

## The Gifts and Fruits of the Spirit

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As we seek the Lord with all our heart – *the first and greatest commandment* – we obtain God’s greatest gifts. What are “*the greatest gifts*”? What are “*the gifts of the Spirit*” and “*the fruits of the Spirit*”? How do we obtain them? As we seek the living God and live His two greatest commandments - to love Him with all our heart, might, mind, and strength, and love our fellow man as ourselves (see Matt. 22:36-40), all things are then added to us. In the last chapter of the Book of Mormon, Moroni summed up his teaching, stating, “every good gift cometh of Christ...(v. 18). I would exhort you that ye would **come unto Christ, and lay hold upon every good gift...**” (Mor. 10:30). Loving God and coming to Him means removing ourselves from the world - from “Babylon” - and all that is tied to her.

If we love God, we will seek Him and His gifts rather than the things of the world. Throughout His word, the Lord has repeatedly said, “*Repent and come unto me*” (see D&C 10:67-68; 1 Ne. 10:18-19; 2 Ne. 9:23-24; 28:32; Jacob 1:7; Alma 5:33-34; D&C 93:1; 3 Ne. 9:14, 22, 51; 11:14; 12:19-20, 23-24; 27:5-21; 30:1-2). We are to receive Him, His guidance and gifts. To receive God is the ultimate gift. Scripture tells us that He is “*the Heavenly Gift*” (see 4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44). The most important thing we can do to obtain the gifts of the Spirit and exhibit the fruits of the Spirit is to accept our Lord’s invitation to “**repent and come unto me.**” As we abide in Christ (John 15) the gifts of the spirit will be present in us. Thus, of greatest importance, is coming unto Christ, having faith and trust in Him. He said:

“I have commanded...that ye should **come unto me**, that ye might *feel* and *see*; even so shall ye do unto the world; and *whosoever breaketh this commandment suffereth himself to be led into temptation* (3 Ne. 18:25).

“And by this you may know they are under *the bondage of sin*, because they **come not unto me. For whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me. And by this you may know the righteous from the wicked...**(D&C 84:50-53).

“*No man can come unto me, except he doeth the will of my Father who hath sent me.* And this is the will of him who Hath sent me, that ye **receive the Son**; for the Father beareth record of him; and he who *receiveth the testimony*, and *doeth the will of him who sent me*, I will raise up in the resurrection of the **just**.” “...*no man can come unto me, except he doeth the will of my Father who hath sent me*” (JST John 6:44 - 45).

The Father added:

“For it shall come to pass, saith the Father, that at that day **whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel**” (3 Ne. 21:20).

**Obtaining Spiritual Gifts** We must embrace the Lord Jesus Christ as “**the way** of salvation” to receive the gifts of the Spirit and exhibit the fruits of the Spirit in our day-to-day lives. This progression pathway involves five steps that are well defined in the Book of Mormon. They represent a restoration of “*the plain and precious things*” that were removed from the Bible. Moroni, in the last chapter of the Book of Mormon encourages us to “**come unto Christ, and lay hold upon every good gift**” (Mor. 10:30). This plea comes after he first lists *the gifts of the Spirit* for us earlier in the chapter, stating that if they have disappeared among us, it is “*because of unbelief*” (verse 24). Unbelief is a great sin among the Saints today. Before we can access God’s gifts, we must first **believe** in the living God Jesus Christ, have **faith** and **trust** in Him, **love** Him, and then **come to Him**. To do so is to embrace the essence of what our Lord calls “*my doctrine, my gospel, and my church,*” summarized in His five-word invitation to “**repent and come unto me.**” It involves five primary steps:

1. **Faith in the Lord Jesus Christ** Faith in Christ is the *first* principle of the gospel. We must come to the knowledge of our Redeemer and then develop strong faith and trust in Him as the living God, the mediator between heaven and earth, if we are to receive the greatest blessings available in His doctrine, gospel, and church. Moroni said, “...every good gift cometh of Christ” (Mor. 10:18).

2. **Repentance** Real faith in Jesus Christ leads us to repentance – to *turn* to Him. It is “**faith unto repentance**” (Alma 34:15-17), or faith leading to heartfelt **repentance**, which is characterized by “*a broken heart and contrite spirit*” (2 Ne. 2:7; 3 Ne. 9:20; Ether 4:15; Mor. 6:1-4; D&C 59:8, 97:8; Psalm 34:18 & 51:17). Real repentance involves *confessing* to all involved, *forsaking* the sin (not repeating it), and *submitting* our will to God and His will. To put our will before His is to have **idols in our heart** that can consume us (see Prov. 23:7; James 4:3; 2 Thess. 2:10-12; Isa. 66:2-4; Ezek. 14:1-11; Jacob 4:14; Alma 29:4; & Morm. 9:28).

**3. Baptism by Water** The next step on *the way* is **baptism** by immersion in pure water. The writers of the Book of Mormon call it “*baptism unto repentance*,” meaning it is to be preceded by *real repentance* (Mos. 26:22; Alma 5:62; Hel. 5:17, 19; 3 Ne. 1:23; 7:25-26). Steps A, B & C lead to our **purification** via Christ’s atonement, combined with our heartfelt repentance, and our covenant with God in the outward act of baptism in *water*.

**4. Baptism by Fire and the Holy Ghost** A fourth transformational step is where we are “*born again*” in Christ Jesus (John 3:3-6; Mos. 27:24-26), receiving a *remission of sins*, a *mighty change of heart*, and the gift of the Holy Ghost. It is to be **redeemed from** our sins or *saved* through Christ’s blood, to have them fully *remitted* (2 ne. 31:17-18). We are **sanctified** by God’s fiery *Spirit* in this event, and receive the precious *gift of the Holy Ghost* as the first comforter - our teaching companion. When we pass through *this gate*, we enter onto “**the way**” to *eternal life* (as characterized by the beatitudes Christ taught in 3 Nephi chapter 12). The revelatory gift or endowment of the Holy Ghost then becomes our “*iron rod*” (along with Christ’s direct word) taking us to the Tree of Life. Holding it tightly, we **press forward** in faith until we finally **receive the presence of the Lord personally** and His choicest gifts and blessings (2 Ne. 31:19-21). This is to be fully **redeemed from the fall** (of Adam and Eve, when they were expelled from God’s presence), returning to the Lord’s presence in this life as did the brother of Jared (see Ether 3:13). In 2 Nephi 32:4-6 we are encouraged to seek God and ask questions relative to our progress along “**the way**” of salvation. If we do not understand the written word or impressions from the Spirit, “...it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark. For behold, again I say unto you that if ye will enter in by **the way** [the gate of the baptism of fire] and *receive the Holy Ghost*, **it will show unto you all things what ye should do**. Behold, this is *the doctrine of Christ*, and there will be no more doctrine given until after he [the Lord] shall manifest **himself** unto you in the [your] flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto **you shall ye observe to do**” (2 Ne. 32:4-6). God requires a specific sacrifice to receive this priceless blessing. It is *a broken heart and a contrite spirit* - our willingness to fully submit to His will (3 Ne. 9:20). Summary scriptures tied to this important event are supplied below.

**Christ Taught** Speaking to Nicodemus, a learned Rabbi who came to him at night, our Lord said, “except a man be born again he cannot **see** the kingdom of God...Except a man be born *of water*, and *of the Spirit* [fire], he cannot **enter into the kingdom of God**” (John 3:3-6). Nicodemus came in the dark and left that way...

**Joseph Smith Taught** “The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use . . . *They are necessarily and inseparably connected*. An individual **must** be born of water *and* the spirit in order to get into the kingdom of God...*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 [fire and] the Holy Ghost” (HC, 6:316). Speaking of these two baptisms while addressing John the Baptist in JST Matthew 3:38, Joseph altered it to read, “I baptize you with water, upon your repentance, but when Jesus Christ – of whom I bear record – comes, who has the power and keys, *He will administer the baptism of fire and the Holy Ghost*.” See also JS History 1:73-74.

**Nephi Taught** “...know *the gate* by which ye should enter. For *the gate* by which ye should enter is [1] repentance and [2] baptism by water; and [3] then cometh *a remission of your sins* by fire and by the Holy Ghost. And then are ye in this strait and narrow path *which leads to eternal life*; yea, ye have *entered* in by **the gate**; ye have done according to the commandments of the Father and the Son; and ye have received *the Holy Ghost*, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive” (2 Ne. 31:17-18).

**Alma the Younger Taught** “. . . I have *repented* of my sins, and have been redeemed of the Lord; behold *I am born of the Spirit*. And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, *born of God*, changed from their carnal and fallen state, to a state of righteousness, being **redeemed** of God, becoming his sons and daughters; And thus they become *new creatures*; and unless they do this, they can in nowise inherit the kingdom of God (Mos. 27:24-26).

**5. Holding Tight to the Iron Rod until we Arrive at the Tree of Life** The gift or endowment of *the Holy Ghost* (the first comforter), along with direct *revelation* from God and the *written word* of God, is *the iron rod* that will take us to **the Tree of Life**, including the glory and presence of the Lord Jesus Christ in this life. He, as *the Heavenly Gift* (see 4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44), then becomes our personal mentor in this life as the Second Comforter. We are then connected to Him (the stem, Isa. 11; D&C 113) as a fruit-bearing branch in the Tree of Life. To receive Him here, we must part the veil of *unbelief* through our **love of God**, not through our works or the law (Eph. 2:2-3; 2 Ne. 25:23). He seeks *relationship* with us, not religion or ritual. We then have **fellowship** with God as one of His sons or daughters, rightful heirs of the promised blessings of Abraham, Isaac, Jacob, and Joseph sold into Egypt. This is to be fully **redeemed from the fall** (Ether 3:13). To receive this great blessing, we must fully submit to the will of God in all things. It is possible with strong faith in Him, “the mighty change of heart,” and a new willingness to love God with all our heart, might, mind and strength.

**Pushing Away the Spirit** The Lord has informed us that there are five primary ways we push away the Spirit. They are the reasons why the spiritual gifts are withheld from us and the heavens sealed. The first and most important is

lack of love for God and our fellow man – the two great commandments. When we finally turn our hearts completely to God, and offer up a broken heart and contrite spirit, we receive a “*mighty change of heart*” and are born again in Him (p. 2).

(1) **Have Love** We must **be one** with God and *one another* through love. We show God we love Him by loving others (D&C 70:12-14). It is the way we help create Zion or Heaven on Earth. God said, “I say unto you, *be one*; and if ye are not one ye are not mine” (D&C 38:25-27, see also D&C 42:29-31, 104:15-18). Being *one* means to *have no poor among us*. The Lord has said, “For if ye are not **equal** in earthly things ye cannot be **equal** in obtaining *heavenly things*” (D&C 78:6). This is one reason Zion has not yet been created, and won’t be until our individual hearts are changed, until we are filled with real love and live the Law of the Consecration, God’s higher law of love (see D&C 42 & 105:1-5). Class distinctions and inequality divide us today. Note the requirement of being one to have God’s Spirit with us in D&C 70:14. The Lord stated, “in your temporal things **you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld**” (D&C 70:12-14). Alma stated, “if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is **vain**, and availeth you nothing, and ye are as *hypocrites* who do deny the faith. Therefore, if ye do not remember to be *charitable*, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men” (Alma 34:28-29, see also Prov. 21:13). Real love is not to look upon another with **lust**. Such do not have the spirit with them (D&C 42:22-23).

In early church history, there was great sacrifice in building the Kirtland Ohio Temple. This collective *sacrifice* was rewarded with *a great outpouring of the Lord’s Spirit* at its dedication, a real Pentecost indeed (see p. 16). Abraham paid tithing to Melchizedek for one primary reason - **to care for the poor** – as seen in JST Genesis 14:38-39, that all might be one, with no poor among them – the very definition of **Zion**. We are to labor **for Zion** – *oneness*, then the Lord will hear us in prayer (Isaiah 58:6-11) and share His Spirit and His best gifts with us.

(2) **Self-Gratification** **Lusting** after another causes God Spirit and gifts to leave us (D&C 42:22-23).

(3) **Remove Unbelief – Lack of Faith in Christ** Our God is a God of miracles (Morm. 9:11). They disappear if we are unbelieving. The Prophet Mormon said, “And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in *unbelief*, and depart from the right way, and know not the God in whom they should trust. Behold, I say unto you that whoso **believeth in Christ**, *doubting nothing*, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth” (Morm. 9:20-21).

“...for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, **if these things have ceased wo be unto the children of men**, for it is because of **unbelief**, and all is vain” (Mor. 7:37).

“And now I speak unto all the ends of the earth—that *if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief*. And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the **power** and *gifts* of God” (Mor. 10:24-25).

In verse 24 of Moroni 10 we read of signs “*following them that believe.*” In verses 27 and 28, Moroni tells us that we must **be “believing**, and begin - as in times of old, and **come unto the Lord with all your heart**, and *work out your own salvation with fear and trembling before him*. **Be wise** in the days of your probation; strip yourselves of all *uncleanness*...” (Mor. 27-28). Moroni adds that those who are “**unbelieving** must “turn ye unto the Lord; *cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb at that great and last day*” (Mor. 9:6). Alma did this in chapter 36 of Alma, crying to God for mercy at the chiastic center of the chapter. He was then baptized with fire, becoming a new creature. Moroni adds, “he that denieth these things [revelations of God, prophecies, gifts, healings, speaking in tongues, etc., verse 7] knoweth not **the gospel of Christ**; yea, he has not read the scriptures; if so, he does not understand them . . . For . . . God is the same yesterday, today, and forever . . .” (Mor. 9:6-9). Many also lack belief in themselves too, that we can experience the various gifts of the Spirit we have read about in scripture. Thus, we do not ask for specific gifts and practice them.

### Unbelief versus Belief

*Focus* - Man, the arm of flesh  
Broken Cistern  
Unbelief, Vanity, Idolatry  
Spirit withdrawn, few or no Gifts  
Self Love  
Cursed

*Focus* - The Living God  
Fountain of Living Water  
Belief, Faith & Trust in God  
Signs follow believers in Spiritual Gifts  
Love of God and Fellow Man  
Blessed

(4) **Remove Pride, Idolatry, Priestcraft** Too many today have not learned to put their **love, faith, and trust** in God. Instead, they have raised up men – *the arm of flesh* – as their light. This brings *curses* according to 2 Nephi 4:34 and 28:31, among other scriptures, and leads to pride, idolatry, and priestcraft. In Mormon chapters 8 and 9 we read that God is an unchanging being – a God of *miracles*. He does not change. We do. Scripture reveals that men and women often lapse into *unbelief* and then *idolatry*. God’s word teaches us that our Lord’s *spirit, power, and authority* are centered in him, not man (idolatry). In addition, *laborers in Zion* are to “*labor for Zion; for if they labor for money they shall perish*” (2 Ne. 26:31). The things of God are to be offered freely to all (2 Ne. 26:25, 27). *Priestcraft* is that “men preach and set themselves up for a *light* unto the world, that they may **get gain** and **praise** of the world” (2 Ne. 26:29; 22:23). Christ stated, “**I am the light** which ye shall hold up - that which ye *have seen me do*” (3 Ne. 18:24). If we will preach without purse and scrip, seeking the welfare of Zion first, the Lord will bless us with His Spirit. We read in Mosiah 18:

“And he also commanded them that the priests whom he had ordained *should labor with their own hands for their support* . . . And the priests were *not* to depend upon the people for their support; but for their labor they were to receive the **grace** of God, that they might **wax strong in the Spirit**, having the knowledge of God, that they might *teach with power and authority from God*” (Mos. 18:24, 26).

In 3<sup>rd</sup> Nephi, our Lord spoke out against “*denying revelation*” in connection with “**getting gain.**”

“Yea, wo unto him that shall **deny the revelations of the Lord**, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost! Yea, and wo unto him that shall say at that day, **to get gain**, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ” (3 Ne. 29:6-7)!

Seeing our day, Mormon stated:

“Jesus Christ hath shown you unto me, and I know your doing. And I know that ye do walk in the **pride** of your hearts; and there are none save *a few only* who do not lift themselves up in the **pride** of their hearts . . . your churches, yea, even every one, have become polluted because of the **pride** of your hearts. For behold ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more that ye *love the poor and the needy, and sick and the afflicted*” (Mor. 8:35-37).

“O ye pollutions, ye hypocrites, ye teachers, who *sell yourselves* for that which will canker, why **have ye polluted the holy church of God**? Why are ye ashamed to take upon you the name of Christ? Why do ye not thing that greater is the value of an endless happiness than that misery which never dies – because of *the praise of the world* . . . Behold, the sword of vengeance hangeth over you . . .” (Mor. 8:38, 41).

Too many of those who lead polluted churches receive payment for their work, when clearly scripture teaches that the Lord’s servants are to go forth without purse or scrip (Mat. 11:28-30; D&C 24:18; 2 Ne. 26:25, 27, 31; 2 Ne. 9:50). Leaders in the Book of Mormon preached that they were to support themselves, as did **King** Benjamin and **King** Mosiah (Mos. 2:12-14), and as Alma did, the **High Priest** over the Church (see Alma 1:3, 12, 16, 20 and Mos. 18:24, 26). Those in service to God were to be given cloaks and food via the charity of those around them, **not** lavishly supported by the people they served<sup>1</sup> (D&C 84:78-86, 103). Humble servants of God are to rely wholly on Him. They are then rewarded because of their faith and trust in God - by being *filled with His spirit* in their service. In 2 Ne. 26 we read of **priestcraft** and more.

“Come unto me all ye ends of the earth, **buy milk and honey without money and without price** . . . Hath the commandeded any that they should not partake of *his salvation*? Behold I say unto you, Nay; but *he hath give it free* for all men . . . **the laborer in Zion shall labor for Zion; for if they labor for money they shall perish**” (2 Ne. 26:25, 27, 31; see also 2 Ne. 9:50).

Where there is *priestcraft, vanity, or unbelief*, the Lord’s Spirit and gifts are not found (see endnote 1). In Alma 9:18-25 we learn that God removed miracles, the gift of healing, and His beloved disciples (the three translated Disciples of Christ) from among the people when these three things became commonplace. The Nephites forsook light after having received so much of it, including being blessed with the ministering of angels, prophecy, revelation, the Holy Ghost, and even translation. God reminded them that He had delivered them from sickness, famine, bondage, and their enemies. They were part of the signs *following* their belief and good acts. He sent an outsider, Samuel the Lamanite to preach repentance to the corrupt Nephites in Helaman just before the great destruction came (Helaman 13 and 14). It is a type for our day. Destruction followed shortly thereafter. In verse 11 of 2 Nephi 26 we read that *once God’s Spirit is removed, destruction speedily follows*. It too is a type for our day. Verse 20 of this chapter is especially clear, addressing **pride**, many churches,

those who put down the power and miracles of God and instead preach their own wisdom to get gain and grind on the face of the poor. Later in verse 11 of chapter 28 of 2<sup>nd</sup> Nephi we read that *all churches have gone out of “the way.”*

The Book of Mormon provides clear examples of people reaping great blessings and salvation for their humility, belief in Christ, and charity, or cursings and damnation for their unbelief, vanity, priestcraft, idolatry, and abominations. The examples there reveal choice in the doctrine of *the two ways*. We can choose light or darkness, blessings or cursings (see also Mormon 1:13-14). In 3 Nephi 29:5-7 we read of the removal of revelation, prophecy, gift of tongues, the gift of the Holy Ghost, and miracles before the great destruction occurred. It points out our need for repentance, our need to return to belief, faith, and trust in Jesus Christ and the resulting gifts of His spirit. In 3 Nephi 28:34 we are told that *if we receive not Christ and His gospel, He will not receive us* in the end.

