembling of people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be prelude thereto, and some of the people so assembled may in due course be gathered into the true church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem's soil. But a political gathering is not a spiritual gathering, and the Lord's kingdom is not of this world.”

3. The notion that the scattering of Israel is all past.

“It is assumed, in an unthinking sort of way, that Israel was scattered in ancient days and is being gathered in modern times. In reality, the scattering of Israel is still going on. Those already scattered continue to be shifted hither and yon, as witness the travails and sorrows of the Jews as they flee from one nation to another. But also, some of gathered Israel is being scattered yet again. It is no different in our day than in ancient Palestine: when any of the house of Israel forsake the Lord, worship false gods, and join apostate churches, have they not withdrawn from the true sheepfold and joined themselves again with the lost sheep of Israel? And those so going back to Babylon, as it were, often find it in their interest to move physically to cities and nations where they can be swallowed up by the world and not have everlastingly before them the sight of Israel worshipping in her latter-day congregations.”

4. The myth of the location of the lost tribes of Israel.

“There is something mysterious and fascinating about believing the Ten Tribes are behind an iceberg somewhere in the land of the north, or that they are on some distant planet that will one day join itself with the earth, or that the tribe of Dan is in Denmark, the tribe of Reuben in Russia, and so forth. A common cliché asserts: "If we knew where the Lost Tribes were, they would not be lost." True it is that they are lost from the knowledge of the world; they are not seen and recognized as the kingdom they once were; but in general terms, their whereabouts is known. They are scattered in all the nations of the earth, primarily in the nations north of the lands of their first inheritance.”

5. The myth of the Ten Tribes returning as guided by their prophets.

“This simply is not true; there will be no prophets among them except the elders of Israel who belong to The Church of Jesus Christ of Latter-day Saints. The Ten Tribes are to come back like anyone else: by accepting the Book of Mormon and believing the restored gospel. There cannot be two separate and independent church organizations on earth at one and the same time; at least it cannot be in a day when it is possible to govern the Church from one place. The President of the Church holds the keys whereby the Ten Tribes will be led from the lands of the north to their Palestinian homeland. He, not they, will direct their return. But will they not bring their scriptures with them? Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world.

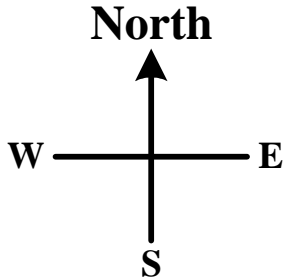
Israel: Scattering and Gathering

And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up.”

6. Notions about the triumphal return of the Ten Tribes.

“Many of these ideas, though true when properly interpreted, give a wholly false view of what is to be when they are simply paraphrased from the scriptures. In the literal sense of the word, the Ten Tribes will not return with armies and trumpets and banners; with the ice flowing down at their presence; on a highway spanning oceans and continents over which their legions shall march in regal majesty. Their return will be marvelous, with miracles attending. They will tread the highway of righteousness, and it will be as though a nation had been born in a day, because the wicked will have been destroyed and the Lord himself will be reigning on earth. The return of the Ten Tribes is, of course, a Millennial event.”

Alignment of the Compass



NORTH (Hebrew) [*semole*] Left Side

Denotes the place of dwelling for the heathen Gods.

(Isaiah 14:13 fn. 13e; Psalms 48:2 fn. 2d; Jeremiah 1:13-15)

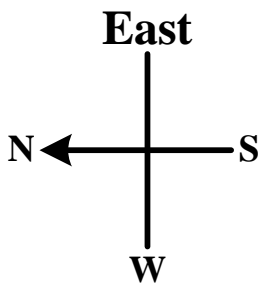
EAST (Hebrew) [*qedem*] **Frontward or Faceward**

Denotes the place of residence for the true and living God of Israel.

(Genesis 2:8; JS-Matthew 1:26; Tabernacle or Temple; Winds, etc.)

SOUTH (Hebrew) [*barak*] Right Side

Denotes the place of blessing or kneeling.



If the compass is realigned so that the directions are in proper orientation, then one begins to gain insights on the declarations and descriptions of the Lord, especially on the gathering of the house of Israel from the north (Ether 13:11, D&C 110:11, D&C 133:26).

Further consideration is the concept of left and right sides. In scripture as well as in heraldry and anatomy there is great significance in the left and right sides. This significance is explained by Joseph Fielding Smith :

“The right hand is called the dexter, and the left, the sinister; dexter means right and sinister means left. Dexter, or right, means favorable or propitious. Sinister is associated with evil, rather than good. Sinister means perverse.” (DS, 3:107-108)

Therefore, the powerful concept is declared that Israel shall be gathered (3 Nephi), but not to a place, but rather to righteousness and covenants...

“It is not the place of gathering that will save the scattered remnants, but the message of salvation that comes to them in their Redeemer’s name... Salvation is not in a place but in a person. It is in Christ.” (Bruce R. McConkie, Millennial Messiah, pg. 200)

A Pattern In The Book Of Ruth On The Scattering And Gathering Of The House Of Israel

Contents / Theme of Old Testament

- The Five Books of Moses (Torah) ▶ Establishment of the laws and the covenants of Israel
- Joshua and Judges ▶ Israel's struggle in keeping their covenants
- RUTH** ▶ **A FORESHADOWING OF THE SCATTERING AND GATHERING OF ISRAEL**
- Historical Books ▶ Israel's breaking of covenants and their scattering
- Prophetic Books ▶ Prophecies concerning the scattering and gathering of Israel

The Pattern

- Elimelech, Naomi, Sons (Ruth 1:1-2) ▶ Israel: God's Covenant People
- Bethlehem (Ruth 1:1-2) ▶ Kingdom of God on Earth
- Famine in Bethlehem (Ruth 1:1-2, 6) ▶ Apostasy of Israel
- Country of Moab (Ruth 1:7-18) ▶ Scattering of Israel Throughout the World
- Ruth & Orpah (Ruth 1:14-16) ▶ Non-Covenant People (Gentiles)
- Return to Bethlehem - Famine is Over (Ruth 1:7, 19, 22) ▶ Gathering of Israel Throughout the World (Gentiles)
- Naomi's "Mara" Bitter - Lost Inheritance (Ruth 1:20-21) ▶ Bitterness of Bondage - Israel Inheritance Lost/God's Kingdom
- Boaz: Kinsman - "Go'El" (Ruth 2:1, 4, 20) ▶ JESUS CHRIST REDEEMER OF ISRAEL
- Marriage of Ruth and Boaz. (Ruth 3:3, 9) (Ruth 4:9-15) ▶ Ordinances Available - Israel (Adopted Gentiles) Reinstated into God's Kingdom

Apostasy

03/06

“Many years ago a learned man, a member of the Roman Catholic Church, came to Utah.... One day he said to me: You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there is no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.” (Orson F. Whitney, *The Strength of the Mormon Position*; Legrand Richards, *A Marvelous Work and a Wonder*, pg. 3)

Apostasy Defined

(2 Thessalonians 2:1-5)

“In the King James translation of 2 Thessalonians 2:1-5, we find the apostle Paul reminding the Thessalonian Saints that the Second coming of Jesus Christ would not occur until after there was ‘a falling away.’ The words **‘falling away’** are translated from only a single word, *apostasia*. This word is more properly rendered as ‘apostasy’ in English. In the Greek manuscripts of this passage, the word *apostasia* is preceded by the definite article, thus indicating that the phrase should be translated as **‘the apostasy.’**”

In the King James rendition of verse 3, the words **‘falling away’** imply a gradual drifting of sorts. But the Greek word *apostasia* carries a much more aggressive meaning like **rebellion, revolt, defection, abandonment, or mutiny**. These words suggest that ‘the apostasy’ spoken of by the apostle Paul in 2 Thessalonians would originate from within the early Christian church. This conclusion is strengthened by the fact that in several texts of the Septuagint (Greek Old Testament) the word *apostasia* is employed to refer to **‘rebellion against god.’**” (Matthew Brown, *All Things Restored*, pg. 5)

Scriptural Objection to the Apostasy comes from the argument based on Jude 1:3:

Some have objected to an apostasy declaring that ‘the faith which has once delivered unto the saints,’ means that the gospel has perpetual validity and therefore, does not require a restoration. The scriptures, however, tell a different story. According to Galatians 3:8 and Hebrews 4:2 the gospel has been preached before on several different occasions. A closer look at the passage in question reveals that the Greek translation in Jude 1:3, **‘once’** as *hapax*, which is the same word used in Jude 1:5, meaning **‘already.’** We would say that the gospel has been preached **‘already’** or **‘before’** or **‘previously.’**

2 Thessalonians 2:3 declares :

Just like the first coming of Christ was preceded by a period of apostasy, so also the Second Coming will not occur until a similar apostasy has taken place....It will be a defection on the part of those who have been reached by the gospel and it will be on a large scale.

01 – “There was something unique about Jewish apostasy in the meridian day. It grew out of one of the most resolute attempts ever made by men to live what they assumed was the will of Jehovah. It grew out of what their Nephite kinsmen, long before, had called ‘looking beyond the mark,’...These words, spoken concerning the Jews of Jacob's day, applied in full measure also to their descendants in Jesus' day...For generations that went before, and then in the day of our Lord's ministry, his Israelite brethren, by ‘looking beyond the mark,’ turned the truth of heaven into a system that led them to hell. That is to say, they took the plain and simple things of pure religion and added to them a host of their own interpretations; they embellished them with added rites and performances; and they took a happy, joyous way of worship and turned it into a restrictive, curtailing, depressive system of rituals and performances. The living spirit of the Lord's law became in their hands the dead letter of Jewish ritualism.” (Bruce R. McConkie, *Mortal Messiah*, 1:238)

Apostasy

02 – “As long as inspired men are the keepers of holy writ; as long as prophets and apostles are present to identify and perfect the scriptures by revelation; as long as scriptural translations are made by the gift and power of God—all will be well with the written word. But when the gospel sun sets and apostate darkness shrouds the minds of men, the scriptural word is in jeopardy. From Adam to Malachi, the ancient’s biblical word was in prophetic hands. For the next three of four centuries, uninspired men kept the records, adding and deleting as they chose and for their own purposes. During these dark days, apocryphal and pseudepigraphic writings—intermingling as they do the truths of heaven with the heresies from beneath—arose in great numbers. And there were no prophetic voices either to condemn or to canonize them.