**Heads Covered** Alma was the **High Priest** over the Church (and governor over the land). He supported himself with his own hands (see Alma 1:3, 12, 16, 20 and Mos. 18:24, 26). In addition, **King Benjamin** also supported himself as not only the *king* over the land, but the spiritual leader over his people (see Mos. 2:12-15). The station or age of both men (priest or king) was not used as an excuse to practice *priestcraft*. Such wicked ones do so at the expense of their people, especially *the poor* (2 Ne. 26:20-22, 25-31). In Isaiah 29:10, we read of the leader’s “heads” being covered. “For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the *prophets* and your rulers, the *seers* hath he covered” (Isa. 29:10). This chapter follows that of 28, where “Ephraim” is called “*the crown of pride*,” which has become a *fading flower*, whereas many of Manasseh (the Lamanites or the Book of Mormon Remnant) *will become a blossoming rose* in the last-days (D&C 49:24; Isa. 35:1). One reason for the decline among the Nephites was priestcraft. Too often shepherds feed themselves rather than their flock<sup>2</sup> (Ezek. 34, see also Jacob 2:18-19; Alma 4:8-12; 11:24; 30:32-35; 60:36; 3 Ne. 16:10; Acts 20:34; 1 Cor. 9:18; Micah 3:1-12). The heavens are sealed when this happens, and the Spirit of God is withdrawn, as *idolatry* increases. It is to lift up and worship the arm of flesh. Too many Saints rely on leaders for direction rather than going to the Lord for direct revelation from Him. He is our source of light and **power**.<sup>3</sup>

**The Sacrifice God Requires** The great prophet Isaiah, speaking for the Lord, said that God *will* hear our cries and answer us *when* we have no **vanity**, when we show love to one another, especially through serving the hungry, the oppressed, and those with heavy burdens. God stated that as we show love to our fellow man, *light, health* and *righteousness* will go before us, and *the glory of the Lord* will be with us. This is the *sacrifice* or “*fast*” He requires if He is to hear and answer our prayers (see Isaiah 58:6-11). Otherwise, outward ordinances such as temple attendance, where we raise our hands to heaven in prayer, are done in **vain**. In Isaiah 1:15, God states, “And when ye spread forth your hands, *I will hide mine eyes from you*; year, when ye make many prayers, *I will not hear*: your hands full of blood.”

God *will* listen to those with clean hands and pure hearts, those who practice *charity*. We are to personally minister to those in need, not assign this work to others (Mos. 4:16). In doing so we will retain God’s *remittance* of our sins (Mos. 4:26). Such ones shall “ascend the hill of the Lord” (Psalm 24:3). Abraham was one such soul. He paid tithing to Melchizedek. *Scripture indicates that his tithing was used to help the poor* (see JST Gen. 14:38), not enrich the shepherds (see Ezek. 34) or build fine sanctuaries that “grind upon the face of the poor.” We are told that we “rob the poor” because of our fine sanctuaries (2 Ne. 28:12-14; Alma 31:27-28, see also 2 Ne. 26:20; Mor. 8:33, 36-41; Matt. 6:19-21; Isa. 28:1, 7-20). This is part of the great “*injustice*” Isaiah observed in our day (along with idolatry and covenant-breaking). See also Mat. 23:2, 4, 14; Isa. 3:12-15; Jer. 7:16; Micah 3:1-2; Ezek. 22:25-29 and all of chapter 34. Moroni’s strong words in Mormon 8:28-41 point out *injustice* existing all around us. Abraham paid tithing to Melchizedek *to relieve the suffering of the poor* (see JST Gen. 14:38). Sadly, less than 1% of our tithing goes to this purpose today (see endnote 1). The oneness, charity, and spiritual outpouring present in Zion will not occur until both the shepherds and the sheep of Israel focus on lifting those in need, that all might be one (Ezek 34:1-31; Jer. 23; Mat. 19:23-24; D&C 38:35; 42:29-31; 52:40; 83:1-6; 104:18; 105:1-5).

(5). **The Need of Repentance** Our bodies are to be temples for the Spirit. When sins, iniquities, and abominations are not taken care of through sincere, heartfelt **repentance**, the gifts of the spirit do not abide in us. God and His spirit will not dwell in unholy or defiled temples.

**God’s Spiritual Gifts** God is *the fountain of living waters*. Without water there is no “*life*” on the earth *or* in the body of Christ – the church of believers. Water in scripture is a symbol for the Spirit. We read of “*former*” and “*later*” rains to be poured out upon the Earth (Joel 2:23). This references the great outpouring of the Lord’s Spirit on the day of Pentecost in the meridian of time, for example, in Acts 2, and again later in our day, the latter-days, when it “shall come to pass afterward, that *I will pour out my spirit upon all flesh*; and your sons and your daughters shall *prophesy*, your old men shall dream *dreams*, your young men shall see *visions*” (Joel 2:28-29). Most men and women are given at least one spiritual gift today as identified in our official Patriarchal Blessing. Some possess many. One of the most important gifts we can receive in this life is the baptism of fire and the associated *gift of the Holy Ghost*. It is the gift or “*endowment of power* from on high” addressed in much of scripture.<sup>4</sup> God’s gifts are often tied to “*signs following them that believe*” (Mark 16:17; D&C 84:65).

### **God Provides Everything**

As our eyes are opened, we note that a loving, gracious God created the earth for us, the air we breathe, water, food, beauty all around us, and on and on – including the Atonement to redeem us. He provides “*gifts of the Spirit*” that each of us might contribute to His great work here (D&C 46:13-26). As we progress, the “*fruits of the Spirit*” follow us (D&C 4:5-6). Both the gifts and the fruits of the spirit *come* as we learn to **love Him** completely, as we **ask for them**, and as we **keep His commandments**. The spiritual gifts appear in three main categories. The **Greatest Gifts** (A), are tied to our *relationship* with God, whereas **the Gifts of the Spirit** (B), is tied to how God’s gifts are manifested in our progression and *service* to others. **The Fruits of the Spirit** (C), are tied to qualities **we come to possess** as *followers of “the way,”* those who seek to be part of Christ’s *doctrine, gospel, and church*. The Lord’s listing of both the *gifts* and the *fruits* of the Spirit hereafter, contain **13** items each (see **endnote 8**, both are in the D&C). They are *signs* following believers, those with faith, love, and trust in the Lord.

#### **A. The Greatest Gifts**

1. *God’s Grace is a Gift*. Because of love, Jesus descended here to provide us the atonement. We read in Ephesians 2:8-9, “For by grace are ye saved through faith; and that not of yourselves: it is **the gift of God**. Not of works lest any man should boast.” Second Nephi 25:23 states, “...believe in Christ, and...be reconciled to God; for we know that it is by *grace* that we are saved, *after all we can do*.”
2. *The Spirit of God is the gifting of His* influence, inspiration, voice, direction, counsel, and presence. The Sacrament prayers promise us His spirit if we are clean through repentance. We become His sons and daughters as we embrace Him and “*the way of salvation*.”
3. *The Gift and Power of the Holy Ghost* is often called “*the first comforter*” or “**the endowment of power from on high**” (see endnotes 3, 5 & 9). This **gift** typically comes when we are “*born again*” in Christ. The revelatory power of the Holy Ghost and personal revelation generally is “*the iron rod*” taking us to the Tree of Life (see 2 Ne. 32:3-5).
4. *The Heavenly Gift* (4 Ne. 1:3; Ether 12:8; Heb. 6:44) is the personal presence and mentoring of Jesus Christ as the *Second Comforter* in this life. We then abide in Him as a fruit-bearing branch of the Tree of Life.
5. *The Gift of Eternal Life is God’s Greatest Gift* (see D&C 14:7). In His role as “*the Spirit of Truth*” (see D&C 93:9, 11, 26) or “*the Holy Spirit of Promise*,”<sup>5</sup> it is He as the Father of our salvation (through the atonement) who promises us **eternal life** while we are in the flesh.

#### **B. Spiritual Gifts tied to Service / The Lord’s 13 part D&C 46 list is seen below (see also 1 Cor. 12 & Mor. 10)**

1. To “know” that Jesus is the Christ (to receive Christ as “the Heavenly Gift” or Second Comforter)
2. To believe in the words of those that “know” Jesus is the Christ (as they bare testimony of Him)
3. The gift of “differences in administration”
4. The gift of “diversities of operation”
5. The gift of the word of “wisdom”
6. The gift of the word of “knowledge”
7. The gift of “faith to be healed”
8. The gift of “faith to heal”
9. The gift of “working of miracles”
10. The gift “to prophesy”
11. The gift of “discerning of spirits”
12. The gift of “speaking in tongues”
13. The gift of “interpretation of tongues”

#### **C. The Fruits of the Spirit / Personal qualifications for God’s work**

Productive or fruitful trees in the Lord’s vineyard are those with sweet-tasting fruit. Such have “*fruit meet for the Father’s [Celestial] kingdom*” (see D&C 84:58; 101:100). The “*fruits of the Spirit*” are characteristics evident in the lives of the true followers of Christ, or those in “**the way**” of salvation. They are born again in Christ, having entered through the gate and are on the path to eternal life. The Lord Jesus lists **13** “*fruits of the Spirit*” in D&C 4:5-6 (below left). The *first five* of them **qualify us for His work** (see v. 5). The Lord said, “*And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work*” (D&C 4:5). Paul’s list in Galatians 5:22-25 is shorter, featuring 9 total *fruits* of the Spirit rather than the Lord’s 13 (4 & 6-13).

1. Faith
2. Hope
3. Charity
4. Love
5. An eye single to the glory of God

6. Virtue
7. Knowledge
8. Temperance
9. Patience
10. Brotherly kindness
11. Godliness
12. Humility
13. Diligence

Paul’s *Fruits of the Spirit* in Galatians 5:22-25 (also “love”)

6. Joy
7. Peace
8. Longsuffering
9. Gentleness
10. Goodness
11. Faith
12. Meekness
13. Temperance

<i>More Gifts</i>	The Prophet Joseph addressed four more gifts of the Spirit in his general teaching. They are:
<i>Revelations</i>	(Article of Faith 7)
<i>Dreams</i>	(a letter from Joseph Smith to Isaac Galand)
<i>Visions</i>	(Article of Faith 7)
<i>Casting out Evil Spirits</i>	(HC 4, pps. 602-03)

***Gifted with the Holy Ghost*** Receiving the Holy Ghost is an important part of possessing and using the gifts of the Spirit. In the Lord's listing of the 13 gifts of the Spirit in D&C 46, the first four gifts have ties to the Holy Ghost. Thus we should seek to obtain the *gift* or **endowment of power** in the Holy Ghost prior to many of the other gifts of the spirit. As we "repent" and "come unto Christ" we will be born again in Him and receive *the first comforter*. It is given as an aid in all things and to later receive Christ Himself as our mentor, our Second Comforter. God's word in revelation, the Holy Ghost, and scripture are the **iron rod** in the visions of Lehi and Nephi that take us to Tree of Life – God's presence (see 2 Ne. 32:6). Too many today believe they have the Holy Ghost as their constant companion as a result of baptism, followed by confirmation at age 8. The reality is that this early ordination is only an *invitation* to receive the Holy Ghost, which occurs when we are fully converted to Christ, being "*born again*" in Him.<sup>6</sup> In the Book of Mormon, this event is called receiving "the baptism of fire and the Holy Ghost." We are purged and made clean in this fiery baptism. It is where our sins are fully remitted. Satan has been successful in deceiving many into thinking they are *saved* or *redeemed* when they are not, and that we have the Holy Ghost. The final harvest is coming. It is time more are saved and receive this gift (see D&C 45:2, 56:16 and Jer. 8:20).

The promise of receiving the Holy Ghost – also called "*the promise of the Father*," was given the 12 Apostles by the Lord in Luke 24:49, an "**endowment** [or *endowment*] **of power from on high**." It was given His disciples *after* Christ's death and resurrection – on the day of Pentecost (Acts 1 and 2). He promised a second time that this special gift would be given to his 12 special witnesses when He showed Himself to them after His resurrection in the upper room (John 20:22). Paul informs us in Acts 2 of the actual Pentecostal outpouring of God's spirit and the gifting of the Holy Ghost there. It was a major *event* of note, with recognizable *signs* that followed these believers, including *cloven tongues of fire* above those receiving it. Many also spoke in tongues, etc., just like those receiving this gift in various places of the Book of Mormon, such as Helaman 5:43-52.

In the Book of Mormon, the Holy Ghost was given the 12 disciples in 3 Nephi, chapter 19, and also after the Lord had departed from them. They too received it in dramatic fashion (see verses 9-36). To be *born again* (a recognizable *event*) and receive the Holy Ghost is to enter in **at the gate** and be placed upon "**the way**" of *salvation* leading to *eternal life*. There is no other way but through Christ and His mercy and gifts.

We can be blessed to receive *revelation* and *prophecy* individually and for our families through the Holy Ghost, and thus be prophets and prophetesses unto them. Moses told his people, "...would God that all the LORD's people were *prophets*, and that the LORD would put his spirit upon them!" (Numbers 11:29). To enjoy God's spiritual gifts we must *believe* in Him and believe that we can have the gifts of the Spirit listed in scripture to bless our lives and the lives of others. We must *trust* in God to receive them while *practicing* true religion - love of God and one another.

Article of Faith 7 states that we believe in the gifts of the Spirit. Sadly, those without them often stop others from seeking them. Christ the Lord stated, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: **for ye neither go in yourselves, neither suffer ye them that are entering to go in**" (Matt. 23:13). Accord to Luke, the Lord said, "Woe unto you – lawyers! For ye have taken away **the key of knowledge, the fulness of the scriptures; ye enter not in yourselves into the kingdom; and those who were entering in, ye hindered**" (JST Luke 11:52). Nephi tells us that prideful men do not come to Christ. They put down the *power* and *miracles* of God and instead preach their own wisdom to get gain and grind on the face of the poor (2 Ne. 26:20). He added that when God's Spirit is removed among the people, a speedy destruction then follows (see 2 Ne. 26:11). To reverse this trend, we must remove our false traditions given us of fathers, priests, and kings, then seek the Lord and His spiritual gifts, believing that we can have them. In D&C 84, the Oath and Covenant of the Priesthood, the Lord stated that the Church *is* under condemnation for **vanity** and **unbelief**, and for not taking seriously the covenant message of the Book of Mormon, which is that we **come unto Christ**, that we might obtain Him as "*the heavenly gift*" in this life (see D&C 84:24, 57-59, 23-27; 4 Ne. 1:3; Ether 12:8; Heb. 6:44). His presence and continuing influence is the first of 13 gifts He lists for us in D&C 46:13-25. *Belief* is to have *faith* and trust in God, whereas *vanity* is often tied to using the Lord's name *vainly* (representing Him or His words without authorization). Without love for each other, our prayers to God may be **vain**, and thus not heard.

***Receiving the Spiritual Gifts*** Elder Orson Pratt stated, "Spiritual gifts are those blessings given by the Holy Spirit to all who are made partakers of it. Whenever the Holy Ghost takes up its residence in a person [after the baptism of



fire], it not only cleanses, sanctifies, and purifies him, in proportion as he yields himself to its influence, but also imparts to him some gift, intended for the benefit of himself and others. No one who has been born of the Spirit, and who remains sufficiently faithful, is left destitute of a Spiritual Gift. A person who is without a Spiritual Gift, has not the Spirit of God dwelling in him, in a sufficient degree, to save him; he cannot be called a Saint, or a child of God; for all Saints who constitute the Church of Christ, are baptized into the same Spirit; and each one, without any exception, is made a partaker of some Spiritual Gift” (Orson Pratt, *Masterful Discourses*, pps. 539-41). He added, “First, miraculous signs should be claimed in all ages by the believers in the Gospel, because Jesus promised them, and has never intimated any repeal of that promise. All Gospel promises should be claimed by Gospel believers, until divine revelation repeals them. For instance, in the same verses, where Jesus promises these signs, he also promises salvation. As both of these Gospel blessings are promised, both should be claimed. None have the right to hope for the promised Salvation who have not the promised Signs. Indeed, those who have not the Signs, are not believers; and, therefore, instead of having a right to Salvation, Jesus says expressly, that all such ‘shall be damned’” (Orson Pratt, “Necessity of Miracles”).

Elder Bruce R. McConkie noted that, “spiritual gifts are endless in number and infinite in variety. Those listed in the revealed word are simply illustrations of the boundless outpouring of divine grace that a gracious God gives those who love and serve him” (*A New Witness for the Articles of Faith* [1985], 371). Paul and Moroni both appear to list twelve gifts of the Spirit in 1 Corinthians 12:3-10 and Moroni 10:7-16, whereas our Lord lists thirteen of them in D&C 46:13-25. Hereafter we will compare these *three lists* and their context, that we might understand the nature and purpose of the gifts of the Spirit. Article of Faith 7 states that we *believe* in them. Many rarely address or practice them, a sign of **unbelief** (Morm. 9:6-9 & 10:24; D&C 84:54-59). Spiritual gifts are removed when unbelief and wickedness dominate.

**Ask** We can know more about the gifts God has given us by simply asking God concerning them. We can also receive additional gifts of the Spirit as we **ask in the Spirit** and are prepared for them. All spiritual gifts come from Jesus Christ (Moroni 10:17-18), the author and finisher of our faith (Hebrews 12:2). Those that love God have spiritual gifts (D&C 46:9). They are signs that follow them that believe and act (D&C 84:65). They bless our lives and those we serve. A young Joseph Smith went to the Sacred Grove with faith and the heavens were parted. God gave him liberally. He was motivated to do so by desire, need, pure intent, and faith, as well as the inspiring words of James 1:5, “If any of you lack wisdom, let him **ask** of God, **that giveth to all men liberally**, and upbraideth not; and it shall be given him.”

**Praying in the Spirit** James 4:2-3 reminds us that we must first **ask** to receive. “... yet **ye have not, because ye ask not**. Ye ask, and **receive not, because ye ask amiss**, that ye may *consume it upon your lusts*.” This is asking for things according to our own will – the lusts and idols in our heart, rather God’s will. We can receive more gifts of the Spirit if we do so *praying mightily* like Joseph did, doing so “**in the Spirit**” (see D&C 46:28-32). Asking *outside of the Spirit* is to do so without alignment with God’s *will*, thus we should do everything we can to first receive and be “**in the Spirit**” or seeking **God’s will**, not our own - when we pray for any gift. We will then not “**ask amiss**” or be outside of God’s will for us (see Prov. 23:7; James 4:3; 2 Thess. 2:10-12; Isa. 66:2-4; Ezek. 14:1-11; Jacob 4:14; Alma 29:4; & Morm. 9:28). *Praise, worship, and thanksgiving* go a long way in helping us be “*in the Spirit*,” as does *repentance* and having *real intent* as we pray. Taking the sacred emblems of *the Sacrament* regularly as a cleansing tool – with repentance, is another effective way to receive our Lord’s Spirit *as promised* in the sacrament prayers. We should also approach God in *humility*, being *contrite*, with a *broken heart*. And we must put complete faith and trust in the Lord as we *cry* unto the Lord. Doing these things constitute “**mighty prayer**,” *praying in the Spirit*, with full energy of our heart. We read in 2 Nephi 4:34-35:

“O Lord, I have *trusted in thee*, and I will trust in thee forever. I will *not* put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm. Yea, **I know that God will give liberally to him that asketh**. Yea, *my God will give me, if I ask not amiss*; therefore *I will lift up my voice unto thee*; yea, **I will cry unto thee**, my God, the rock of my righteousness. Behold, *my voice shall forever ascend up unto thee*, my rock and mine everlasting God. Amen.”