History repeated itself in New Testament times. The inspired word flowed from Spirit-guided pens; inspired men kept the records; and true believers rejoiced in the truths that thus were theirs. True, there were apostates and traitors even while the apostles lived, but at least there was divine guidance that identified the true word and kept the faithful from following every false and evil wind of doctrine. But after the passing of those who held the keys by which the mind and will of the Lord can be gained; after the holy apostles mingled their blood with that of the prophets who were before them; after the age of inspiration ceased—all was no longer well with the written word. Wolves scattered the flocks and tore the flesh of the saints; false teachers led the church into apostate darkness; the post-apostolic fathers wrote their own views—and there was no way to distinguish divine certainty the light from above from the darkness that soon covered the earth.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 403-404)

Anticipating an Apostasy

(Daniel 2:28-45; Daniel 7:21, 25-27; Daniel 12:5-12; JST Revelation 12:1-17)

03 – “**The hour of God’s judgement is come!**” (This begins a process of gathering the believers ready for the Second Coming of Christ.) **“I hope the last Day of Judgement is not far, I persuade myself verily it will not be absent full three hundred years longer; for God’s Word will decrease and be darkened for want of true shepherds and servants of God.”** [Given Date is 1530 AD] (Martin Luther; Joseph Kerby, *The Familiar Discourses of Dr. Martin Luther*, pg. 7-8)

04 – **“I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world.”** (Joseph Smith, *TPJS*, pg. 366)

05 – “Joseph Smith, the Prophet, claims that he was the honored instrument in the hands of the Almighty in establishing His kingdom, and upon the sixth day of April, 1830, the initial steps were taken according to law, when the Church of Jesus Christ of Latter-day Saints was organized with six members; in other words, this was the nucleus of that kingdom. **An event of such infinite importance as the setting up of the kingdom of God upon the earth in the last days, has been the theme of prophets and inspired men of all ages, some of whom have referred to it with such prophetic and mathematical precision, as to indicate the time when it would be set up,** not alone in the words, ‘in the days of these kings,’ but in language that cannot be mistaken. The Prophet Daniel and John the Revelator, being animated by the Holy Ghost, foresaw the wearing out of the Saints, and the departure of the Priesthood from the earth, after the Apostolic age. In Daniel 7:25, the Prophet in speaking of the aggressions of the eleventh horn upon the Saints at the time referred to, states: ‘And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time.’

In John’s Revelations 12:6, 14, in speaking upon the same subject, comparing the persecution of the church unto a woman, as in many cases in Holy Writ the church is likened unto a bride, we find the following: ‘And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times, and half a time, from the face of the serpent.’ The declarations of both these Prophets doubtless refer to the same event, that of the extirpation of the church of Christ, and denoting its absence from the earth. A time and times and half a time is strictly prophetic and Scriptural language. A proper rendition of its duration will define the length of time implied. This will necessitate an inquiry into the modes of reckoning time among the Prophets and the Jews or Israelites. The words of the Prophet Daniel, in speaking concerning the captivity and return of the Jews to Jerusalem, together

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with the rebuilding of their city and sanctuary, in setting the particular time for these events, he makes use of the term weeks, by which we find that the term '*week*' implied seven years, each day of the week being one year, thus we have deduced a datum by which we can determine the duration of the term, 'time, times and half a time.'

We have previously given two quotations from John the Revelator, bearing upon the same point. In the first he tells us that the woman or the church was to be fed one thousand two hundred and sixty days, which means one thousand two hundred and sixty years. If the term time, times and half a time can be analyzed to contain one thousand two hundred and sixty years, then the proof will be complete. A time being one year, each year reckoned to contain three hundred and sixty days, each day representing one year, we have the formula: one time equaling three hundred and sixty years, times equaling seven hundred and twenty years, half a time one hundred and eighty years; in all one thousand two hundred and sixty years.

Thus we have shown that one thousand two hundred and sixty years was to elapse before the implied return of the woman or the church, which event took place in the year 1830. History gives the year **570 A. D.** as the date when the Christian church was totally overrun and destroyed, to which date, if we add the one thousand two hundred and sixty years that the church was to be absent, we have the astounding fact that the year 1830 was the set time when the kingdom of God was to be established, which agrees precisely with the declaration of the Prophet Joseph Smith, at which date the following ten kingdoms were in existence, and in the days of whose kings this notable event transpired, namely: Italy, France, Belgium, England, Holland, Prussia, Austria, Hungaria, Spain, and Greece, and the kings or rulers of these kingdoms may be regarded as those to whom the Prophet Daniel referred; because in their days and time the kingdom of God was set up, and at no other period of time in the days of the kings of the ten kingdoms that have arisen upon the ruins of the western empire of Rome, has that event taken place.