### Three Sets of Scriptures listing the Gifts of the Spirit

Where do we look for understanding on the gifts of the Spirit - that we might ask for the gift *God* would have us obtain at this point in our progression? There are three primary sets of scriptures detailing the gifts of the Spirit. They are found in the Apostle Paul’s words in (1) *1 Corinthians 12*, in the words of Moroni in (2) *Moroni chapter 10*, and in **the Lord’s own words** in a revelation given to the Prophet Joseph Smith in (3) **D&C 46**. Each listing of these gifts is slightly different, the Savior’s being the clearest and most instructive (p. 11). The gifts of the Spirit appear to increase after one receives the Holy Ghost in the baptism of fire experience.



## A. D&C 46:6-25 – Our Savior’s Listing of the Spiritual Gifts

In Section 46 of the Doctrine and Covenants we find the most detailed, accurate listing of the spiritual gifts. This is because it is our Lord Jesus Christ doing the teaching. He clearly lists **13** gifts of the Spirit (note that He also lists **13** fruits of the Spirit in D&C 4:5-6). The first and second *gifts* are both tied to obtaining “**the testimony of Jesus.**” The first is where we receive “**the heavenly gift**” - Christ Himself (4 Ne. 1:3; Ether 12:8 & endnotes 3 & 5); a revelation or vision in which we view Christ personally. It, and the second gift listed (belief in those *who bare this testimony* to others via the Holy Ghost) both lead to a greater measure of the other gifts of the Spirit.

Paul, Moroni, and others often combine gifts 1 (*knowing* God, *seeing* Him) and gift 2 (*believing* the words of those who have *seen* Him) into a single gift, thus making twelve total gifts. Jesus separates them in verses 13 and 14 of D&C 46 for us. It is like combining “faith to be healed” and “faith to heal” (verses 19 & 20) into one, along with the last two gifts (verses 24 & 25), the gift of “speaking in tongues” and the gift of “interpretation of tongues.” Doing so, gives us only 10 total gifts. God separates “seeing” Him and “believing the testimony” of those that have seen Him for clarity sake, giving us 13 total gifts (in this particular category of “gifts”).

Governance of God’s kingdom on earth is symbolized in the numbers 12 and 13. There are 12 witnesses sent to bare testimony of the Lord and His doctrine, gospel, and church, all centered upon the Lord Jesus Christ as the 13<sup>th</sup>.<sup>7</sup> He descended here to save us, becoming the Father of our Salvation. Clues for the unique separation of the first two gifts are given us in the Lord’s own teaching in 3 Nephi 12:1-2.

1 And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now *the number* of them who had been *called*, and *received power and authority* to baptize, was *twelve*) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: *Blessed are ye* if ye shall give heed unto the words of these *twelve whom I have chosen* from among you to *minister* unto you, and to be your *servants*; and unto them *I have given power* that they may baptize you with water; and after that ye are baptized with water, behold, **I will baptize you with fire and with the Holy Ghost** (the baptism of fire); therefore *blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.*

2 And again, *more blessed are they who shall believe in your words* because that ye [the Twelve] *shall testify that ye have seen me*, and *that ye know that I am.* Yea, *blessed are they who shall believe in your words*, and come down into the depths of humility [broken heart, contrite spirit, necessary for the baptism of fire] and be baptized, for *they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.*”

*Two Types of Witness of Christ*      These two verses coincide with gifts 1 and 2 in the Lord’s listing of 13 total gifts. They help clarify the differences between true *Apostles*, those who have **seen** Christ and testify of Him as “**special**” witnesses or “sent ones”<sup>8</sup>, as opposed to those who have sufficient faith to **believe** on the words of those that have seen Christ in vision or the flesh. It is a great gift and responsibility to be granted the opportunity to *see* the Lord and **know that He is**. Such have **knowledge** beyond faith and belief alone. Note that the gift of *faith* to **believe** in the words of those *who have seen Him* is also rewarded with the baptism by fire and the Holy Ghost. And note too that it is Christ who provides the baptism by fire Himself. He says, “**I will baptize you with fire and with the Holy Ghost**” (verse 1).

*Context of D&C 46*      Joseph Smith received D&C 46 as a revelation on March 8<sup>th</sup> of 1831 in Kirtland, Ohio. This Section of the Doctrine and Covenants has direct ties to **governance** over Church meetings and the kingdom of God generally by way of *the gifts of the Spirit* - for administration (ministry) purposes (the number 12 is tied to *governance* throughout scripture, with Christ sitting at the head of them all [13], see endnote 7). The Saints experienced many of these gifts early on, doing so regularly and openly. We no longer discuss them in depth in our regular meetings. In D&C 46 the Lord tells us that we are to “**conduct all meetings**” as we are “**directed and guided by the Holy Spirit**” (verse 2). He adds that the spiritual gifts help prevent **deception** – “**lest ye are deceived**” (verse 8-9).

He adds that we are to *earnestly seek after the best gifts*. He tells us that we should *not seek for signs in them*. Instead, *signs* tied to them *follow those that believe* (D&C 84:65), those that exhibit desire and faith. He added that *all Saints will receive at least one gift*, some many, and others all of them. He informs us that those who ask for additional gifts must do so while “**in the Spirit**” and thus their petition **will** be granted as it will be consistent with **God’s will**. He adds that *all things tied to these gifts are to be done “in the Spirit” and in the name of Jesus Christ*. Last, we are told to *thank Him “in the spirit”* as well. Thereafter, Saints are to practice virtue and holiness continually before Him.

The **thirteen** gifts of the Spirit listed by our Lord in D&C 46, include *His* prioritized, clearer **order**. The first four gifts of the Spirit are associated with *administration* of the gospel and its doctrine by those in leadership, those who are *called and empowered by God Himself, not men* (3 Ne. 11:32-35). Note that three of the four are tied to the word “**know**,” and one to “**believe**.” The Lord then elaborates on nine additional gifts of the Spirit for His people thereafter. His clearer listing includes:

1. (v. 13) The gift “**to know** that Jesus Christ is the Son of God” (v. 13, a Second Comforter experience). It is to receive Christ as “*the heavenly gift*” (see 4<sup>th</sup> Ne. 1:3; Ether 12:8; Heb. 6:44).

In 3 Nephi 12:1-2, we read of the calling of the twelve Nephite **disciples** to become actual “*special witnesses*” of Christ, meaning those who saw Him and had come to **know that He is**. They were chosen by Christ Himself, called, commissioned, and empowered to do the Lord’s work. To be a true *disciple of Christ* upon this land in 3<sup>rd</sup> Nephi (verses one of the 12 “*Apostles*” that were called *by the Lord* in Jerusalem - still alive when Christ came to America), is to seek and obtain a sure witness of His reality – to be a “*special witness*” or “*sent one*” of Him - that “**he is**” (see the author’s paper, *A Sent One: The Apostolic Charge*). Such have “**the testimony of Jesus**.” Witnesses at other points in time are brought to heaven and *sealed His* (Mos. 5:15), sealed up to *eternal life* and to Him as “the Father of their [our] salvation” in an ascent-vision experience like Lehi, Nephi, and so many others in scripture (see endnote 3). Such become the sons and daughters of Jesus Christ. They receive this *promise* or “*the more sure word of prophecy*” from the Lord’s own mouth. They have received *the heavenly gift*, one of the greatest of God’s gifts – the Savior Jesus Christ *Himself* as our Second Comforter to mentor them in this life.

2. (v. 14) The gift “to believe on their words” is to believe in the words of those who have come to know God – as a “special witness” of Him, “that they *also might have eternal life*” (v. 14). Note that their “*belief*” can also lead to “*eternal life*.” In verse 2 of 3 Nephi 12 we read, “And again, *more blessed* are they who shall **believe** in your words *because that ye shall testify that ye have seen me, and that ye know that I am*. Yea, *blessed* are they who shall **believe** in your words, and come down into the depths of humility and be baptized, *for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins*” [such receive the baptism of fire and the Holy Ghost as the first comforter, a guide taking them to the Second, Jesus Christ].

Note Ether 4:6-19 in regard to believing the testimony of others who have seen Christ. Verse 11 states: “*He that believeth these things which I have spoken, him will I visit with the manifestations of my spirit*” (see also D&C 84:62-74). Additional “*faith*” in God scriptures like these are instructive and include Mosiah 26:15 (Alma and those at the Waters of Mormon), Alma 19:9, and Alma 56:48. Faith (belief) in Christ is what leads to the baptism of fire and the Holy Ghost in both verses of (3 Nephi 12:1-2, see also 11:35). Additional verses explain that we must have *a broken heart and a contrite spirit* to be baptized by fire (3 Ne. 9:20). The cleansing nature of the fiery baptism is thus preparatory to receiving “**the testimony of Jesus**.” The Lord then addresses the next two unique spiritual gifts.

3. (v. 15) The gift “**to know the differences in administration**” (v. 15, see pps. 2-3, “Ministry”)

4. (v. 16) The gift “**to know the diversities of operations**” (vs. 16 & 27, see pps. 3-4, “Manifestation” & endnote 1)

Note that gifts 1-4 have direct ties to the important *revelatory* gift of “**the Holy Ghost**” (see D&C 46:13, 15-16), whereas gifts 5-13 thereafter have ties to “**the Spirit of God**” (see D&C 46:17). Verse 2 of Section 46 addresses “**the Holy Spirit**.” There are differences in these three manifestations of the Spirit.<sup>9</sup> The remaining nine gifts listed by the Lord include:

5. (v. 17) The gift of the Word of wisdom
6. (v. 18) The gift of the Word of knowledge
7. (v. 19) The gift of Faith
8. (v. 20) The gift of Healing (see D&C 35:7-15; 84:62-74)
9. (v. 21) The gift of Working Miracles
10. (v. 22) The gift of Prophecy / See also endnote 3.
11. (v. 23) The gift of Discerning Spirits
12. (v. 24) The gift of Tongues / \*This gift is address in detail on pages 14-18 hereafter.
13. (v. 25) The gift of Interpretation of Tongues

Returning to D&C 46, verse 2, we read:

2 But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to **conduct all meetings as they are directed and guided by the Holy Spirit**.

7 But **ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do** in all holiness of heart, walking uprightly before me, considering the end of your

salvation, **doing all things with prayer and thanksgiving**, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

**8** Wherefore, beware **lest ye are deceived**; and **that ye may not be deceived seek ye earnestly the best gifts**, always remembering for what they are given;

**9** For verily I say unto you, *they are given for the benefit of those who love me* and keep all my commandments, and him that seeketh so to do; *that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.*

**10** And again, verily I say unto you, I would that ye should always remember, and always retain in your minds *what those gifts are*, that are given unto the church.

**11** For all have not every gift given unto them; for there are many gifts, and **to every man is given a gift by the Spirit of God**

**12** To some is given one, and to some is given another, that all may be profited thereby.

**13** To some it is *given by the Holy Ghost to know that Jesus Christ is the Son of God*, and that he was crucified for the sins of the world. [This gift is listed first because it is *one of the greatest of all the gifts* one can receive in this life, one tied to being “sealed up to eternal life.” It is to “**know**” the Lord Jesus Christ, to feel the prints of the nails in Christ’s body – to become a witness of Him and His Atonement. This special gift has other names in scripture, including “to enter the **rest** of the Lord,” to receive “**the heavenly gift**,” or to have “**the Second Comforter**.” Moroni exhorts us to not deny the gifts of God in Mor. 10:8. See also Rev. 12:17; 19:10; D&C 46:13-14; 76:51, 101 & 88:4, 74-75; 3 Nephi 12:1-2 and endnote 1. The Israelites rejected God’s offer to enter His **rest** (the fulness of His glory, D&C 84:24) at Sinai and thus were cursed, receiving the lesser law and the lesser priesthood (see D&C 84:23-27; JST Exodus 34:1-2). Too many today do the same things, rejecting this “fulness” and receiving only *lesser* things tied to terrestrial or telestial glory.]

**14** To others it is given **to believe on their words**, that they *also might have eternal life* if they continue faithful. [Note that *believing* is not the same as *experiencing*, however, this is why it most likely separated from #1. See also 3 Nephi 12:1-2.]

**15** And again, to some it is *given by the Holy Ghost to know the differences of administration*, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.

**16** And again, it is *given by the Holy Ghost* to some to know **the diversities of operations**, whether they be of God, that the *manifestations of the Spirit* may be given to every man to profit withal.

**17** And again, verily I say unto you, to some is *given, by the Spirit of God, the word of wisdom*.

**18** To another is given the **word of knowledge**, that all may be taught to be wise and **to have knowledge**.

**19** And again, to some it is given **to have faith to be healed**;

**20** And to others it is given **to have faith to heal**. / Note that in D&C 42, verses 43 to 52, the Lord separates real **faith** from simple *belief*, stating that those who have “**faith in me to be healed**,” and is not appointed unto death, **shall be healed**” (v. 48). Others with *belief* only, “shall be nourished with all tenderness, with herbs and mild food...” (v. 43).

**21** And again, to some is given **the working of miracles**;

**22** And to others it is given **to prophesy**; [see also endnote 2]

**23** And to others **the discerning of spirits**.

**24** And again, it is given to some **to speak with tongues**;

**25** And to another is given **the interpretation of tongues**.

**26** And *all these gifts come from God, for the benefit of the children of God*.

**27** And unto *the bishop of the church*, and unto such as *God shall appoint* and ordain to **watch over the church** and to be elders unto the church, are *to have it given unto them to discern all those gifts* lest there shall be any among you professing and yet *be not of God*.

**28** And it shall come to pass that **he that asketh *in the Spirit* shall receive in Spirit**;

**29** That *unto some it may be given to have all those gifts*, that there *may be a head*, in order that every member may be profited thereby.

**30** He that **asketh *in the Spirit* asketh according to the will of God**; wherefore it is done *even as he asketh*.

**31** And again, I say unto you, **all things must be done in the name of Christ**, whatsoever you do in the Spirit;

**32** And ye must give thanks unto God *in the Spirit* for whatsoever blessing ye are blessed with.

**33** And ye must practice *virtue and holiness* before me continually. Even so. Amen.

## B. 1 Corinthians 12:3-11

The Apostle Paul lists twelve gifts of the Spirit in 1 Corinthians 12. He first addresses the most important of the spiritual gifts - “*the testimony of Jesus*,” gift #1, saying that “no man can say that Jesus is the Lord, but **by the Holy Ghost**” (verse 3), or through revelation. This is “**the spirit of prophecy**” (Rev. 19:10) allowing us to obtain the “**the testimony of Jesus**” (see endnote 2, Rev. 12:17, 19:10; D&C 46:13-14; 76:51, 101; D&C 88:4, 74-75 & Moroni 10:7). Paul follows this

instruction by mentioning that there are many gifts in verse 4. He then addresses two additional important gifts, “*differences of administration*” and “*diversities of operations*” in verses 5 and 6. He concludes by addressing nine more gifts, the same basic pattern seen in D&C 46 and Moroni 10.

*Context* Paul’s early instruction on the gifts of Spirit appears to place all gifts within three separate categories, telling us that they are necessary portions of “*the body of Christ*” – the Church or body of *believers*, each member possessing complimentary gifts to serve and bless each other with them (verse 25). He stated:

**3** Wherefore I give you to understand, that no man *speaking by the Spirit of God* calleth Jesus accursed: and that **no man can say that Jesus is the Lord, but by the Holy Ghost.**

This gift has ties to obtaining “**the testimony of Jesus**.”<sup>10</sup> Paul and Moroni combine the two gifts associated with the testimony of Jesus into one gift, whereas our Lord separates them into two verses – 13 and 14 of D&C 46. The first of the two (v. 13) is seeing Him via revelation or vision, the second (v. 14) is a different, lesser testimony, that of believing those who have seen him in vision via the power of the Holy Ghost, as in Nephi who believed his father Lehi’s testimony of the vision of the Tree of Life, and then acted upon it to receive his own vision and testimony of the Lord Jesus Christ.

**4** Now there are *diversities of gifts*, but the same Spirit. [This is *not* a gift, but a statement about many gifts.]

**5** And there are *differences of administrations*, but the same Lord. [This is a spiritual gift – to have oversight over the different ways in which the Spirit is administered among the people, that one with this gift might *discern true from false spirits*, etc., or “spiritual judgment”.]

**6** And there are *diversities of operations*, but it is the same God which worketh all in all. [This is a gift also tied to *discernment* or “*judgment*” of various patterns in the way the Lord works among us. See endnote 7.]

**7** But the manifestation of the Spirit is given to every man to profit withal. [A statement of nine gifts following.]

**8** For to one is given by the Spirit **the word of wisdom**; to another **the word of knowledge** by the same Spirit;

**9** To another **faith** by the same Spirit; to another **the gifts of healing** by the same Spirit;

**10** To another the **working of miracles**; to another **prophecy**; to another **discerning of spirits**; to another **divers kinds of tongues**; to another **the interpretation of tongues**;

**11** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

**12** For as the body is one, and hath many members, and **all the members of that one body**, being many, **are one body**: so also is Christ.

**31** But **covet earnestly the best gifts**: and yet shew I unto you a more excellent way.

**Three Divisions** Paul appears to divide the gifts into three categories in verses 4-6. He stated that there are *many gifts* (a “*motivational*” category), that they are *administered* in the gospel by servants of the Lord (the second “*ministry*” category), and that they are *manifested* within God’s kingdom to bless the Lord’s people and *separate* light from darkness (the third “*manifestation*” category, revealing one empowered by the Holy Ghost).

**1. Motivational Gifts** (to lift all) “ . . . *Diversities of gifts* . . . ” (I Corinthians 12:4). God bestows on man many different gifts of the Spirit. We serve each other with them. They help shape a believer’s perspective on life and thus *motivate* their words and actions (see also Romans 12:3–8). Latter-day Saints are informed that “every man” [and woman] is given a gift by the Spirit of God” (D&C 46:11). In most cases, at least one gift is specified in a person’s Patriarchal Blessing. Some have many or all. One of these gifts from God can be compared to a set of eyeglasses, given so that the believer can see people and their circumstances through that a particular pair of “glasses.” It also helps them see their role in relation to other believers and the outside world. God works through the spiritual gifts that all might be benefited through them. To be an effective servant of the Lord, we need as many of them as the Lord is willing to give us.

**2. Ministry Gifts** (for missionary work) “ . . . *Differences of administrations* . . . ” (I Corinthians 12:5). These are how God works with believers in their service to others – how we *minister* to one another and how leaders *administer* the gospel generally (see Ephesians 4:11–13 and I Corinthians 12:27–31; D&C 46:15). In D&C 46:15, “administration” of the gifts or “*ministering*” with them makes up one third of thirteen spiritual gifts. There, according to Sperry, “The Lord seems to be saying (vs. 15) that while there are diversities of services and ministers or agents, such as Apostles, High Priests, Seventies, and the like in the Church, they all depend on the same Lord and Savior, who is the head of the whole Church. One who has the gift by the Holy Ghost to know differences of administration is *one who discerns correctly* the services and agencies by which the Lord works” (Sperry, *Compendium*, p. 196). The gifts of the Spirit are tools God uses in His *ministry* to build up the Church. They are practical, essential, can-do types of gifts such as those described in Ephesians 4:11-13:

**11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**12** For the perfecting of the saints, for the work of *the ministry*, for the edifying of the body of Christ:

- 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

These gifts help us serve one another, administer the ordinances, run meetings, etc. The Apostle Paul told Timothy, another servant, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (I Timothy 4:14).

**3. Manifested Gifts** (as signs following the faith of believers) “. . . *Diversities of operations* . . .” (I Corinthians 12:6). Manifestation gifts are supernatural demonstrations of God’s presence and power. They reveal how God works through a believer and his faith in a given situation (see I Corinthians 12:7–11; D&C 46:16). Since the evil one and his followers also demonstrate a measure of power in this telestial world, this gift is tied to **discernment** and is used to *differentiate God’s light from the darkness of the evil one*, often seen in patterns. All of us are initially gifted with *the light of Christ* that we might not be deceived. The gift of *diversities of operations* is a greater measure of this gift typically given to those who *teach and lead*. It is needed in today’s world filled with false philosophies, traditions, and prophets. It is needed to separate true demonstrations of the gifts of the Spirit via deceiving spirits and their work, otherwise, even the elect, according to the covenant, *may be deceived* (see Joseph Smith Matthew 1:22).

In D&C 46:16 God lists this *discerning* gift as the fourth of thirteen gifts of God. It is a form of **spiritual judgment** for those placed in leadership roles.<sup>11</sup> It appears to help one be *a judge in Israel*. The Holy Ghost or Spirit of revelation is the conveyer of this inspiration. If the demonstration of a supposed spiritual gift is not “*edifying*” it is not of God. We read in D&C 46:27, “And unto the bishop of the church, and unto such as God shall appoint and ordain *to watch over the church and to be elders unto the church* [those with this gift] are to have it given unto them **to discern all those gifts** lest there shall be any among you professing and yet be not of God.” Following his discussion of the gifts of the Spirit, Paul then addresses **faith, hope, and charity** in chapter 13. They too are gifts, the greatest gifts tied to our character. Moroni reminds us of this in Moroni chapter 7, verses 38–48.

## C. Moroni 10:7-16

The Prophet Moroni of the Book of Mormon also appears to list twelve total spiritual gifts. The first three gifts listed are somewhat cryptic, yet similar to verses 3, 5, and 6 of 1 Corinthians 12.

*Context* In the chapters preceding Moroni 10, we read of coming destruction upon the Nephites and Lamanites. This is because they were rejecting the gospel of Christ in various ways. They once possessed the gifts of the Spirit, including translation, a clear sign that they were an obedient, God-fearing people. They later became *unbelieving*, losing these gifts, a sign that the Lord’s Spirit had been *withdrawn*. The Prophet Moroni exhorts us in the latter-days to not do as the Nephites did, to “*deny not the power of God*,” the **power** seen in the **gifts** of the Spirit (verses 6 – 17) and the **fruits** of the Spirit (faith, hope, and charity, Moroni 7:38–48; see also Gal. 5:22–23). *The presence of the gifts and the fruits of the Spirit among the people was and is a sign revealing spiritual standing before God*. Like Paul in 1 Corinthians 13, Moroni bore testimony of the importance of *faith, hope, and charity* in connection with these gifts at the end of his teaching.

In the last portion of the last chapter of the Book of Mormon, Moroni encourages one more time to “**come unto Christ, and lay hold upon every good gift**” (Mor. 10:30). It is a clear indication that the gifts of the Spirit come after we turn to God with *full purpose of heart*, or have a *broken heart* and a *contrite spirit*. This plea from Moroni comes after he lists *the gifts of the Spirit* earlier in the chapter, stating that if they have disappeared among us, it is “because of **unbelief**” (verse 24). In Moroni’s list, he begins with the first three gifts in verses 6–8 (underlined below). He then provides nine additional gifts listed in verses 9–16. He stated:

6 And whatsoever thing is good is just and true; wherefore, **nothing that is good denieth the Christ, but acknowledgeth that he is**. [This is “*the testimony of Jesus*,” the first gift listed in D&C 46, see endnote 1.]

7 **And ye may know that he is**, by the power of the Holy Ghost; wherefore I would exhort you that ye **deny not the power of God**; for he worketh by power, according to the *faith* of the children of men, the same today and tomorrow, and forever.

8 And again, *I exhort you*, my brethren, that ye **deny not the gifts of God**, for **they are many**; and they come from the

same God. And there are **different ways that these gifts are administered** [*differences of administration*]; but it is the same God who worketh all in all; and they are **given by the manifestations** [*diversities of operations*] of the Spirit of God unto men, to profit them.

9 For behold, to one is given by the Spirit of God, that **he may teach the word of wisdom**;

10 And to another, that **he may teach the word of knowledge** by the same Spirit;

11 And to another, **exceedingly great faith**; and to another, **the gifts of healing** by the same Spirit;

12 And again, to another, that **he may work mighty miracles**;

13 And again, to another, that **he may prophesy** concerning all things;

14 And again, to another, **the beholding of angels and ministering spirits**;

15 And again, to another, **all kinds of tongues**;

16 And again, to another, **the interpretation of languages** and of **divers kinds of tongues**.

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

18 And I would exhort you, my beloved brethren, that ye remember that *every good gift cometh of Christ*.

19 And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, *never will be done away*, even as long as the world shall stand, **only according to the unbelief of the children of men**.

20 Wherefore, there must be *faith*; and if *there must be faith* there must also be *hope*; and if there must be hope there must also be *charity*.

21 **And except ye have charity ye can in nowise be saved in the kingdom of God**; neither can ye be saved in the kingdom of God if ye have not *faith*; neither can ye if ye have no *hope*.

22 And if ye have *no hope ye must needs be in despair*; and *despair cometh because of iniquity*.

23 And Christ truly said unto our fathers: **If ye have faith ye can do all things** which are expedient unto me.

24 And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, **it shall be because of unbelief**.

25 And **wo** be unto the children of men if this be the case; for there shall *be none that doeth good* among you, no not one. For **if there be one among you that doeth good, he shall work by the power and gifts of God**.

26 And **wo** unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ; and I lie not.

### Speaking in Tongues – the Most Misunderstood Gift

*A Form of True Worship*      The most misunderstood of the spiritual gifts, besides the *first* gift listed for us in D&C 46:13 (receiving Christ as “**the heavenly gift**,” Ether 12:8), is that of “*the gift of tongues*” (D&C 46:24-25). It is also known as “*wondrous words*,” “*marvelous words*” (Hel. 5:45), or “*the tongue of angels*” (2 Ne. 31:14; 32:2). It is an important way to communicate with God, and to express ourselves to Him **in Spirit and Truth**, and thus it is a form of **true worship**. Speaking to the Samaritan women at the well of Jacob north of Jerusalem, Jesus said:

“Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the *true worshippers* shall worship the Father **in spirit and in truth**: for the Father seeketh such to worship him. For unto such hath God promised his Spirit. And they who worship him, *must worship him in spirit and in truth*” (JST John 4:23-26, italics added).

Those of Israel, “forsake that evil one” (v. 37) and **come unto Christ** as part of *true worship*. He has shown us the way in five steps. He stated:

“Verily, thus saith the Lord: It shall come to pass that every soul who **forsaketh his 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” (D&C 93:1).

In verse 19, He added, “I give unto you these sayings that you may understand and know *how to worship*, and know *what you worship*, that you may come unto the Father in my name, and in due time receive of his fulness” (D&C 93:19, 37).

God has mercifully provided us a way to help part the veil in returning to Him in this life. It is the Gift of Tongues, a form of true worship, where we communicate directly to Him in His way and language. The Apostle Paul spoke of this gift as a way for those who *love* God to worship Him, “*according to his purpose*” or way, when **the Spirit “maketh intercession for us,”** doing so in ways that normally “**cannot be uttered**” by man. Paul stated:

“Likewise the Spirit also helpeth our infirmities: for *we know not what we should pray for* as we ought: **but the Spirit itself maketh intercession for us with groanings which cannot be uttered**. And he that searcheth the hearts knoweth what *is the mind of the Spirit*, because *he maketh intercession for the saints according to the will of God*. And we know that all things work together for good to them that *love God*, to them who are the called *according to his purpose*” (Romans 8:26-28).

“For he that speaketh in a tongue speaketh not unto men, **but unto God**: for no man understandeth him; howbeit in the spirit he speaketh mysteries” (1 Corinthians 14:2).

*A Gift of Intercession* As part of repenting and coming unto Christ we experience the baptism of fire and the Holy Ghost. In it, many are observed, “*shouting praises to the Holy One of Israel*” (see 2 Ne. 31:13). This cleansing experience is accompanied by *intense love and joy*, and thus by a heartfelt desire to shout praises to God in gratitude for the outpouring of *love* they feel! Thus, as part of the fiery baptism, many *speak, sing, or pray* in an unrecognizable language as they **praise** God in a form of private worship. It may thus be tied to another phrase in scripture, “*singing the song of redeeming love*.”

Over time and in preparation to enter our Lord’s presence, we may be encouraged by the Spirit to praise God via *speaking in tongues*. This particular type of *praising* is especially useful in thinning the veil to God, making it easier for us to connect with Him in heaven. The Spirit is *interceding* for us in a language that we do not understand, but one that God does. Speaking in tongues is thus a spiritual gift helping us connect to God in His way and language. There is also a public component to this unique gift. It is the one most Latter-day Saints are familiar with - an *instruction* component, where we communicate with another who speaks a different language, typically as part of missionary work.

Many experience **speaking in tongues privately** today, as a special form of **worship** and **communion** with God. *The gift of tongues* has five purposes that are part of both a *public component* tied to *education or instruction* (missionary work) and a less-understood *private* component tied to personal **praise and worship** (in God’s chosen method or tongue). As we have seen, God desires that the righteous worship Him “**in spirit and in truth**” (JST John 4:23-26), as part of “**true worship**” (D&C 93:1 & 19). Many worship Him in this way when they receive the baptism of fire, “*shouting praises to the Holy One of Israel*” (2 Ne. 31:13). The five types of speaking in tongues are:

**Tongues of Comfort or Praise (private)**  
*Private worship of God & personal edification*  
*for believers, no interpretation needed*  
 Book of Acts / Early LDS Church History

**Tongues of Prophecy or Instruction (public)**  
*Public instruction & edification of other men & women*  
*a sign to unbelievers, interpretation needed*  
 Book of 1 Corinthians / D&C 46:24-25

1. Privately praising God in his language or method
2. Blessing others privately
3. Spiritual Warfare in private situations

4. Speaking words in a foreign language to teach others
5. Hearing words in a foreign language to learn from others

(1) Speaking in tongues (in the Spirit) is often a *sign* accompanying the baptism of fire event, where those experiencing the great **joy** of this moment “**shout praises to the Holy One of Israel**” (2 Ne. 31:13). Such “*signs follow them that believe*” (Ether 4:18; D&C 58:64, 63:9, 84:65). This gift was widespread at the Kirtland Ohio Temple dedication.

(2) Speaking in tongues is a form of **true worship** – doing so “in Spirit and in Truth.” It was seen in early LDS church history and in the Bible. “For he that speaketh in a tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries” (I Cor. 14:2). Adoration praise, worship, and thanksgiving are the ways in which we minister to our God, doing so “**in spirit and truth**” (JST John 4:23-26; see also D&C 93: 1 & 19). We are encouraged to speak in tongues as God’s fiery Spirit comes upon us. The prayer of faith will move mountains to be sure (Mark 11:23), but praise will move God (II Chron. 20:21-24). In many cases, modern churches have largely lost their **power** and effectiveness because they no longer accept the importance of the *baptism of fire* and *speaking in tongues*. Too few know what they are. As a consequence, they no longer have many or most of the gifts of the Spirit, including *power*.

Too many have allowed Satan to quench these things, simply because we don’t understand the *power* behind sincere praise of God, reflecting real *love* in our hearts, doing so with a *joyful noise* (singing, music, clapping, tongues, etc.), as King David did (see Psalm 146:1-2). He possessed an important key of knowledge that allowed him to access the **rest** (presence or Spirit) of the Lord. It was his repentant clean hands, his pure heart, and *his joyful praise and worship of the Lord*, as expressed throughout the Psalms. He really knew how to praise and worship the Lord, as do many of our Christian friends. The Saints are timid by comparison. Our Lord, speaking of wicked leaders in His day who keep back knowledge of how to enter His *rest*, through their own *ignorance, jealousy, or control*, stated; “But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that



are entering to go in” (Matt. 23:130). Luke quotes the Lord here differently. “Woe unto you, lawyers! For ye have taken **away the key of knowledge, the fulness of the scriptures**: ye enter not in yourselves into the kingdom; and those who *were* entering in, ye hindered” (JST Luke 11:52).

(3) Speaking in tongues repeatedly provides a way for God to minister unto us, in an *edifying* way, that we might access divine *strength* and *rest* for our own troubled heart, mind, or body. It increases our faith, and strengthens our Spirit. “He that speaketh in a tongue **edifieth himself**” (I Cor. 14:4, see also Jude 20).

(4) The gift of tongues can be used privately to help others, a mighty form of **intercession** on their behalf, often without their knowledge. Mighty Prayer in the Spirit or with tongues appears to be one of three ways to **bleed and intercede** with our more powerful *hearts*, not with our limited *intellect*. The author has seen individuals *interceding* for others while they speak in tongues quietly.

(5) Speaking in tongues is a very useful spiritual gift given us from God to help us part the veil and receive Him personally (also called receiving the Second Comforter or entering the Lord’s “rest”). He is “the heavenly gift” (gift #1 in the listing of spiritual gifts in D&C 46). We enter onto this path with the baptism of fire, which is the gate to the path (2 Ne. 31:17-18). Christ employs no servant at this gate. It is He who baptizes us with fire.

### Signs Following the Kirtland Saints & their Faith

Article of Faith 7 states that we as Latter-day Saints believe in this and other spiritual gifts, yet relatively few of the Saints today seek them out because of ignorance, apathy, or *unbelief*. In the early days of the church at Kirtland, Ohio, there were many meetings in which this special gift was experienced by **all** present. English was spoken and understood by most at this time, thus they did not need miraculous interpretation of a foreign tongue. Instead, they were experiencing a great outpouring of *the Spirit of God*, and often in connection with *the baptism of fire and the Holy Ghost* (2 Ne. 31:13-14). This gift was given that the Kirtland Saints might **praise and worship** God in a special language or tongue *He had given them* - as His Spirit was poured out upon them.

The Prophet Joseph, other leaders, and the average Saint, all experienced “*wondrous words*” or “*speaking in tongues*” at the Kirtland, Ohio Temple dedication. Joseph spoke in tongues and witnessed many others doing so there as well. This gift was also experienced at conferences and the School of the Prophets.

The Prophet Joseph stated, “...The gifts which *follow them that believe* and obey the gospel...began to be poured out among us, as in ancient days; for as we...elders were assembled in conference on the twenty-second day of January [1833] **I spoke to the conference in another tongue** and was followed in *the same gift* by Brother Zebedee Coltrin, and he by Brother William Smith, *after which the Lord poured out his Spirit in a miraculous manner until all the elders spoke in tongues*, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. **Praises were sung to God and the Lamb; speaking and praying, all in tongues**, occupied the conference, until a late hour at night, so *rejoiced* were we at the return of these long absent blessings. On the twenty-third, we again assembled in conference; when, after **much speaking, singing, praying and praising God, all in tongues**, we proceeded to *the washing of feet*...” (History of the Church, Vol. I, pps. 277-78).

The early saints rejoiced in “...these long absent blessings.” They **sang in tongues**, they **praised God** way into the night. **They spoke in tongues**. They **shouted praises, lifting their hands to heaven**, and at times **rejoiced** in His Presence into the “...greater part of the night.” Joseph said that, “...great and glorious were the divine manifestations of the Holy Spirit.” So great was the outpouring that our beloved Prophet was constrained to write, “...It was a Pentecost and an endowment indeed, long to be remembered...as the day of Pentecost, so shall this day be numbered and celebrated...” (History of the Church, Vol. II, pps. 432-33).

In the Times and Seasons, Joseph Smith said, “...We believe in **the gift of the Holy Ghost being enjoyed now**, as much as it was in the Apostles' days; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry *without it*...” He added, “...we also believe in *prophecy, in tongues, in visions, and in revelations, in gifts, and in healings*, and that these things *cannot be enjoyed without the gift of the Holy Ghost* [see Article of Faith 7]. We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle...*We believe in it* [this gift of the Holy Ghost] *in all its fullness, and power, and greatness and glory*...”

**Research** The Bible tells us that the gift of tongues was one of the most common spiritual gifts in the New Testament church. Though few Latter-day Saints are familiar with it, Pentecostals often speak of it, experiencing it first hand. Acts 2:4 states that *all* 12 disciples at Pentecost spoke in tongues in the Upper Room: “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

One study in University of Pennsylvania research in 2006, looked at the brain images of five different people while they spoke in tongues. This research was published in *The New York Times*. Dr. Andrew Newberg arrived at the following conclusions. “We noticed a number of changes that occurred functionally in the brain. Our finding of decreased activity in the frontal lobes during the practice of speaking in tongues is fascinating because these subjects truly believe that the spirit of God is moving through them and controlling them to speak. ...Our brain-imaging research shows us that these subjects are not in control of the usual language centers during this activity, which is consistent with their description of a lack of intentional control while speaking in tongues.” When the five prayed in tongues, their frontal lobes, the willful part of the brain used to think and control was quiet. The language center of their brains—the part used to speak in our native language—was quiet as well. None were in a trance; they were fully aware of what was happening. Dr. Newberg went on to say, “The amazing thing was how the images supported people's interpretation of what was happening...The way they describe it, and what they believe, is that God is talking through them.”

Baptist minister Lynn Ridenhour has addressed the misconception about **the gift of tongues** among restoration-minded saints. He stated, “The majority of the “saints” [believers, LDS and non-LDS] today do not recognize and distinguish the different kinds of “tongues” as Joseph did. They lump all tongues together.” Joseph Smith recognized the distinction between, (1) *tongues of instruction or prophecy* (interpretation of languages in a public setting), and (2) *tongues of comfort, praise, and worship* (in a private worship setting). Ridenhour adds, “I like the distinction: tongues of PRAISE and tongues of PROPHECY. I'm saying the same thing as Joseph; just using different terms. *Tongues of praise* are what Joseph refers to as *tongues of comfort*; *tongues of prophecy* are what Joseph distinguishes as *tongues of instruction*. Tongues of praise are found in the book of Acts; tongues of prophecy are found in I Corinthians. Tongues of praise are for every believer and are for the purpose of ministry overflow and spiritual warfare. Tongues of praise require no interpretation.