Having shown the rise and fall of the golden, silver, brass and iron kingdoms, the rise of the ten or toe kingdoms, and their existence in the year 1830, in which year the kingdom of God was set up, there is but one thing remaining to a full fulfillment of the dream prophecy, and as certain as all the other terms of it have come to pass, just so certain will the last be verified in the never failing words of inspiration and prophecy, that it shall stand for ever, and crush to pieces all other kingdoms, and no power can prevent it, while Christ the King shall reign over it for ever and ever." (*Contributor*, (December, 1885), Volume 7, Number 3, pg. 108-109)

NOTES - 721BC (End of Daily Sacrifice) Subtract 1290 Years [No Year of 0] = 570AD and 1260 Years (Time, Times, and ½ Time - 1260 days or years) = 1830AD

Time (Hebrew) *iddan* - translates as days or years (Ezekiel 4:6)

Days (Hebrew) *yowm* - translates or represents day or year (Genesis 5; Exodus 20:10-11, Numbers 14:34)

06 – TWO KINGDOMS: THE ECCLESIASTICAL AND POLITICAL

"After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to **the political government**, even though they are not members of **the ecclesiastical kingdom which is the Church**.

This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up; but they have their agency and thousands will not be members of the Church until they are converted; yet at the same time they will be subject to the theocratic rule." (Joseph Fielding Smith, *DS*, 1:229)

07 – "Again in a discourse under date of July 8, 1855, President Young said: 'As was observed by Brother Pratt [this morning] that kingdom [i. e. of God] is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning **that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the church; ...**' (Joseph Smith, *HC*, 7:381; *JD*, 9:309-17)

THE KINGDOMS OF DANIEL'S VISIONS

BABYLON [Nebuchadnezzar/ Belchazzar] (671 - 538 BC)	Head of Gold [Chief] (2:32, 37-38)	Lion with Eagle's Wings (7:4, 17)		
MEDES AND PERSIANS [Cyrus/Darius] (538 - 331 BC)	Breast/Arms of Silver [Inferior] (2:32, 39)	Bear with three Ribs (7:5, 17)	Ram (8:3-4, 20)	(11:1-2)
GREEKS [Alexander the Great] (331 - 160 BC)	Belly/Thighs of Brass [Rule Over Earth] (2:32, 39)	Leopard with four heads/four wings § (7:6, 17)	Goat/Four Notable Horns § (8:5-8, 21-22)	(11:3-20)
ROME [Caesars] (160 - 488 AD)	Legs of Iron [Divided Kingdom] (2:33, 40)	Terrible Beast with Iron Teeth (7:7, 19, 23)		
MANY KINGDOMS *	Feet/Ten Toes of Iron & Clay [Partly strong/broken] (2:33, 41-43)	Ten Horns (7:7-8, 20, 24)		
KINGDOM OF GOD [God] (1830 - Forever)	Stone [Cut out of mtn. without hands] (2:34-35, 44-45)	Ancient of Days & The Son of Man (7:9-14, 22, 25-28)	Prince of Princes (8:25)	(12:1-3)
POWER OF ANTI-CHRIST		Little Horn among the Ten Horns ⊕ (7:8, 20-21)	Little Horn from the Four Heads ⊕ (8:9-12, 23-25)	(11:21-45)

- | | |
|--|--|
| <p>01 Italy (496 AD)</p> <p>02 France (752 AD)</p> <p>03 England (803 AD)</p> <p>04 Belgium (806 AD)</p> <p>05 Holland (922 AD)</p> | <p>06 Portugal (1138 AD)</p> <p>07 Prussia (1139 AD)</p> <p>08 Austria (1158 AD)</p> <p>09 Spain (1471 AD)</p> <p>10 Greece (1829 AD)</p> |
|--|--|

(Spencer W. Kimball, *CR*, April 1970, pg. 10; Rudger Clawson, *CR*, April 1930, pg. 32; Orson Pratt, *JD*, 18:335-42)

§ Generals of Alexander the Great and the divided Kingdom — Cassander - Macedon & Greece;
Lysimachus - Thrace & Bithynia; Ptolemy - Egypt; Seleucus - Syria
(Adam Clarke, *Commentary*, 4:592)

⊕ Antiochus IV or Antiochus Epiphanes - *BD*, 609, 727; Literal/Type]

08 – “The Church of Jesus Christ will produce this government, and cause it to grow and spread, and it will shield round about the church. And under the influence and power of the Kingdom of God, the church will rest secure and dwell in safety, without taking the trouble of governing and controlling the whole earth.” (Brigham Young, *The Kingdom of God*, pg. 13 [pamphlet from a speech given in Salt Lake City, July 1855])

Contributors to Apostasy

(Amos 8:11-12; Mosiah 27:13)

09 – “The true cause of the persecution was this: Satan knew there was no power of salvation in the idolatrous worship of the heathen, and hence let them live on in peace, but when Jesus of Nazareth and his followers came, in the authority of God, preaching the gospel, he recognized in that the principles and power against which he had rebelled in heaven, and stirred up the hearts of men to rebellion against the truth to overthrow it. This was the real cause of persecution, though it lurked under a variety of pretexts....” (B. H. Roberts, *Outlines of Ecclesiastical History*, pg. 119)

- Transgression/Wickedness Within
- Private Interpretation
- Greek Philosophy
- Gnostic Heresies
- Pagan Influences
- Political Interference
- Moral/Ethical Corruption of Leadership

10 – “In the early centuries of the Christian era, the apostasy came not through persecution, but by relinquishment of faith caused by the superimposing of a man-made structure upon and over the divine program. Many men with no pretense nor claim to revelation, speaking without divine authority or revelation, depending only upon their own brilliant minds, but representing as they claim the congregations of the Christians and in long conference and erudite councils, sought the creation process to make a God which all could accept.