Some refer to tongues of praise as: releasing your prayer language. Jude referred to it as “...building up yourselves...” (vs. 20). Tongues of prophecy, however, require an interpretation and are to be given in a public setting. As I said, it is one of the nine gifts of the Spirit. Not all believers have the gift of tongues. All believers do (or can) have “tongues of comfort,” to use Joseph's term. The “gift of tongues” is different from, not the same as, “tongues for your own comfort. One is to be exercised freely, not requiring an interpreter to be present; the other is not to be indulged in too much, and requires an interpreter present. One is for personal edification; the other, to edify the Body of Christ. One is public; the other, private.” See Lynn Ridenhour, *How to Receive the Baptism in the Holy Spirit*.

### **Gift of Tongues Summary**

According to Brian Alarid, lead pastor of Passion Church in Albuquerque, New Mexico, and an area coordinator for Billy Graham Evangelistic Association / My Hope, “The Bible reveals five main things that happen when believers pray in tongues.” They are:

1. *They are speaking directly to God.* See 1 Corinthians 14:2, “For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.” Speaking in or with tongues is an intimate and direct line of communication with God. It is His prayer language.
2. *They are declaring God's wonders.* See Acts 2:11. We may hear one who speaks in tongues declaring the wonders of God. Far from being nonsense, when we pray this way in the Spirit we are actually declaring the wonders and mysteries and majesty of God. How could that possibly be a bad thing?
3. *They are praising God.* See Acts 10:46, “For they heard them speaking in tongues and praising God.” Even if we don't understand what we are saying when we speak in tongues, we are praising God in the Spirit (1 Cor. 14:16).
4. *They are edifying themselves.* See 1 Cor. 14:4. “He who speaks in a tongue edifies himself, but he who prophesies edifies the church.” Praying in tongues is like a spiritual workout—it builds you up and makes you stronger spiritually.
5. *The Holy Spirit is praying through them, declaring God's will to bless others or perform spiritual warfare* (driving often Satan, evil, etc.). See Romans 8:26-27. We often do not know what we ought to pray for, but the Spirit intercedes for us and performs that which intellectual words cannot express...as the Spirit intercedes for believers in accordance with God's

will. Praying “in the Spirit” will bring revelation and insight into God's will for your life and others.

“If you do not believe in the gift of tongues or have had a bad experience with the charismatic movement, I encourage you to study the Scriptures with an open mind. Ask the Holy Spirit to reveal the truth about tongues to you. If you desire the gift of tongues, pray for it in faith until you receive it. Jesus said in Luke 11:13, “How much more shall your heavenly Father give the Holy Spirit to them that ask him?” Sometimes we have to ask and keep on asking, seek and keep on seeking, and knock and keep on knocking until we receive our answer to prayer. If you already have the gift of tongues, use it every day. In 1 Cor. 14:18, Paul boasted about how often he prayed in tongues: “I thank God that I speak in tongues more than all of you.” Tongues is a real language, and as with any language, you have to use it in order to increase your fluency and vocabulary. Are there excesses and abuse with the use of the gift of tongues? Yes, of course, and they need to be corrected, but don't throw out the baby with the bath water by rejecting the gift of tongues altogether. Let us take the words of the Apostle Paul in 1 Cor. 14:39 to heart: “Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.”

The early Latter-day Saints experienced a great outpouring of the gift of tongues and other gifts in Kirtland, Ohio. That same experience should be sought for and enjoyed today, poured out like living water in our midst. It is a Pentecost-like experience often tied to the baptism of fire and the Holy Ghost, and may be a precursor for receiving Christ as our Second Comforter. *We know it is a very effective method for opening the heavens.* Like having a vision, to begin speaking in tongues we must first desire this gift, pray for it, and practice it by moving forward in faith - like a little child - doing the best we can, then allowing God to then take over from there. This child-like faith and belief, with a sincere desire to praise, worship, and thank God in more a heartfelt way, can then proceed without being self-conscious, focusing on our love of God. Here are three useful steps in receiving the gift of speaking in tongues:

1. Don't over think things. Don't inhibit yourself or others from experiencing “tongues” (1 Cor. 14:39).
2. Have faith and trust in God that He will take over as you open your mouth.
3. Take action, uttering sounds and syllables that God might attach meaning to them and then let it flow...

See Lynn Ridenhour, How to Receive the Baptism in the Holy Spirit, at:

[http://www.greaterthings.com/Ridenhour/me\\_in\\_restoration/HolySpiritBaptism.htm](http://www.greaterthings.com/Ridenhour/me_in_restoration/HolySpiritBaptism.htm)

See also:

[https://www.youtube.com/watch?v=vswrgd7rnR0&feature=em-share\\_video\\_user](https://www.youtube.com/watch?v=vswrgd7rnR0&feature=em-share_video_user)

<http://www.divinerevelations.info/tongues/>

[https://www.youtube.com/watch?v=vswrgd7rnR0&feature=em-share\\_video\\_user](https://www.youtube.com/watch?v=vswrgd7rnR0&feature=em-share_video_user)

<http://www.charismamag.com/spirit/supernatural/21237-5-things-you-need-to-know-about-speaking-in-tongues>

<http://www.achristiancounselor.com/tongues.html>

<http://www.ihopkc.org>

[https://www.youtube.com/watch?v=e9s7ixXCdyY&feature=em-share\\_video\\_user](https://www.youtube.com/watch?v=e9s7ixXCdyY&feature=em-share_video_user)

<https://www.youtube.com/watch?v=omJ64XuEnMo>

## Disappearing Gifts of the Spirit

As Christians, we are blessed with many things, but sadly, the gifts of the Spirit seem to be waning because of our collective **unbelief**, *idolatry*, and a *changing moral code* (see endnotes 1, 2 & 12). For them to return, we must do as Moroni said and first “**come unto Christ**” (Mor. 10:30), as He is the giver of all the gifts of importance. Many Pentecostals today are enjoying the gifts of the Spirit, as they actively seek the Lord and the charismatic gifts of the Spirit that follow.

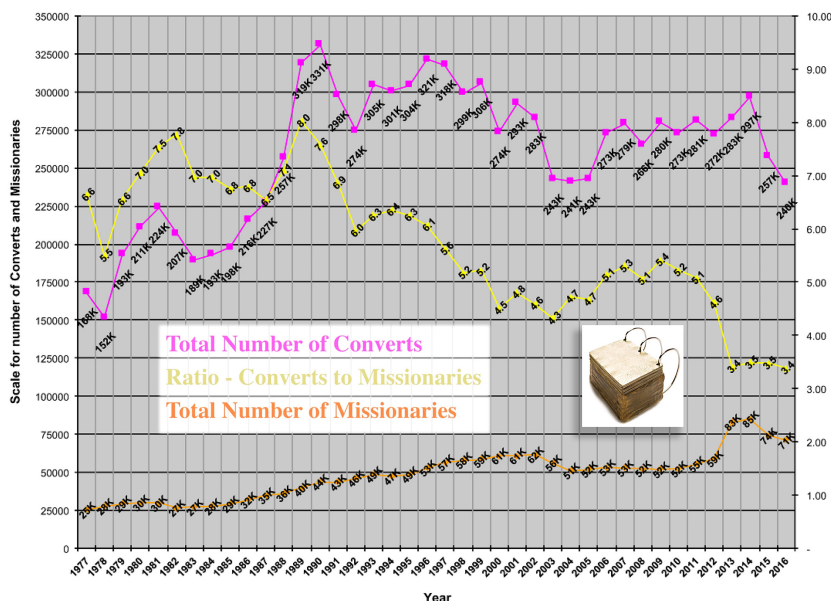
The chart below reveals numbers among the Latter-day Saints reflecting trends tied to unbelief. Moroni addresses this in Mormon chapters 8 and 9 and elsewhere. In 1989, during Pres. Benson's administration, concentration on the Book of Mormon was strong. He also preached our need for *repentance* as a people, that we might strip ourselves of *pride*. The opposite of *pride* is meekness. We must instead have “**a broken heart and a contrite spirit**,” the two necessary things for the baptism of fire to occur (3 Ne. 9:20). The gifts of the Spirit are *signs following real belief in Christ* – signs following those who have had *the baptism of fire*. They actually receive *the gift of the Holy Ghost*, not just the outward ordinance which invites us to receive it.

*Growth and Faith* The chart below reveals the least growth in the LDS church record keeping history (1.6% in 2016), at least since records have been kept in this way (40 years). Membership statistics were not given in 2017, perhaps because of continuing decline. Note that though we had more missionaries than ever in 2014 (85,000), convert baptisms per missionary were down from a high point in 1989 of 8 converts per missionary, to just 3.5 in 2013 and 14. The highpoint

year 1989 was the time of Pres. Benson, when he helped us *focus upon the Book of Mormon*, in connection with His call to *eliminate pride* in our lives and **repent**. *What is the problem today?* One is our decreasing **faith and trust in Christ**, a result of dwelling too much on the arm of flesh (leaders) and “the church” itself and its programs (see Psalm 118:8; 2 Ne. 4:34), rather than Christ as our Savior. There is also little teaching about things like *the gifts of the Spirit*. Moral decline and an increase in the control of secret combinations is also rampant. The only hope is to take seriously our Lord’s invitation to “**repent** and **come unto me**.”

**Christians Decline as Share of U.S. Population; Other Faiths and the Unaffiliated Are Growing**

	2007	2014	Change*
	%	%	%
<b>Christian</b>	<b>78.4</b>	<b>70.6</b>	<b>-7.8</b>
Protestant	51.3	46.5	-4.8
Evangelical	26.3	25.4	-0.9
Mainline	18.1	14.7	-3.4
Historically black	6.9	6.5	-
Catholic	23.9	20.8	-3.1
Orthodox Christian	0.6	0.5	-
Mormon	1.7	1.6	-
Jehovah's Witness	0.7	0.8	-
Other Christian	0.3	0.4	-
<b>Non-Christian faiths</b>	<b>4.7</b>	<b>5.9</b>	<b>+1.2</b>
Jewish	1.7	1.9	-
Muslim	0.4	0.9	+0.5
Buddhist	0.7	0.7	-
Hindu	0.4	0.7	+0.3
Other world religions**	<0.3	0.3	-
Other faiths**	1.2	1.5	+0.3
<b>Unaffiliated</b>	<b>16.1</b>	<b>22.8</b>	<b>+6.7</b>
Atheist	1.6	3.1	+1.5
Agnostic	2.4	4.0	+1.6
Nothing in particular	12.1	15.8	+3.7
<b>Don't know/refused</b>	<b>0.8</b>	<b>0.6</b>	<b>-0.2</b>
	<b>100.0</b>	<b>100.0</b>	

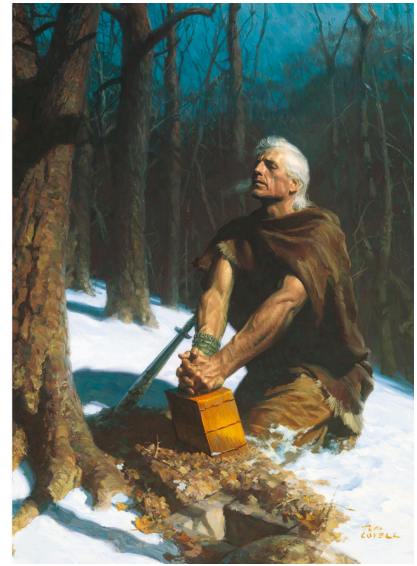
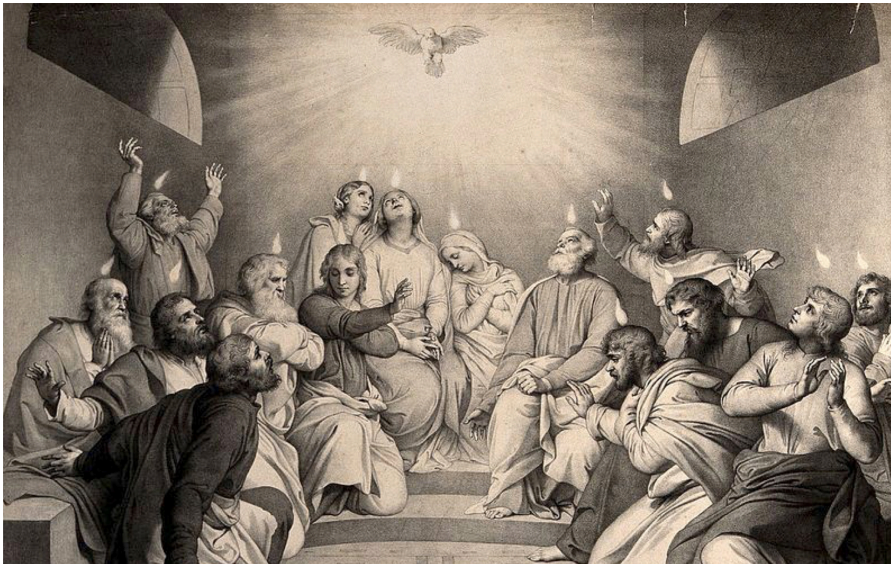


The decline of *belief* and growth among Latter-day Saints is offset by that of Pentecostals who have the strongest growth among Christians generally. There are more than 600 million charismatic Pentecostal believers worldwide, the second-largest group of Christians after Catholics. Like David of old, many of them really know how to worship Christ. Those who enjoy various gifts of the Spirit among them, **seek** Christ and His charismatic gifts, including *the gift of tongues*. Note also the Pew Research Center report and its numbers (see also endnote 12). According to one source, “Pentecostals and charismatic churches are by no means a small, fringe movement; on the contrary, they form *the fastest-growing religious movement in the world*. The gift of tongues is not reserved for a select few. Paul made it clear in 1 Cor. 14:5 that he wanted every believer to pray in tongues (for personal edification) and prophesy (to edify the church).” Paul stated, “I would like every one of you to speak in tongues, but I would rather have you prophesy.” See <http://www.charismamag.com/spirit/supernatural/21237-5-things-you-need-to-know-about-speaking-in-tongues> For more on this topic, see the paper, *The Gift of Tongues*, by the author, [www.7witnesses.com](http://www.7witnesses.com)

Note also that while the percentage of traditional Christians in America is declining over the last 7 years, Christianity in Russia has doubled in the last 17 years, going from 31% of the total population to 72% today. Vladimir Putin was baptized secretly as a Christian under care of his mother. He attends church regularly with his family and wears a cross she gave him. He speaks out openly against the declining moral values of the pagan west. In 2013 the Russian parliament voted 436 to 0 *in favor of* an anti-gay bill. In addition, Patriarch Kirill (of the Russian Orthodox Church) stated that recent Western “*legislation of single-sex marriages is bringing the apocalypse closer*.” Will Russia, with their moral superiority be like the Lamanites in the book of Jacob, who loved their families and conquered the declining Nephites (they had more than one wife at this time). Sadly, according to a recent Pew research report, Latter-day Saints have changed their stance more than any Christian group in American relative to gay rights over the last seven years (2008 to 2015). Support for gay marriage has doubled among the Saints during that time.<sup>12</sup>

## We Must turn to Christ and Receive the Spiritual Gifts to be Effective Servants

I have no desire to be impotent, to be without the power and gifts of God. I desire a portion of His power in the priesthood (not just man’s authority) to bless, heal, and help where possible, whether it be my own family or others, all through God’s power. Imagine being an appointed servant of God, sent into a dangerous situation to physically and spiritually save a broken people, those who have prayed to God for assistance. Which of the spiritual gifts will you and I need? *We may need every one of them*, the most important one being the *first* gift listed in D&C 46:13, “*the testimony of Jesus*” (see endnote 1 and Rev. 12:17, 19:10; D&C 76:51, 101; D&C 88:4, 74-75 & Moroni 10:7). With this first gift we have a connection to Him as the True Vine. Thus we would be able to bear sweet fruit by and in Him!



Left, illustration of the Baptism of Fire with small fiery flame overhead (unknown artist). This event, resulting from turning our hearts wholly to God, causes us to be reborn in Christ. Following this, we will begin exhibiting the gifts of the Spirit, especially if we seek for them (see Mor. 10:30). Right, Moroni in prayer with the Gold plates of the Book of Mormon, by Arnold Friberg.

The teachings of Isaiah are part of a preparation manual for the Lord's servants in the last days – including the 144,000. Compare the translation of Isaiah 49 hereafter to that in your scriptures. “That you may say to those in bondage: You are free; to those who are without light: Come forth. They shall learn as they go, and the Lord shall comfort them! They shall not hunger or thirst, neither shall the heat or the sun hurt them; for he that is their benefactor shall lead them, even by the pure revelations of God shall he guide them” (Isa. 49; 1 Ne. 21:9- 10).

Such servants will not hunger or thirst for the Gifts of the Spirit. They will not be burned in the presence of God, either, but God Himself shall lead them and guide them in gathering to Zion His people via His Spirit. How will we gather Zion? There will be much to do, little time to do it, and few to do it. You will have to teach the pure and simple Doctrine of Christ, bind them up and bring them to Zion by miraculous means. It will be glorious, if we are prepared, but very frustrating if we are not. We must develop a close relationship with God to be able to do such things. We must be empowered by Him and “the Doctrine of Christ” (3 Nephi 11:33-37).

God's servants will one day lay their hands upon the needy and the Holy Ghost will cleanse them with the baptism of fire. They will then be prepared to gather to Zion and bear the presence of the Lord, for all must **know** Him that enter Zion. In 2 Nephi 32 we read more of this “*doctrine of Christ*.” It states:

“**Behold, this is the doctrine of Christ**, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which *he shall say unto you shall ye observe to do*. And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the **unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge**, when it is given unto them in plainness, even as plain as word can be” (2 Ne. 32: 6-7).

Nephi was clear that this was all to be taught before baptism, but he wanted to share more. He stated that the Lord wanted us to “**search knowledge**.” What kind of knowledge are we supposed to search for? *The knowledge of God that pertains to the Gifts of the Spirit*. In these verses Nephi states what inhibits us from receiving this knowledge: **unbelief, wickedness, ignorance, and stiffneckedness** – all tied to **pride**. The word “*stiffneckedness*” implies that we are *unwilling* to look and see, stubbornly stuck on old ways, ineffective ways tied to the doctrines and false traditions of imperfect men.

How can we receive the Gifts of the Spirit? We must cast aside our **unbelief** and prepare ourselves for what the Lord desires to give us. “And **faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work**” (D&C 4:5). A key scripture to study to understand how to receive the Gifts of the Spirit is in Either 12:27. There Moroni states, “And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and **my grace** is sufficient for all men that *humble themselves before me*; for if they *humble themselves before me*, and have **faith in me**, then will I make weak things become strong unto them.” Our weakness is the natural man within us.



We all have sins and personal weaknesses. The only way we can overcome our weakness is to turn to the Lord fully and he will make weak things strong for us.

*Exercise* God and His servants have told us that we need to **exercise our faith**. We must begin practicing our spiritual muscles to overcome our weaknesses. The Lord is our coach and if we're willing to believe in Him first, the giver of the gifts, then pray for one or more of the gifts, and finally put forth some effort in practicing with them, amazing results will come. When organizing any exercise routine, you will get out of it what you put into it. If you only stretch yourself once a week don't expect huge results, but if it is a daily, carefully planned routine, pushing yourself to the limits, you will reach great heights. As with any exercise, you may experience a period of muscle aches as your spiritual body adapts to the new load. This is when the most growth occurs.

Excuses first begin with **unbelief**. I can't receive answers to my prayers. I can't have a vision. I can't speak in tongues. Other unbelief includes, "I don't have the time—its not worth the effort—it hurts too much— jsuch things make me uncomfortable, and what will others think? We are to fear the Lord not man and what he thinks. We can come up with plenty of excuses, but it is **our desires that determine our fate**. What matters the most to you? We must humble ourselves before the Lord and have faith in him and ask for that which we desire and require. Approach God with a plan. Be specific, be bold, and be like the Brother of Jared.

### Daily Exercises Reveal You Believe

*A Plan* Start your day with the *Four Step Prayer* pattern and really focus on each step. Allow your mind to visualize. Expect and receive revelation from God...believe.

*Receiving Revelation* In the first step, ask for forgiveness of sins and to overcome your weakness. That weakness may not be what you need to overcome, but what you need to be-come. Ask to have a reminder given to you to help you during the day with your weakness. Use your time driving, resting, and leisure time, praying or meditating on things of the Spirit. Come to the Lord with a list of things you want to know. Write them down and the answers you receive.

*Service to Develop Charity* Proactively look for people you can serve and help. Whether they be family, neighbors, or even strangers. Never ever judge another. Think kind thoughts about drivers on the road, the panhandler, the ornery store clerk, pray for all of them. Be their advocate to the Father. Be particularly sensitive to your spouse. Speak kindly, do service, especially the ones she likes you to do that you hate doing!

*Learn* Study your scriptures as if they were your personal Urim and Thummim. Read them with the Spirit, without a companion guide and ask the Lord the meaning. Pray and ask the Lord where you should read.

*Make Time* Take regular time to be holy. Consider fasting occasionally and then pour out your heart to God thereafter. Seek one or more of the Gifts of the Spirit. Cast away your unbelief and prepare for the Heavens to open to you.

*Be Disciplined* As with any exercise routine, it will require discipline and endurance and patience. Set a goal for a specific period of time, say two weeks or 30 days (Nazarite Vows in scripture - personal covenant-making with the Lord – to be "holy unto the Lord" – were a minimum of 30 days, see Numbers 6). Write your experiences in your personal journal. It will get easier over time. Then raise the bar again. Cast aside your unbelief and practice—and then expect miracles. They will occur, as the Lord desires to bless you, but it must begin with you and your desire. Show the Lord you love Him and go to work. The results will change your life!

### End Notes

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<sup>1</sup> *Wolves in Sheep's Clothing* The Lord spoke to hypocritical Pharisees in His day as those who outwardly kept the law, those who spoke eloquently of God, but had hearts far from him. This sentiment was addressed to Joseph Smith in the First Vision as well, "those who teach for doctrines the commandments of men" instead of His. Such are like wolves among the sheep that seek to control them for the sake of **gain** (see 1 Nephi 22:23). The Master said to them:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

"Woe unto you, lawyers! For ye have taken away the key of knowledge, *the fullness of the scriptures*; ye *enter* not in yourselves *into the kingdom*; and *those who* were entering in, ye hindered" (JST Luke 11:53).

*Secret Combinations Take Power Prior to Destruction* Just before the destruction occurred in 3 Nephi 8-10, followed by the Lord's appearance, we read of the power of secret combinations among the once righteous Nephites. In only six years they descended into darkness after a period of light and success in Christ's church. This church began to be "*broken up*" because of pride, riches, and

learning. Class distinctions became widespread with, “have’s” and “have not’s.” Only a few in it stood firm and steadfast, as they *were fully converted* unto **the true faith** (3 Ne. 6:14). They were *the Lamanites*. The cause of the breakup was Satan’s great power to stir the people up into greater *pride*. They had sought for *power, authority, and riches* - “*the vain things of the world*” (v. 15, 1 Ne. 22:23). The fully converted Lamanites were tempted less by these worldly things. Those in power used the *secrecy* of ancient blood oaths to hold power, get more of it, and practice all manner of wickedness (see Moses 5). They turned things *upside-down* (2 Ne. 27:27). The wicked sought for the six things listed by our Lord in 1 Nephi 22:23, all for “**gain**” (praise of men, money, control, etc.) They thus became part of “*the great and abominable church*.” It is the whore of all the Earth, led by Satan.

Verse 20 of 3 Nephi 6 tells us that God sent “*men inspired from heaven*” to preach and testify boldly of Christ and the sins and iniquities of the people, especially to those leading the people. One of these prophets was the brother of Nephi who was stoned by those then in power, *the chief judges, lawyers, and the high priests* (v. 21). He was later raised from the dead by Nephi, now thought to be one of the three translated disciples (Timothy, along with Nephi and Isaiah). The wicked leaders were angry with these prophets sent to call them to repentance. With their oaths they had the prophets and others murdered *secretly* (v. 23). Those in power also “had many friends.” This group made up “*almost all the lawyers and the high priests*.” They did gather together with the *judges* “and made that covenant which was given of old . . . administered by the devil” (Moses 5:18-57), “to combine against all righteousness . . . against the people of the Lord, and *did enter into a covenant to destroy them*” and deliver the wicked from justice (verses 27-29). The *liberty* of their land was thus destroyed. The survival of the righteous was then at stake. God intervened via the natural destructions upon the land.

We are very close to this same “*awful situation*” spoken of by the Book of Mormon prophets – where secret combinations rule the land, threatening believing Christians. Our decline is further characterized by continuing moral perversions, evident in increasing abortions, and more gay, lesbian, and transgender laws forced upon us by those leading a corrupt government. Even churches are embracing these things.

*Professional Preaching & the Spirit* Though we often claim to have an unpaid ministry in the LDS Church, this claim applies only to regular members with callings, Bishops, Stake Presidents, and a few others. Our top leaders (General Authorities) are paid for their preaching, teaching and other service via tithing of the Saints. This includes the First Presidency, the Twelve, and the Seventy. It also includes most Mission Presidents who are also “taken care of” via these same funds (see <http://puremormonism.blogspot.com/2014/02/bare-necessities-how-to-calculate-what.html>). Up until 1995, General Authorities were paid to sit on the boards of various church-owned for-profit businesses in addition to their church duties. This no longer occurs. In addition, paying tithing is now required to enter the temple, a requirement not present in Joseph Smith’s day. It is also applied differently today than in the early days of the Church (see the two requirements of D&C 119, “a standing law forever” according to the Lord).

Most Saints are unaware that of the estimated seven billion dollars paid in tithing each year by faithful members to the LDS Church, only 3/4 of 1 percent of it goes to humanitarian aid. According to Smith, “approximately 29% of tithing goes to CES, 21% in ecclesiastic and administrative salaries, 14% to temple construction and operation, 11% to chapel construction and maintenance, 0.76% to humanitarian aid.” See Robert Smith, *Teaching for Doctrines the Commandments of Men*, pps. 72-121 (in the chapter entitled “No Poor Among Them”). Free PDF download at: <https://drive.google.com/file/d/0B6t-rQr3iLAsekRiMW05QUVvR1U/view?pref=2&pli=1>

Scripture tells us that God’s grace and Spirit are poured out upon priests and others who *sacrifice* in their service. *King Benjamin* and *Alma the High Priest* over the Church are two good examples. They did not depend upon the people for their support and spoke out against priests living off of the Church. With God’s grace, these men and we today can “*wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God*” (Mosiah 18:26; see also Alma 30:32-35).

God’s word in scripture provides significant enlightenment on non-payment for preaching. See 2 Nephi 26:20, 25, 27, 29-31; Jacob 2:13-19; Mosiah 2:14, 18:24-26, 27:5; Alma 1: 3, 30:32; Hel. 13:28-29; Mormon 8:32-33, 36-41; D&C 38:25-27; 42:29-31; 52:40; 70:14; 83:6; 84:78-86, 103; 105:1-5; Jeremiah 7:6, all of chapter 23; Ezekiel 22:25-29; all of chapter 34; Amos 6:1-6; and Micah 3:1-12. Especially insightful is Mosiah 18:26.

*Salaries* The LDS church was incorporated in 1923 during the Administration of Heber J. Grant and his counselors (see <http://mormondisclosures.blogspot.com/2012/09/boogie-on-down-corporation-with-sole.html>). Today the LDS church has many salaried employees, including General Authorities. The for-profit businesses owned by the LDS Church today include Deseret Management Corporation, Beneficial Financial Group, Bonneville International, Bonneville Communications, Bonneville Interactive Services, Bonneville Satellite, 35 different radio stations, KSL Television Station, Deseret Book, Excel Entertainment, Deseret Morning News, Hawaii Reserves, Polynesian Cultural Center, La’ie Shopping Center, La’ie Water Company, La’ie Treatment Works, Temple Square Hospitality and Temple Square restaurants, Zions Securities Corporation, Ensign Peak Advisors, Farm Management Corporation, Deseret Land and Livestock, Sun Ranch, Deseret Ranches of Florida, Deseret Farms of California, West Hills Orchards, Cactus Lane Ranch, Deseret Trust Company, LDS Family Services, Property Reserves Inc., and Deseret Mutual Benefit Administrators (DMBA).

Though Bishops and Stake Presidents are not paid for their service, LDS church General Authorities are. They receive a yearly salary with benefits, including cars, living expenses in some cases, and paid travel, etc. Some estimate salaries for General Authorities to be \$70-100,000 for the members of the Seventy, \$200,000 + for the Twelve, and \$400,000 + for the First Presidency. Pres. Hinckley referred to these salaries as a “*living allowance*.” He stated, “I should like to add, parenthetically for your information, that the *living allowances* given the General Authorities, which are very modest in comparison with *executive compensation* in industry and the professions, come from this business income [see for profit businesses list, p. 6] and not from the tithing of the people” (Pres. Gordon B. Hinckley, Second Counselor in the First Pres., Questions and Answers, October 1985 General Conference, <https://www.lds.org/general-conference/1985/10/questions-and-answers?lang=eng>

*Light Upon the Darkness* Secret combinations are established to “*get gain*” (1 Ne. 22:23). In opposition to it, is God’s definition for His doctrine, gospel, and church – “repent and come unto me” (D&C 10:67-68). Secret combinations in our day are addressed in the Book of Mormon, including Alma 37:21-33, 3 Ne. 6:10-30, and Mormon 8:27-41. God promised that in the last-days, when secret combinations return, “the wrath of God is poured out upon the mother of harlots, which is the great and abominable church . . . at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel” (1 Ne. 14:17). Nephi then addresses John the Revelator, who wrote of our day. His words are



“sealed up to come forth in their purity . . . in the own due time of the Lord, unto the house of Israel” (v. 26). The words of John the Baptist will also come to the righteous (see D&C 93). Note Alma 37:23. There, one with the special name-title *Gazelem* will rise up in our day. He will use a stone to reveal the secret acts of darkness among us, those among our “brethren.” They will be revealed unto the Lord’s “servants.” See also Ether 1:1-4. Scripture encourages us to “*awake and arise*,” as the Bridegroom is coming (D&C 133:10)!

<sup>2</sup> **Watchmen on the Tower** Christ is a beacon of love and service in scripture. He is the light we should uphold as our model, not the arm of flesh - any man (3 Ne. 18:24). He is also the “*high tower*” in 7 scriptures (Psalm 18:2, 61:3, 144:2; 2 Sam. 22:3, 51; Prov. 18:10, and D&C 97:20), a tower to be placed at the *center* of the Father’s Earthly vineyard. In D&C 101, a parable of the last-days vineyard we read that His servants are to be vigilant, remaining “*awake*” atop or “*upon the watchtower*” (v. 12), that they might see the enemy coming to destroy the trees in the vineyard, keeping them from becoming “*fruitful*.” The footnote to this verse points us to Ezek. 33:3, where they are to “**blow the trumpet, and warn the people.**”

During the Middle-Ages warning words from “watchmen” were scarce. Many leaders purposely kept the people in the “dark” because of pride, control, and gain (priestcraft, 2 Ne. 26:29). Many fed themselves on the backs of the people, like the “*shepherds*” of Ezekiel 34, the “*pastors*” of Jeremiah 23, or the “*husbandmen*” of D&C 101 or JST Mat. 21. Scripture tells us that without knowledge of God and the voice of alert watchmen there is captivity and destruction (Hosea 4:6; Isaiah 5:13). Unwise or asleep stewards were chastised in scripture by the Lord for their silence, ignoring the poor, etc., whereas others were blessed in their charitable service. There are plenty of examples of both in the word of God.

**Silence** When watchmen are asleep or have their heads covered (not receiving revelation), they typically care for themselves rather the flock (especially the poor). The enemy then advances. In chapter 34 of Ezekiel we read: “Son of man, prophesy against the shepherds of Israel...neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not the flock...Therefore will I save my flock, and they shall no more be a prey; and I will Judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it...I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.” Scriptures addressing leaders negatively in Isaiah, Jeremiah (chapters 1-23), and other books include: Isaiah 1:5, 3:12, 9:16, 22:15-25, 28:1, 3, 7, 15; 19:14 29:10, 56:10, 62:6; Jeremiah 2:8, 13; 5:11-13, 26-31; 10:21; 13:13; 14:14-15; 23:1-32; Ezek. 34:1-3, 8, 22-24, 27; 37:22-28; Hosea 2:16-17, 3:4-5; JST Luke 12:54; JST Matthew 21:55; 2 Nephi 2 Ne. 26:29; 28:3-4, 2, 11-15, 21, 24-25, 31, and D&C 64:38-43; 85:7-9; 89-95; 101:44-61, 90; 124:24-26 101:44-61, 90.

Pres. Ezra Taft Benson taught that false prophets pacify and lull people into carnal security (2 Nephi 28:21). Some turn to them when they should be turning to God (see Ezek. chap. 14). Pres. Benson stated, “As watchmen on the tower of Zion, it is our obligation and right as leaders to speak out against current evils – evils that strike at the very foundation of all we hold dear...In times as serious as these, we must not permit fear of criticism to keep us from doing our duty, even at the risk of our counsel being tabbed as political, as government becomes more and more entwined in our daily lives...There are some of us who do not want to hear the message...Many do not want to be disturbed as they continue to enjoy their comfortable complacency...The Church is founded on eternal truth. We do not compromise principle. We do not surrender our standards regardless of current trends or pressures. Our allegiance to truth as a church is unwavering. Speaking out against immoral or unjust actions has been the burden of prophets and disciples of God from time immemorial. It was for this very reason that many of them were persecuted. Nevertheless, it was *their God-given task, as watchmen on the tower, to warn the people*” (Ezra Taft Benson, Conference Report, April 1973, Benson was a President of the LDS Church). Scriptures where watchmen are replaced include JST Matthew 21; D&C 85:7-9, 101:44-61, 89-95, 101:90; 124:24-26; Isa. 22:15-25. Inspired Prophets prophecy, Seers see visions, and Revelators reveal truths and are never silent, including coming events. False prophets do not receive God’s word. Inspired watchmen for our day, like Isaiah, saw what is coming (21 of his chapters are quoted in the Book of Mormon). They receive revelation - the mind and will of the Lord.

<sup>3</sup> **Post Joseph Smith Revelation** The young prophet Joseph Smith was believing. He applied the words of James 1:5 to himself and went to the woods to approach God privately in prayer. He received a profound revelation, an example to all of us. He taught that God will provide us personal *revelation* too. He is no respecter of persons. This is also the message of the Book of Mormon, the founding document of our faith. We can and must receive personal revelation to guide us. It is a **rock** in the storms of life (see JST Matt. 16).

Not turning to God and general unbelief cause the gifts of the Spirit to disappear. *Unbelief* is a great sin in the Book of Mormon. It reveals a lack of love, faith, and trust in God. It is God’s expressed desire that we seek Him and His face diligently. In doing so, He will provide *revelation* to those who love Him and seek Him, as He did to Lehi (chaps. 1 & 8) and Nephi (chaps. 11-14) in the Book of Mormon. We read also of two missionaries in the book of Helaman later who had the same names (Lehi and Nephi). They had, “*many revelations daily*” (Hel. 11:23). Jacob told us of his many revelations and to, “*not despise the revelations of God*” (Jacob 4:8). The Lord in D&C 11:25 stated, “*Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things.*”

Sadly, leaders today sometimes teach that revelation is infrequent and unnecessary, unlike the statements of prophets like Nephi, Jacob, Mosiah, Alma, and Moroni in the founding document Joseph Smith worked so hard to bring us. Nephi spoke of prideful ones who put down the *power* and miracles of God, preaching their own wisdom to get **gain** and grind upon the face of the poor (2 Ne. 26:20). Later in chapter 28, and addressing our day, Nephi stated that all churches have gone out of “**the way**” (Christ’s *doctrine, gospel*, and *church*, 2 Ne. 28:11). Note the statements tied to revelation by some modern leaders below.

**Pres. Joseph F. Smith** “I have never pretended nor do I profess to have received revelations. I never said I had a revelation except so far as God has shown to me that so called Mormonism is God’s divine truth; that is all” (Pres. Joseph F. Smith, Reed Smoot Hearings [on Polygamy], Vol.1, p. 483, 1904). In 1903, Apostle Reed Smoot was elected by the Utah legislature to the U.S. senate. Because of the United States’ strained relationship with Mormonism, a series of congressional hearings were conducted to determine whether the senate should seat Elder Smoot. In addressing **how new Apostles are called**, Pres. Smith revealed the procedure to the U.S. Congress. One witness summoned to testify was Pres. Joseph F. Smith. After beginning the examination, by covering dozens of for-profit companies ran

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by Smith as church President, many insightful questions were asked him by Senators Tayler, McComas, and Hoar. President Smith replied to each question truthfully. The answers are very insightful.

**Tayler:** What official position do you now hold in the church?

**Smith:** I am now the president of the church.

**Tayler:** Is there any other description of your title than mere president?

**Smith:** No, sir; not that I know of.

**Tayler:** Are you prophet, seer, and revelator?

**Smith:** *I am so sustained* and upheld by my people (no direct answer of yes or no here).

**Tayler:** Do you get that title by reason of being president or by reason of having been an apostle?

**Smith:** By reason of being president.

**Tayler:** Are not all of the apostles also prophets, seers, and revelators?

**Smith:** They are sustained as such at our conferences (no direct answer of yes or no here).

**McComas:** I should like to ask one question. You say that the councilors are appointed by the president of the church. How are the apostles selected?

**Smith:** In the *first place* [time of Joseph Smith] they were chosen by revelation. The council of the apostles *have had a voice* ever since in the selection of their successors

**McComas:** When vacancies occurred thereafter, by what body were the vacancies in the twelve apostles filled?

**Smith:** Perhaps I may say in this way: *Chosen by the body, the twelve themselves*, by and with the consent and approval of the first presidency.