The brilliant minds with their philosophies, knowing much about the Christian traditions and the pagan philosophies, would combine all elements to please everybody. They replaced the simple ways and program of the Christ with spectacular rituals, colorful display, impressive pageantry, and limitless pomposity, and called it Christianity. They had replaced the glorious, divine plan of exaltation of Christ with an elaborate, colorful, man-made system. They seemed to have little idea of totally dethroning the Christ, nor terminating the life of God, as in our own day, but they put together an incomprehensible God idea.” (Spencer W. Kimball, *TSWK*, pg. 425)

Concerns Over Creeds

(D&C 123:7-8; JS-H 1:19-20)

11 – “False creeds make false churches. There is no salvation in believing a lie. Every informed, inspired, and discerning person is revolted by the absurdities and scripture—defying pronouncements in the creeds of Christendom, whose chief function is to define and set forth the nature and kind of Being that God is.” (Bruce R. McConkie *Mortal Messiah*, 1:30)

12 – “Following the great apostasy from the principles and laws of Christ, the world became enslaved in a cloak of darkness. This long night of Christian apostasy placed an oppressive tyranny on the minds of men, which were shackled by chains of false priestly tradition. Truth had been turned to superstition, joy to despair, and worship into ritual.” (Ezra Taft Benson ACR(London)1976:49; Rulon T. Burton, *We Believe*, pg. 31)

13 – “If the whole tree is corrupt, are not its branches corrupt? If the Catholic religion is a false religion, how can any true religion come out of it? If the Catholic church is bad, how can any good thing come out

of it? The character of the old churches have always been slandered by all apostates since the world began.

...It is in the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood; but when men come out and build upon other men's foundations, they do it on their own responsibility, without authority from God; and when the floods come and the winds blow, their foundations will be found to be sand, and their whole fabric will crumble to dust.” (Joseph Smith, *HC*, 6:478-79)

THE NICENE CREED

“We believe one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and life of the world to come.”

THE ATHANASIAN CREED

“We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance. For there is one person of the Father, another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory co-equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible. The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: But one Eternal. As also there are not three incomprehensibles, nor three uncreated: But one Uncreated, and one Incomprehensible. So likewise the Father is almighty, the Son almighty: and the Holy Ghost almighty. And yet they are not three almighties: but one Almighty. So the Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three gods: but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three lords: but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord: So are we forbidden by the Catholic religion to say, there be three gods, or three lords. The Father is made of none: neither created nor begotten. The son is of the Father alone, not made, nor created, but begotten. The Holy ghost is the Father and of the Son, neither made, nor created nor begotten, but preceding. So there is one Father, not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts. And in this trinity none is afore, or after other: none is the greater or less than another. But the whole three Persons are co-eternal together, and co-equal. So than in all things, as is afore said, the Unity in Trinity, and the Trinity in Unity is to be worshiped. He therefore that will be saved: must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man. God, of the Substance of the Father, begotten before the worlds: and Man, of the substance of His mother, born in the world. Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting: Equal to the Father: as touching His Godhead, and inferior to the Father, as touching His Manhood. Who although He be God and Man, yet He is not two, but one Christ. One: not by conversion of the Godhead into flesh, but by the taking of the Manhood into God. One altogether: not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man: So God and Man is one Christ. Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall enter into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.”

Evidences of an Apostasy

(Matthew 24:5-11, 23-24; Acts 20:29-31; 1 Timothy 4:1-3; 2 Timothy 3:1-5; 2 Timothy 4:3-4; 2 Peter 2:1-2; D&C 86:2-3)

13 Articles of Apostasy

First, the apostles were killed and revelation ceased, thus undermining the foundation of Christ's Church.

Second, the scriptures are a historical witness that the apostasy was in progress and a prophetic witness that it would be consummated before Christ's second coming.

Third, the Bible ended. If the Church had continued, revelation would have continued, and the Bible would have been an ongoing book.

Fourth, the gifts of the Spirit were lost.

Fifth, the dark ages became a historical fact, symbolizing that the light of Christ's gospel had been extinguished.

Sixth, many teachings became perverted, some were lost, and new ones were invented.

Seventh, many gospel ordinances were perverted, some were lost, and new ones were invented.

Eighth, the simple mode of prayer was changed, which diluted man's efforts to communicate with God.

Ninth, the scriptures were removed from the hands of the lay membership and retained solely in the hands of clergy, often in a language the common man could not understand.

Tenth, the wickedness sanctioned by the ongoing church was so prolonged and so egregious that no spiritually minded person could believe that Christ's Church, if on the earth, would condone such behavior.

Eleventh, there was a discernible decline in the moral standards and church discipline of the ongoing church.

Twelfth, the church no longer bore Christ's name.

Thirteenth, the priesthood was lost, and thus no one on the earth was authorized to perform the saving ordinances.

The foregoing evidences—spiritual, intellectual, and historical in nature—while independent in their own right, also complement and supplement each other. When viewed as a whole and not as solitary threads, they weave a consistent and unmistakable pattern showing that Christ's Church was ultimately lost from the earth.