**Hoar:** *Was there a revelation in regard to each of them?*

**Smith:** No, sir; *not in regard to each of them*. Do you mean in the beginning?

**Hoar:** I understand you to say that the *original twelve apostles* [time of Joseph Smith] were selected by revelation?

**Smith:** Yes, sir.

**Hoar:** Through Joseph Smith?

**Smith:** Yes, sir; that is right.

**Hoar:** *Is there any revelation in regard to the subsequent ones?*

**Smith:** No, sir; *it has been the choice of the body*.

**McComas:** Then the apostles are perpetuated in succession by their own act and the approval of the first presidency?

**Smith:** *That is right*.

*Pres. Gordon B. Hinckley* In a 1997 interview, Pres. Gordon Hinckley stated, “Let me say first that we have a great body of revelation, the vast majority of which came from the Prophet Joseph Smith. *We don’t need much revelation*. We need to pay more attention to the revelation we’ve already received” (Pres. Gordon B. Hinckley, “Sunday Interview – Musings of the Main Mormon,” Don Latin, Chronicle Religion Writer, April 13, 1997).

*Pres. Spencer W. Kimball’s Priesthood Revelation* The lifting of the ban of blacks to hold the priesthood in the LDS church by Pres. Kimball and other leaders in 1978 was because there was *no revelation* to Pres. Kimball and the Twelve on it. In reading his own words, we see that Pres. Kimball and other leaders simply made a decision to lift the ban (there was great pressure around the country to do so), asking God to *intervene with a revelation if they were wrong in doing so*. We read in a 2008 BYU Studies article, “He had reached a decision after great struggle, and he wanted the Lord’s confirmation, *if it would come*. They surrounded the altar in a prayer circle. President Kimball told the Lord at length that if extending the priesthood was not right, if the Lord did not want this change to come in the Church, he would fight the world’s opposition” (*Spencer W. Kimball and the Revelation on the Priesthood*, BYU Studies 47:2, pps. 54-56).

*Elder Dallin H. Oaks* “Revelation is not constant. The Lord’s way puts limits on how often He will speak to us by His Spirit. Not understanding this, some have been misled by expecting revelations too frequently” (Elder Dallin H. Oaks, “In his own time, in his own way,” Ensign August 2013).

*Elder Boyd K. Packer* “I have learned that strong, impressive spiritual experiences do not come to us very frequently” (Pres. Boyd K. Packer, “The Candle of the Lord,” January 1983). Elder Packer was chosen as an Assistant to the Twelve Apostles and later to the Quorum of the Twelve based on the same testimony he would bare in Sacrament Meeting in his Ward prior to this calling, like that of most Latter-day Saints. Pres. Boyd K. Packer stated, “President McKay explained that one of the responsibilities of an Assistant to the Twelve was to stand with the Quorum of the Twelve Apostles as a special witness and to bear testimony that Jesus is the Christ. What he said next overwhelmed me: “Before we proceed to set you apart, I ask you to bear your testimony to us. We want to know if you have that witness.” I did the best I could. I bore my testimony *the same as I might have in a fast and testimony meeting in my ward. To my surprise, the Brethren of the Presidency seemed pleased and proceeded to confer the office upon me*. That puzzled me greatly, for *I had supposed that someone called to such an office would have an unusual, different, and greatly enlarged testimony and spiritual power*. It puzzled me for a long time until finally I could see that I already had what was required: *an abiding testimony in my heart* of the Restoration of the fulness of the gospel through the Prophet Joseph Smith, that we have a Heavenly Father, and that Jesus Christ is our Redeemer...”

*The 1995 Proclamation on the Family* This, the 5<sup>th</sup> official proclamation of the LDS church, does not appear to be a revelation, but a carefully crafted statement *expressing official doctrine of the LDS church by Richard Wilkins, law professor at BYU. It was then approved by the General Authorities of the LDS church, with their signatures later attached. It was first read to the Relief Society Sisters in a private meeting on Sept. 23<sup>rd</sup> (Rosh Hashanah) of 1995, then read over the pulpit to the sisters in a general Relief Society meeting that same night. Cheiko Okazaki, First Counselor in the Relief Society General Presidency, stated, “the Relief Society presidency was asked to come to a meeting. We did, and they read this proclamation. It was all finished. The only question was whether they should*

present it at the priesthood meeting or at the Relief Society meeting. It didn't matter to me where it was presented. What I wanted to know was, "How come we weren't consulted?"...They just asked us which meeting to present it in, and we said, "Whatever President Hinckley decides is fine with us." He decided to do it at the Relief Society meeting. The apostle who was our liaison said, "Isn't it wonderful that he made the choice to present it at the Relief Society meeting?" Well, that was fine, but as I read it I thought that we could have made a few changes in it" (see Gregory Prince, *Dialogue*, Spring 2012).

LDS apostle M. Russell Ballard called the proclamation a "prophetic document," not only "because it was issued by prophets but because it was ahead of its time." In 2010, the late Boyd K. Packer, then senior apostle, said the 1995 statement "qualifies according to scriptural definition as a revelation." That descriptive phrase was later removed, leaving the proclamation described as "a guide that members of the church would do well to read and to follow."

**Moroni's Words for Our Day** Moroni has instructed us to "**come unto Christ and lay hold upon every good gift**" (Mor. 10:30). Addressing unbelief and disappearance of the spiritual gifts in our day, he stated that churches would be built up to get praise and gain. "O then ye unbelieving, turn ye unto the Lord . . . I speak unto you who do deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold, I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them" (Morm. 9:6-8). In chapter 8 he said, "look ye unto the revelations of God" (Morm. 8:33). Moroni concluded, stating that "the sword of vengeance" hangs over us (Morm. 8:41). Why, because, "your churches, yea, even every one, have become polluted because of the pride of your hearts . . . ye do love money and your substance more, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ . . . because of the praise of the world" (Morm. 8:36-38).

**Watchmen** During the time of Christ many leaders purposely kept the people in the "dark" for the purpose of control and gain. Many fed themselves on the backs of the people, like the "shepherds" of Ezekiel 34 or Jeremiah 23. Scripture tells us that without knowledge of God and the voice of alert or "awake" watchmen there is captivity and destruction (Hosea 4:6; Isaiah 5:13). Unwise stewards have been chastised in scripture by the Lord for their silence, whereas others were blessed in their charitable service. There are plenty of examples of both in the word of God. Speaking of our day, Isaiah said, "The Lord hath poured out upon you **the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered**" (Isaiah 29:10).

**Silence** When watchmen are asleep the enemy advances. When they fail to build up the High Tower at the center of the vineyard the enemy enters in and conquers. Christ is the High Tower that is not built up at the center of the vineyard today (Psalm 18:2, 61:3 & 144:2; 2 Sam. 22:3 & 51; Prov. 18:10; & D&C 97:20). Instead, men lift themselves up as our lights. This is priestcraft (2 Ne. 26:29). Christ said, "Behold, **I am the light which ye shall hold up – that which ye have seen me do**" (3 Ne. 18:24). In chapter 34 of Ezekiel we read; "Son of man, prophesy against the shepherds of Israel...neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not the flock...Therefore will **I** save my flock, and they shall no more be a prey; and I will Judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it...I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them." Scriptures addressing leaders negatively in Isaiah, Jeremiah (chapters 1-23), and other books include: Isaiah 1:5, 3:12, 9:16, 19:14; 22:15-25; 28:1, 3, 7, 15; 29:10; 56:10, 62:6; Jeremiah 2:8, 13; 5:11-13, 26-31; 10:21; 13:13; 14:14-15; 23:1-32; Ezek. 34:1-3, 8, 22-24, 27; 37:22-28; Hosea 2:16-17, 3:4-5; JST Luke 12:54; JST Matthew 21:55; 2 Nephi 2 Ne. 26:29; 28:3-4, 2, 11-15, 21, 24-25, 31, and D&C 64:38-43; 85:7-9; 89-95; 101:44-61, 90; 124:24-26 101:44-61, 90.

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**<sup>4</sup> Sacred Space & Time** The Kirtland, Ohio Temple was built as the sacred, set apart setting where an *endowment of power from on high* – the gift of the Holy Ghost - was to be given to the early Saints - and in a baptism of fire experience, on March 27<sup>th</sup> of 1836, one week after the spring equinox. The Lord would come to this temple and officially accept it a week later on His resurrection date, Sunday April 3, 1836 (see D&C 110). The gifting of the Holy Ghost was especially intended for those who tarried at Kirtland prior to their missions to the world. They were to go out teaching with the convincing *power* of the Holy Ghost. For more on this subject, see the author's two papers, *Pentecost Endowment of the Holy Spirit*, and *An Endowment of Power from On High*.

**<sup>5</sup> The Holy Spirit of Promise** The Prophet Joseph Smith clearly taught that Christ – the author of our salvation, through the atonement - is the *Holy Spirit of Promise* (see TPJS and Words of Joseph Smith). Today we are taught in various LDS church publications (and by later "authorities") that the Holy Ghost is the Holy Spirit of Promise, a concept that is not supported by Joseph Smith's teachings, nor

scripture. Note the nine similar concepts or phrases below all tied to being “sealed up to eternal life” or being *promised* “eternal life” by our Lord Jesus Christ – He who is *the Holy Spirit of Promise* – He who gives **the promise of eternal life**. These eight phrases include:

*The Holy Spirit of Promise is Christ Himself promising salvation to you, as He is the Spirit of Truth (D&C 93:9, 11, 16).*  
*To have your Calling and Election made Sure is to receive the promise of eternal life.*  
*To receive the More Sure Word of Prophecy is to receive the promise of eternal life.*  
*To be Sealed Up Unto Eternal Life is the promise of eternal life.*  
*The Spirit of Prophecy is Christ’s prophecy to you that you will have eternal life.*  
*The Testimony of Jesus is Christ’s testimony to you of your salvation – that you will receive eternal life.*  
*To Know God is to know that you are and will be with Christ, because of His promise.*  
*The Spirit of Elijah is the sealing power, or being sealed up to eternal life and the fathers by one with this power.*  
*To be Sealed His (Mosiah 5:15) is to receive the promise of eternal life.*

**The Holy Spirit of promise is the Second Comforter** or Jesus Christ as **the Spirit of Truth** (D&C 93:9, 11, 26) giving you the *promise of Eternal Life* in this life. It is God’s greatest gift (D&C 14:7). It comes from the Father of our salvation (Jesus Christ) through His atonement and great love. He is this “**other comforter**” or “**another Comforter**” besides *the first comforter*, the Holy Ghost. This is made clear in John 14. “And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; *Even the Spirit of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: **I will come to you**. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you” (John 14:16-20). In the 1989 LDS scriptures, the footnote to John 14:6 says “Second Comforter.” In the later 2013 LDS scriptures, this same footnote now has been changed to “the Holy Ghost.” After Joseph Smith quoted John 14:16-23, he stated, “Now what is this **other comforter**? It is no more nor less than the Lord Jesus Christ Himself [the Second Comforter]; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God” (HC, 381).

**The testimony of Jesus** *is not your testimony* of Christ but His testimony to you that you have **eternal life**. Joseph Smith said, “Third and last is how to make our calling and election sure. Ans[wer], it is to **obtain a promise from God for myself that I shall have Eternal life**. That is **the more sure word of prophecy**. Peter was writing to those of like precious faith with them the Apostles First to be sealed with the Holy Spirit of promise that is the testimony of Jesus” (WOJS p. 209, original text).

Christ bears testimony to His servants, of their salvation. This testimony to them is **the more sure word of prophecy**, and is also called “**the spirit of prophecy**” (see D&C 131:5). Revelation 19:10 tells us that the “testimony of Jesus is the Spirit of Prophecy.” Joseph Smith added, “Many of the sects cry out O I have the testimony of Jesus, I have the spirit of God But away with Jo Smith he says he is a Prophet But their is to be no Prophets nor revelations in the last days; But stop sir the Revelator says that **the testimony of Jesus is the spirit of Prophecy** So by your own mouth you are condemned” (WOJS p. 214).

The Prophet Joseph also said, “Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has **the testimony of Jesus; and this is the spirit of prophecy**” (TPJS p. 160). **The more sure word of prophecy** referenced here by Joseph is the voice of Christ promising to you that you have a place and part with Him in the Kingdom. He must declare to you that you are sealed in the heavens and have the promise of eternal life in the Kingdom of God. Further clarifying this, Joseph Smith said, “It is one thing to receive knowledge by the voice of God, (this is my Beloved Son &c.) & another to know that you yourself will be saved, to have a positive promise of your salvation is **making your calling and election sure**. viz the voice of Jesus saying my beloved thou shalt have **eternal life**. Brethren never cease struggling until you get this evidence. Take heed both before and after obtaining this more sure word of prophecy” (WOJS, p. 208). He also added, “Third and last is how to **make our calling and election sure**. Ans[wer], it is to obtain a **promise from God for myself that I shall have Eternal life**. That is **the more sure word of prophecy** (WOJS, p. 209)

Christ Jesus is **the Second Comforter**, the **Holy Spirit of Promise**, and **the Spirit of Truth**. For more on the doctrine of being *sealed* up to **eternal life** and **to Him** (the true meaning of being “*sealed*”), see the author’s paper, *Sealed His*. For “*sealing*” scriptures, see John 6:27; 2 Cor. 1:21-22; Eph. 1:13, 4:30; Rev. 7:3-4; Mos. 5:15; Hel. 10:7; Alma 34:35; D&C 1:8, 68:12 and 76:51-54. None of these have any ties to marriage sealing as practiced in LDS temples today.

<sup>6</sup> **Born Again in Christ** The Book of Mormon provides clear instruction on being born again” or receiving “*the baptism of fire and the Holy Ghost*.” Note the patterns below normally tied to this event. For more, see the author’s paper [Repent](#) and [Come unto Me](#).

<i>Signs Follow Believers</i>	<i>Hel. 5</i>	<i>2 Ne. 31-32</i>	<i>Alma 5</i>	<i>Alma 18 /19</i>	<i>Alma 36</i>	<i>3 Ne. 17 / 19</i>	<i>Mosiah 5</i>
Faith in Christ	41, 47	13	4-7, 15	41	17, 18	8	8, 10 (4:5, 20)
Repent, Cry for Mercy	29, 32	11	32-34, 49-52	41	18	2	
Heavens Open	48	15		/34, 48	22	24 / 14	
See God				/13	22	25 / 15	
Spirit Sent Down	45	12, 15, 18		/6	24 /13, 20	3	
Quickening / HG given						/9,13, 20-21	
Fire Present	44, 45	13, 14		/43-45	24 /14	/13-14	
Angels Minister	39, 48			/34, 48	24 /15	/14	
Joyful Praise	44, 45	13	26	/14, 30, 33	20, 21, 22, 28	17, 18	3

(see also Alma 5:26-34)

Gift of Tongues	45	13, 14	/30, 45	13, 14	/ 24	3
Fall Down - Submission			42 /15, 16	7, 11		(4:1) 1
Reborn, Sins Remitted	50, 51	17	/51	5, 23	/ 33	2, 7, 15

*Heart purified, gifted with charity* (see Mor. 7:48)

<sup>7</sup> **Christ and the Numbers 12 and 13** The number 12 is symbolically tied to order via sound “governance” throughout scripture and our world. Time, our 24 hours in the day, is *governed* by two 12-hour periods, one tied to a “day” and the other to “night,” two “watches” in each 12-hour period (6 am -12 noon, 12 noon to 6 pm in the “day,” for example). Our American measurement system is based on the number 12. It is tied to both time and space (12 inches to the foot, double that for the sacred cubit), and is inspired by God. It comes from the measure of God’s own body, His temple, and was given by Him to the Fathers of scripture. It is found in the Bible and ancient Israel, then taken to Britain and finally to our nation. Other nations in Europe switched to the non-inspired base 10 system (the Metric System) some time ago. Our bodies have 12 systems that *govern* them; the endocrine, nervous, and reproductive systems, etc. Jacob had 12 sons. The 12 Tribes of Israel that came from these sons surrounded the ancient Tabernacle as the children of Israel wandered for 40 years in the Sinai desert. Christ is represented by “the Temple” or “Tabernacle” at the center. He and His light govern all things (see D&C 88). He is the 13<sup>th</sup> *governing* light, surrounded by the 12 lesser lights or signs of the Zodiac. Christ governs His kingdom and its 13 gifts of the Spirit and 13 fruits of the Spirit.

**Number 13 Symbolism** The number 13 is not an “unlucky” number. Instead, it has many enlightening connections to our Savior Jesus Christ. Satan has usurped this Christ-centered number, along with various visual motifs tied to our Lord (like the inverted pentagram, the rainbow, and the swastika), using them to lead us away from Christ. Example associations between the number 13 and the Master include the following:

**13 Lights - 12 around the Sun** The 12 Signs of the Zodiac circle around the Sun over the course of “the Great Year” (the Precession of the Equinoxes – 25,920 years). This is illustrated on the floor of the Library of Congress (right). All things in His creation testify of Christ, the Great Creator God who sits enthroned in the midst of it all. Like the sun, He is the light and the life of the world. A rainbow surrounds His throne (see Ezek. 1:28; Rev. 4:3, 10:1 & 3 Enoch 22:4).

**Christ Surrounded by the 12 Apostles** Christ often stood in the middle of the 12 Apostles. The number 13 is associated with **divine** governance. The number 12 throughout scripture and the human body is tied to governance – we have 12 systems governing our bodies, including the respiratory, endocrine and nervous systems, etc.

**The Temple Surrounded by the 12 Tribes** The ancient Tabernacle (13<sup>th</sup> object) was set up in the middle of the 12 Tribes of Israel each time it was moved (3 Tribes were each located in the north, south, east and west). Levi was not part of this later arrangement, where Joseph with replaced with Ephraim and Manasseh.

**13 Gifts & Fruits of the Spirit** There are 13 Gifts of the Spirit listed by our Lord in D&C 46, and 13 fruits of the Spirit in D&C 4:5-6. Christ is the first of the 13 spiritual gifts listed in D&C 46, **verse 13** – the Heavenly Gift (Ether 12:8).

**13 Places for Anointing** There are 13 Places of blessing upon the body (anointing), for the purpose of reversing the “blows of death.” The human body is the temple of our Spirit or Soul.

**13 Articles of Faith** The 13 Articles of Faith mirror in content the 13 Steps of progression into the Divine Presence of Messiah in D&C 107:31 and 32.

**13<sup>th</sup> Letter** Messiah is the 13<sup>th</sup> Letter of the modified Hebrew Alphabet used by Joseph Smith in his translation of the book of Abraham (previous page). It is a timeline of the earth – with *God* as #1 and *judgment at the end* as #22. Messiah came in the meridian or “middle” of this alphabet of time - #13.