1st - It is said that the apostasy occurred because the apostles were gone; but clearly it was not. The apostles were taken because the apostasy had occurred.) [Mormon 1:13, 16; Mormon 8:10] (Mark E. Peterson; Kent Jackson, *Ensign*, December 1984, pg.16)(Ephesians 2:19-29; Ephesians 4:11-14; Matthew 16:15-19)

2nd - (Kent P. Jackson, *Ensign*, December 1984, Early Signs of the Apostasy, pg. 8-16) (Jude 1:7)

14 – “The average Christian does not realize that the very scriptures which he reads are evidences that there has been a great apostasy from the truth. Particularly are the epistles of the New Testament such evidence. Nearly every one of these epistles was written to counteract some form of apostasy which was creeping into the Christian Church in the very days in which the original Twelve Apostles lived.” (Mark E Petersen, *Toward a Better Life*, pg. 70)

3rd - (2 Nephi 29:6, 9-10)

15 – “The very fact that the Bible ceased to grow through the ages is itself proof positive of the great apostasy.” (Bruce R. McConkie, *New Witness for the Articles of Faith*, pg. 398)

4th - (Mormon 8:26; Mormon 9:19-20; Moroni 7:27, 36-37; Moroni 10:7-8)

5th - (D&C 1:30; 1 John 1:5-6)

16 – “...when the light of that century went out, the darkness was impenetrable, the heavens were sealed, and the

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'dark ages' moved in. The thickness of this spiritual darkness was not unlike that physical darkness in Nephite history when 'neither candles neither torches; neither could there be fire kindled with their fine and exceedingly dry wood.' (3 Nephi 8:21) The spiritual vapor of darkness was impenetrable, and centuries were to pass with hardly the dim uncertain light of a candle to break its austere darkness.

...This earth, already much in darkness, slipped into the Dark Ages when the Holy Ghost was not available to men, when no prophets led the people, when men's minds were darkened, when few inventions came to benefit mankind." (Spencer W. Kimball, *TSWK*, pg. 424-425)

17 – “Do you think the Lord Almighty will reveal the great improvements in the arts and sciences which are being constantly made known and will not revive a pure religion? If any man imagines that with the mighty strides which the sciences have been making for a few years past, there will be no improvement in religion, that man is vain in his imagination. God will improve the religion of the nations of the earth in proportion to the improvement made in the sciences. This is true whether you believe it or not.” (Brigham Young, *Discourses of Brigham Young*, pg. 108)

6th - (1 Timothy 1:1-4)

18 – “I hold the precepts of Jesus, as delivered by himself, to be the most pure, benevolent, and sublime which have ever been preached to man. I adhere to the principles of the first age; and consider all subsequent innovations as corruptions of this religion, having no foundation in what came from him....If the freedom of religion, guaranteed to us by law in theory, can ever rise in practice under the overbearing inquisition of public opinion, truth will prevail over fanaticism, and the genuine doctrines of Jesus, so long perverted by his pseudo-priests, will again be restored to their original purity. This reformation will advance with the other improvements of the human mind, but too late for me to witness it.” [Statement made in 1820/Died in 1826](Thomas Jefferson; Norman Cousins, *In God We Trust: The Religious Beliefs and Ideas of the American Founding Fathers*, pg. 156)

ORIGINAL DOCTRINE

ORIGINAL DOCTRINE AS FOUND IN SCRIPTURE

PERVERSIONS FROM ORIGINAL DOCTRINES DUE TO AN APOSTASY

Nature of God:

The Father, Son, and Holy Ghost are three distinct personages, but one in purpose and unity.

Genesis 1:26; 5:3; 32:30; Matthew 3:16-17; 12:32; 27:46; Luke 24:39; John 5:30; 14:28; 17:21; Acts 7:55-56; Romans 6:9; 1 Corinthians 3:8-9; 15:24-25; Hebrews 1:3; James 2:26; D&C 130:22-23; JS-H 1:16-17

Nature of God:

The Father, Son, and Holy ghost are three separate entities, yet mysteriously they are also one substance; each of the members of the Godhead is a spirit without a physical body.

Deification:

Man is a spirit child of God and therefore through the grace of Jesus Christ has the capability of becoming a god.

Genesis 17:1; Psalms 82:1, 6; Matthew 5:48; John 10:32-34; 17:22-23; Acts 17:28; Romans 8:16-17; Ephesians 4:12-13; Philippians 3:14-15; 2 Timothy 2:12; 2 Peter 1:3-4; Revelation 3:21; 21:7; 3 Nephi 27:27; Moroni 10:32-33

Deification:

This doctrine has been completely lost; in fact many teach the reverse. They declare it is blasphemous to teach that a mortal might become a god.

Premortal Existence:

Men and women lived in God's presence as his spirit children before they were born in mortality.

Job 38:4, 7; Ecclesiastes 12:7; Jeremiah 1:5; John 3:13; 9:1-2; Romans 8:29; Ephesians 3:15; 2 Timothy 1:9; Jude 1:6; Revelation 12:4-7; Alma 13:1-9

Premortal Existence:

This doctrine has been completely lost.

The Fall of Adam:

Adam and Eve lived in a state of

2 Nephi 2:23; Moses 5:11

The Fall of Adam:

If Adam and Eve had not

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innocence in the Garden of Eden and would have had no children there. The Fall was necessary for them to have children and to gain knowledge so they could become more like God.

Grace and Works:

We are saved by grace after all we can do.

Preaching the Gospel:

If a person did not receive a fair opportunity to hear the gospel in mortality, he will hear it in the spirit world before he receives his final judgment.

Baptism:

Baptism is essential for salvation.

The Mode of Baptism:

One must be baptized by immersion by someone who holds the authority.

Baptism for the Dead:

Those who did not receive the opportunity to be baptized in mortality will receive the opportunity in the spirit world by a mortal being baptized on their behalf.

The Sacrament:

Bread and wine or water are administered in a simple ceremony to believers in remembrance of the body and blood of Christ.

Blessing of Babies:

Babies should have hands placed

Matthew 7:21-27; 10:22; 24:13; John 5:29; Romans 2:6; 2:13; Philippians 2:12; Titus 2:14; James 2:17, 19-20; 1 Peter 2:15; 1 John 2:4-5; Revelation 3:2, 4; 14:14; 20:13; 2 Nephi 25:23

Isaiah 24:22; 42:7; 61:1; Matthew 12:40; Luke 16:22-23; 23:43; John 5:25, 28; 20:17; Ephesians 4:9; 1 Peter 3:18-20; 4:6; Alma 40:12-14; D&C 138

Matthew 28:19; Mark 16:16; Luke 7:30; John 3:5; Acts 2:37-38; 8:12, 37-38; 10:47-48; 16:14; 18:8; 22:14-16; Galatians 3:27; Titus 3:4; 2 Nephi 9:23; 31:4-12

Matthew 3:16; John 3:23; Acts 8:38; Romans 6:3-5; 3 Nephi 11:23-26

Zechariah 9:11; 1 Corinthians 15:29; Hebrews 11:40; 1 Peter 4:6; D&C 127:5-12; 128:1-21

JST Matthew 26:22; 1 Corinthians 11:25; 3 Nephi 18:7; D&C 27:2

JST Genesis 17:6; Matthew: 10:16; 18:3; 19:13-15; Moroni

transgressed they would have had children in the Garden of Eden and lived happily ever after.

Grace and Works:

While Catholics believe in some form of works, most Protestants believe we are saved by grace alone and works are an evidence of salvation, not a condition to it.

Preaching the Gospel:

This doctrine has been completely lost.

Baptism:

Many teach that baptism is a symbolic confirmation of our saved condition, but not a requirement for salvation.

The Mode of Baptism:

Some believe that baptism by immersion is essential, but most churches believe that baptism by pouring or sprinkling is equally satisfactory.

Baptism for the Dead:

This doctrine has been completely lost.

The Sacrament:

In some cases, bread and water are administered in a simple ceremony to believers in remembrance of the body and blood of Christ; in other cases, the ceremony has become mystical and ornate, and a new doctrine of transubstantiation has been introduced.

Blessing of Babies:

Instead of blessing babies, a new

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on them and be given a blessing.

8:5-20; D&C 20:70

doctrine was invented and accepted by many, which allowed or required the baptism of infants. This resulted from the invention of a new doctrine known as original sin.

Laying On of Hands:

Priesthood men lay on hands to 1- confer the Holy Ghost; 2- ordain others to the priesthood and Church callings; 3- give blessings of health and comfort.

Numbers 27:23; Mark 8:23; 16:18; Luke 13:13; Acts 5:12; 6:3, 6; 8:17; 9:17-18; 13:3; 19:6; 28:8; 1 Timothy 4:6, 14; 5:22; Moroni 3:1-4

Laying On of Hands:

While some churches lay on hands for some purposes, it is generally fallen into disuse for most purposes for which it was designed in the early church.

Abortion:

Except in rare cases, abortion is a heinous sin.

Leviticus 17:11; Romans 1:31; 2 Timothy 3:3; D&C 59:6

Abortion:

There are mixed feelings on this. Some fundamentalists are opposed to abortion; other churches oppose it but do not discipline their members for violations, and yet other churches advocate pro-choice.

Homosexuality:

Those who practice homosexuality are sons and daughters of God, but the practice itself is a heinous sin.

Genesis 1:28; 19:5-9; Leviticus 20:13; Romans 1:26-27; 1 Corinthians 6:9; 1 Timothy 1:10; 2 Timothy 3:3

Homosexuality:

Some oppose homosexuality as a heinous sin; others accept it as approved by God, even ordaining to the ministry those who practice it.

Marriage:

Marriage is ordained of God and meant to be for eternity.

Genesis 2:18-24; Matthew 8:14; 18:18; Mark 10:9; 1 Corinthians 11:11; 1 Timothy 4:1-3; 1 Peter 3:7; D&D 131

Marriage:

Some believe that celibacy is spiritually preferred to marriage; others endorse marriage but believe it will be for this earth-life only.

Temple Ordinances and Covenants:

Worthy Saints may receive divine ordinances in the temple and make covenants that will lift them spiritually.

1 Corinthians 4:1; D&C 132; Moses 5:58-59

Temple Ordinances and Covenants:

This doctrine has been completely lost.

Disciplinary Actions:

Transgressors received ecclesiastical discipline designed to help them repent, to protect the integrity of the Church, and to protect the innocent.

Matthew 18:16-18; Hebrews 12:6; D&C 64:12-14; 102

Disciplinary Actions:

At some point the ongoing church's ecclesiastical discipline merged with secular discipline. Most churches have some form of disciplinary action but seldom use it.

Physical Resurrection of the Dead:

The dead will be resurrected with

Job 19:25-26; Matthew 27:52; Romans 8:11; 1 Corinthians 15:21-22; Alma 40:23

Physical Resurrection of the Dead:

Many believe a physical body is

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a glorified body of flesh and bones, just as was the Savior.

limiting and therefore the dead will be 'resurrected' merely as spirits.

Multiple Heavens:

The dead will be judged according to their works and ultimately be assigned to one of the three heavens—the celestial, the terrestrial, or the telestial.

Matthew 10:41; John 14:2; 1 Corinthians 15:40-42; 2 Corinthians 12:3; Revelation 20:13; D&C 76

Multiple Heavens:

There is one heaven and one hell.

7th - (D&C 1:15)

CREEDS of the FATHERS

- **Infant Baptism** - Established at the Council of Carthage XVI (418AD) - (James E. Talmage, *The Great Apostasy*, pg. 119; James Barker, *The Divine Church*, pg. 18)
- **Improper Baptism** - Sprinkling Authorized by Cyprian, Bishop of Carthage (248AD) - (James E. Talmage, *Articles of Faith*, pg. 486; B.H. Roberts, *Outlines of Ecclesiastical History*, pg. 141)
- **Mystery of the Trinity** - Established at the Council of Nice (325AD)
- **Immateriality of God** - Established at the Council of Nice (325AD); Revised at the Council of Constantinople (381AD)
- **Predestination** - Established at the Council of Aries (475AD)/Council of Orange (529AD) - (T. Edgar Lyon, *Apostasy to Restoration*, pg. 170, 267-274)
- **Ceased Revelation** - Confirmed by Session IV of the Council of Trent (April 8, 1546)
- **Transubstantiation** - Idea formed early in the apostate church; mentioned at Roman Council VI (1079AD); Official Tenant of the Roman Church (1215AD) - (James E. Talmage, *The Great Apostasy*, pg. 121; T. Edgar Lyon, *Apostasy to Restoration*, pg. 230)
- **Scripture Authority** - Perpetuated during the sixteenth century
- **Maryology**
- **Simony**
- **Celibacy**

8th - (D&C 1:16)

9th - (1 Nephi 13:26-32)

10th - (JS-H 1:19; Mormon 8:32; 1 Peter 5:3)

11th - (1 Nephi 13:4-9)

12th - (3 Nephi 27:4-9)

19 – “There are churches named after their place of origin—as the Church of England; other sects are designated in honor of their famous promoters—as Lutherans, Calvinists, Wesleyans; others are known from some peculiarity of creed or doctrine—as Methodists, Presbyterians, and Baptists; but down to the beginning of the nineteenth century there was no church even claiming name or title as the Church of Christ.” (James E. Talmage, *The Great Apostasy*, pg. 158-159)

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13th - (Hebrews 5:4; 1 Thessalonians 1:5)

20 – “It is said the priesthood was taken from the Church, but it is not so, the Church went from the Priesthood.” (Brigham Young, *JD*, 12:69)

Apostasy Abounds

(D&C 86:2-4)

21 – “The modern world, called ‘Christian,’ claims to have perpetuated the system called ‘Christianity’, while, at the same time, it declares, that the miraculous gifts of the Spirit have ceased.

With as much propriety it might be contended, that the magnet had been perpetuated, but had lost its magnetic properties; that water was perpetuated with all its virtues, but had lost its power to quench thirst, or seek its own level; that fire was still fire, but had lost its heat.

How, we inquire, can Christianity have been perpetuated, while its virtues, its legitimate powers, its distinguishing features, its very life and essence have ceased from among men? Or, of what use is it if it does exist?” (Parley P. Pratt, *Key to the Science of Theology*, pg. 109-110)

22 – “There is no more similarity between Christianity, as it now exists, with all its superstitions, corruptions, jargons, contentions, divisions, weakness, and imbecility, and this KINGDOM OF GOD, as spoken of in the Scriptures, than there is between light and darkness; and it would no more compare with things to come, than an orange would compare with the earth, or a taper with the glorious luminary of day.” (John Taylor, *The Government of God*, pg. 92)

APOSTASY

You Can Take Away Our:

Our Prophets	Our Missionary Program
Our Apostles	Our Belief in a Restored Gospel of Jesus Christ
Our Modern-day Revelations	Our Welfare Program
Our Modern-day Scripture	Our Belief in the Godhead
Our Book of Mormon	Our Concept of the Resurrection
Our Temples	Our Concept of the Spirit World
Our Celestial Marriage	Our Belief in Life and Progression after our Resurrection
Our Genealogical Research	Our Belief in the Different Degrees of Glory
Our Works for our Kindred Dead	Our Belief in a Restored Gospel of Jesus Christ

And we still have all that the other churches have except a ‘Paid Ministry’.