Gematria	Hebrew Letter	Meaning/Graphic	Gematria	Hebrew Letter	Meaning/Graphic
1	Aleph A	God [God]	12 (30)	Lamed L	Justice [power-priesthood]
2	Beth B	Mother [house, creation]	13 (40)	Mem M	Messiah [2 <sup>nd</sup> Comforter]
3	Gimal G	Cycle [faith]	14 (50)	Nun N	Angel
4	Daleth D	Mortality [repentance]	15 (60)	Samekh S	Resurrection
5	Hei H	Life [covenants]	16 (70)	Ayin —	Deliverance [gentiles]
6	Vav O	Nail [order-law]	17 (80)	Peh P	Voice
7	Zayin Z	Time [spiritual gifts]	18 (90)	Tzadhe Ts	Devotion
8	Cheth CH	Gate [rebirth]	19 (100)	Koph K, Q	Mercy
9	Tet T	Serpent [revelation]	20 (200)	Resh R	Scythe
10	Yod Y	Spirit [perfection]	21 (300)	Shin S, Sh	Womb
11 (20)	Kaph K	Palm [call and election]	22 (400)	Tav T, Th	Judgment [end] Joseph

**13 Character Traits** There are 13 qualities required to be “fruitful” in having “knowledge” of the Lord. Addressing the character traits of those in the Lord’s priesthood quorums, the Master stated in D&C 107, verses 30 and 31: “The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; Because the promise is, if these things abound in them they shall not be unfruitful in **the knowledge of the Lord**” (emphasis added). Knowledge in scripture is tied to coming into the Lord’s presence in this life. Such have real “knowledge” that He lives, via touching the prints of the nails in His hands, wrists, and feet.

**13 Rose Petals** Most blood-red roses have 13 petals (5 larger outer petals [life] and 8 smaller inner petals [rebirth]), The rose and its red color are both closely tied to Christ as the loving God who shed his blood for us. Rose windows are common in ancient Gothic Cathedrals in Europe. The 5/8 relationship of the red rose is like that of 8-year Venus cycle that results in a rose shaped flower with

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pentagram inside it (left). The numbers 5 plus 8 equal 13. They are also in the Fibonacci Sequence, seen throughout all creation: 1, 1, 2, 3, **5, 8, 13**, 21, 34, 55, 89...and so forth. The sequence is made by adding the first two numbers to get the third, and so on.

*13 Stars on our First Official Flag* The early US Cowpens flag was the first official flag approved by Congress. It featured 13 stars, a large star surrounded by 12 smaller stars. It also had 13 alternating stripes (6 red and 7 white stripes).

*The LDS Kingdom of God Flag* This early flag first used at Nauvoo and then later hoisted above Ensign Peak also featured 13 stars, 12 around 1 larger star at center, with 13 blue and white stripes. Ensign Peak was a temporary natural mountain-top temple setting for early missionaries, endowed there prior to the construction of the Endowment House and then later the St. George, Manti, Logan and Salt Lake City Utah Temples.

*12 Stars on the Medal of Honor* The Medal of Honor for the U.S. Navy, Army and Air Force each features 13 stars above an inverted pentagram.

*13 Sets of Stripes* Jesus may have been scourged with 39 total stripes, or 13 strikes with a three-prong whip, each with sharpened bone or metal tearing His flesh. Mosaic Law (the Law he gave Moses on Sinai) required no more than 40 stripes total for those being punished (Deut. 25:3). Later this was diminished to 39 total stripes (see 2 Cor. 11:24).

*13 Orbits of Venus* Venus orbits the sun 13 times in 8 years. The numbers 3, 5, 8 and 13 are sequential in the Fibonacci Sequence of "creation" numbers found throughout nature.

*13 New Moons in the Year* There are 13 New Moons in the Year, featuring 12 lunar months in the Gregorian calendar of 28.5 days each (shorter than God's first 360-day calendar using 12 months of 30 days each). One or more of the months typically features two New Moons because of the short 28.5 day lunar cycle.

*The Day Star Motif* The Nauvoo Temple "Day Star" windows (left) feature 12 stones surrounding an inverted pentagram at center, a type for Christ as "the light and life of the world." He stated that He was "the bright [evening] and morning star," in Revelation 22:16. This is the planet Venus, which over exactly 8 years, forms a perfection pentagram star in the heavens. Our Savior also "*descended* below all things [white pentagram facing down] and *ascended* above all things [red pentagon facing up]. The motif's red, white, and blue colors are those tied to "liberty." His deliverance or liberty releases us from sin, death, and hell in the Atonement and the Resurrection, and are made possible via purification (in blue waters), justification (via the Spirit), and sanctification (via His atoning blood, Moses 6:59-60).

*The Great Seal – The Land of Manasseh (13<sup>th</sup> Tribe of Israel)* There are 8 sets of 13 things on the Great Seal of our nation as found on the back of the one-dollar bill. This is the land of the Manasseh or Native American "Remnant" as discussed in the Book of Mormon (see the Title Page). It was given father Lehi in a covenant with God. For a complete discussion of this topic, see *The Remnant and New Jerusalem*, by the author, [www.digitalelegend.com](http://www.digitalelegend.com)

<sup>8</sup> *The Early Apostolic Charge* According to Joseph Smith and Oliver Cowdery, *Apostles* of the Lord Jesus Christ must have the "special" and sure witness of being in Christ's presence, or "that *He is*" (3 Nephi 12:1). This was the important "*Apostolic Charge*" they spoke of in early Church history. It was given to all of the early Twelve. Oliver Cowdery stated, "It is necessary that you receive a testimony from heaven to yourselves; *so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God.* That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear *this* testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see *the necessity of getting this testimony* from heaven. Never cease striving until you have seen God face to face. *Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God.* Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid his hands upon his disciples, why not in latter days? . . . The time is coming when you will be perfectly familiar with the things of God. . . . You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, *that you have seen the face of God.* Therefore call upon him *in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony for yourselves*" (History of the Church, 2:192-98). Has this "charge" disappeared?

Lecture of Faith 1:34 nearly demands that we, and certainly our leaders, become "acquainted with him [God]; and not only commune with him and behold his glory, but be partakers of his power, and stand in his presence." The Lectures on Faith were once a part of the Doctrine and Covenants, a move voted on by the whole Church. They were later removed by a small Church committee, *without* the vote of people (the Church).

In the Be-attitudes in the Book of Mormon we read, "...more blessed are they who shall believe in your words [those of the Twelve just called, see D&C 46:14] **because that ye shall testify that ye have seen me**, and that ye **know** that I am" (3 Ne. 12:2). I AM should be capitalized, as it is the sacred name-title of our Creator God, Jesus Christ (Ex. 3:14). It means, "*He Who Causes To Be, He Who Creates*" (see Margaret Barker, Atonement: The Rite of Healing, p. 10).

Many of the Saints today assume leaders have the earlier witness addressed by Joseph Smith and Oliver Cowdery, and that the reason they don't share such a testimony is that it is "*too sacred*." Those in the Bible and Book of Mormon openly shared their eye-witness accounts of Christ *to build faith and hope in Him*. It was and is the requirement for "*special witnesses*" to do so! Open testimonies of Him also build confidence in the authority of their leaders as the Lord's servants. Historian D. Michael Quinn has suggested that the Twelve today have abandoned the earlier charge to come to *know* the Lord, and now only require an inward prompting by the Holy Ghost to merit their calling as "*special witnesses*" of the Lord, rather than an actual audience with Christ (Michael D. Quinn, Mormon Hierarchy: Extensions of Power, Signature Books, pps. 4-5). Some suggest it was too difficult for early Apostles like Senator Reed Smoot or Heber J. Grant to obtain this witness. The change to a "Holy Ghost" witness rather than an eye-witness testimony, is supported by three statements made by Joseph Fielding Smith (see The First Presidency and the Council of the Twelve, Improvement Era, Nov. 1966, p 979; Doctrines of Salvation 3:153; and The Life of Joseph Fielding Smith, by Joseph Fielding Smith Jr. and John J. Stewart, pps. 387-88).

Elder Dallin Oaks, confronted by one individual with the claim that, "current apostles have no right to run the affairs of the church since they do not meet the New Testament standard of Apostles because *they do not testify of having seen Christ*," Elder Oaks responded

by saying, “The first answer to this claim is that modern apostles are called to be witnesses *of the name of Christ* in all the world, Doctrine and Covenants 107:23. This is not to witness of a personal manifestation. To witness of the name is to witness of the plan, the work, or mission such as the atonement and the authority or priesthood of the Lord Jesus Christ, which an apostle who holds the keys is uniquely responsible to do (Elder Dallin H. Oaks, Boise, Idaho, June 17, 2105). Elder Oaks revealed that, in his view, what is special about his witness is his assignment in the church, not his experience with God.

In a more direct statement, Pres. Boyd K. Packer stated, “President McKay explained that one of the responsibilities of an Assistant to the Twelve was to stand with the Quorum of the Twelve Apostles as a special witness and to bear testimony that Jesus is the Christ. What he said next overwhelmed me: “Before we proceed to set you apart, I ask you to bear your testimony to us. We want to know if you have that witness.” I did the best I could. I bore my testimony **the same as I might have in a fast and testimony meeting in my ward.** *To my surprise, the Brethren of the Presidency seemed pleased and proceeded to confer the office upon me. That puzzled me greatly, for I had supposed that someone called to such an office would have an unusual, different, and greatly enlarged testimony and spiritual power.* It puzzled me for a long time until finally I could see that I already had what was required: *an abiding testimony in my heart* of the Restoration of the fulness of the gospel through the Prophet Joseph Smith, that we have a Heavenly Father, and that Jesus Christ is our Redeemer....Some years ago, I was with President Marion G. Romney....He told them that 50 years before, as a missionary boy in Australia, late one afternoon he had gone to a library to study. When he walked out, it was night. He looked up into the starry sky, and it happened. The Spirit touched him, and a certain witness was born in his soul. He told those mission presidents that he did not know **any more surely then as a member of the First Presidency** that God the Father lives; that Jesus is the Christ, the Son of God, the Only Begotten of the Father; and that the fulness of the gospel had been restored than he did as a missionary boy 50 years before in Australia. He said that his testimony had changed in that it was much easier to get an answer from the Lord. The Lord’s presence was nearer, and he knew the Lord much better than he had 50 years before. There is the natural tendency to look at those who are sustained to presiding positions, to consider them to be higher and of more value in the Church or to their families than an ordinary member. Somehow we feel they are worth more to the Lord than are we. **It just does not work that way!** (“The Weak and the Simple of the Church,” Oct. 2007 General Conference.)

**Knowing God** The Prophet Joseph Smith taught that we must each come to “**know**” Christ to receive *salvation*, and to enter Zion when the Lord finally creates it. The five “*wise virgins*” had this reward, those who were allowed to enter into the Bridal Chamber – with Christ – in JST Matthew 25:10-11. To the unwise virgins that had no oil in their lamps, the Lord declared that they had not come to “*know*” Him, thus they did not “enter in” (see also JST Mat. 7:33). These five virgins were not “wise.” JST 25:11 is not found on lds.org or in our current set of scriptures (it and JST Mat. 7:33 were quoted by Elder David Bednar in his Oct. 2016 General Conference address). Verses 10-11 read, “Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he [the Lord] answered and said, Verily I say unto you, **Ye know me not**” (JST Matthew 25:10-11). This is the great gift of entering our Lord’s “**rest**.” Such are empowered to bear witness of Him and do His work as He directs. It also has ties to our *salvation* at His hands – the promise of *eternal life* (see 3 Nephi 12:2). With the promise of eternal life we become the sons and daughters of God, heirs of God, not just friends or slaves. To receive this “salvation” we are *brought to heaven in this life* via vision and “**sealed His**” (Mos. 5:15). It is to be *sanctified* through our Lord’s redeeming blood. Do you “*know* the Lord”? Such are the “*blessed*” in 3 Ne. 12:8, who “shall see God.” According to the Prophet Joseph Smith, if you have not this third, last testimony – “*the testimony of Jesus*” [that you have seen Him and felt the wounds in His body] then you have little assurance of salvation or eternal life in this world (see TPJS, pps. 298 & 306; Rev. 12:17, 19:10; D&C 46:13-14; 76:51, 101 and 88:4, 74-75).

For more depth on this topic the author’s paper, *A Sent One: The Apostolic Charge*.

<sup>9</sup> **Holy Spirit, the Holy Ghost, and the Spirit of God** Three different phrases are tied to the influence of God by way of the gifts of the Spirit in D&C 46. They are: 1. *The Holy Spirit* (D&C 46:2), 2. *The Spirit of God* (D&C 46:17), and 3. *The Holy Ghost* (D&C 46:13, 15-16). The “Holy Spirit” and the “Spirit of God” may both be tied to God’s influence, power, and revelation. The definition for “God” can be Father, Mother, or the Holy Son Jesus. The Holy Ghost is separate from them. Any one of the three described as “God” may speak to us, move us, and inspire us, though more typically it is Christ or the Father. Some suggest the Spirit of God is masculine (Father), where the Holy Spirit is feminine (Mother).

The Holy Ghost has a different, specific role, serving as a *revelator* on their behalf, testifying of them, and of all truth generally, providing us *knowledge*. Too often we equate the Holy Ghost with “*feeling*” or “*emotion*.” Note below that Joseph Smith uses words such as “**ideas, intelligence, knowledge, the mind, and understanding**,” rather than *emotions* or *feelings* that can be enhanced by deceiving spirits and Hollywood professionals.

The Prophet Joseph Smith made two important statements about **revelation** via the Holy Ghost, stating, “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*, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your **minds** by the Spirit of God, will come to pass; 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” (Joseph Smith, TPJS, p.151, italics added).

Earlier, on pages 149-50 we read of his words. “The Holy Ghost has no other effect than **pure intelligence**. It 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*. 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**.” The *revelatory knowledge* given of “God” by way of the “Holy Ghost” thus has a purifying, sanctifying quality. The baptism of fire and the Holy Ghost is the best example of this.



<sup>10</sup> **The Testimony of Jesus** There are four types of "testimony" tied to our Lord Jesus Christ. The first two are testimonies borne of Him. The later two are given by Him and are far more important.

(1) Many Christians, for example, *believe* that Jesus is our loving Savior.

(2) The second is a more sure witness of Him, that provided by the Holy Ghost. The primary role of the Holy Ghost as "*the first comforter*" is to bear witness of truth in all things, such as our witness of the Lord Jesus. When we bear witness of Him *under the influence of the Spirit*, we do so speaking with "*the tongue of angels*." This gift often comes in connection with receiving *the baptism of fire - and the Holy Ghost* (2 Nephi 31:13-21; 3 Nephi 12:1-2).

(3) The third testimony of our Lord is a very special one, that of "*the Second Comforter*," when we come into our Lord's presence and there develop a *real knowledge* beyond belief - that He is real. It is to enter His "*rest*" or to receive Him as "*the heavenly gift*" (Ether 12:8). This is the first listed gift of the Spirit by the Lord in D&C 46:13. It has ties to our *salvation* at His hands - the promise he gives us personally of *eternal life*. It is to have the "**testimony of Jesus**" - that we have eternal life! This is "the more sure word of prophecy," given by Christ Himself, the Father of our salvation. With it, we become His *sons and daughters* (via Christ's Atonement). We are no longer friends or slaves. We are "*sealed* His." King Benjamin states that we are given this "sealing" when we are *brought to heaven* in a visionary experience (see Mos. 5:15), like many in the Book of Mormon. We then become joint heirs with Christ of all that the Father has. Such are *sanctified* through His redeeming blood.

(4) The fourth and last "testimony of Jesus" is not tied to our testimony of Him. Instead, it is to have *our Lord bear testimony of you and I to the Father*, that we are "*clean from the blood and sins of this generation*" (see Rev. 12:17, 19:10; D&C 46:13-14; 76:51, 101 & 88:4, 74-75). Christ bears this testimony before the Father as our *Advocate, Mediator, and Intercessor*. To have the third or fourth testimony is to have the day of judgment advanced *in this life*, to be judged of Christ and be pronounced clean *here*. It is to have our calling and election made sure.

Scripture tells that Christ is our *Advocate* (1 John 2:1; D&C 29:5, 45:3, 110:3-4; 3 Ne. 19:15-23), our *Mediator* (Heb. 12:24; D&C 76:69), and our *Intercessor* (Isa. 59:16) before the Father. With the third and/or fourth testimony we are "*redeemed*." It is tied to receiving "*the promise of eternal life*" in this life in connection with "*the more sure word of prophecy*," Christ's prophecy - "**the testimony of Jesus**." John tells us in Revelation 19:10 that "**the testimony of Jesus is the spirit of prophecy**" - given to us that we are *clean, sealed up to eternal life*. This "*sealing*" - the promise of eternal life - is done by Christ, as He holds the keys of it as our Redeemer.

The Lord can delegate this type of sealing power to another, as He did to Joseph Smith. We read in D&C 132:7: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and *sealed by the Holy Spirit of promise*, of him who is *anointed* [Christ means "*anointed*"], both as well for time and for all eternity, and that too *most holy*, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead" (D&C 132:7).

<sup>11</sup> **The Diversities of Operations** This spiritual gift from God is typically tied to *the Gift of Discernment*. It has three basic levels. Discerning right from wrong by way of "the light of Christ" is something all men and women have been given. There is also the greater light of the Holy Ghost. And third, the full expression of the spiritual gift known as "the diversities of operations" is given to presiding authorities that they might judge a variety of situations where this special discerning quality is required.

According to Hyrum M. Smith and Janne M. Sjodahl, "The diversities of operations ... refers to various spiritual influences at work, for instance such as are manifested in Spiritism, anarchism, and the numerous other "isms." To know whether an influence with a professedly moral, or reformatory, aim is from the Holy Spirit, or from another source, is a special gift (*Doctrine and Covenants Commentary*, p. 274). Even the "elect" can be deceived by false spirits, doctrines, traditions, and prophets (see Joseph Smith Matthew 1:22). Thus the spiritual gift known as "*the diversities of operations*" is typically used by inspired leaders to discern truth from error, light from darkness.

According to Bruce R. McConkie, "There are two spiritual gifts in particular—the gifts of *administration* and of *discernment*—that the Lord has placed in his church to keep his people from being **led astray**. The saints need not fall heir to false doctrine; they have no need to accept false ordinances; they need not be led astray by false gifts; and their worship can be kept pure and perfect—as long as these two gifts are in active operation.

Paul says that, "there are diversities of gifts, but the same Spirit. And there are *differences of administrations*, but the same Lord. And there are *diversities of operations*, but it is the same God which worketh all in all." Then he names some of the spiritual gifts that are administered or dispensed to the individual saints. He compares these gifts to the members or parts of the body, each gift being a separate member but all of them together forming one body. The church, he says, is "the body of Christ," and each of the saints is a part or member of that body. Apostles, prophets, teachers, miracles, healings, governments—all of these, he says, are found in the true church. And through the officers named, the church is governed and the gospel is administered (1 Cor. 12). Paul then gives a comparison between charity and the gifts of the Spirit (1 Cor. 13), followed by a long discussion on the relative importance of prophecy and tongues. Following this, certain conclusions are reached, such as: All things are to be done unto edifying. Only two or three should speak in tongues in one meeting. An interpreter must always be present. Two or three prophets may speak while the other prophets sit in *judgment* upon their words. All prophetic utterances are subject to and governed by other prophets. Presiding prophets are always in control. There is to be no confusion, no disorder. All things are to be done decently and in order (1 Cor. 14). That is to say, there is order and system in the church. Someone is always in charge. Members do not act independently as their whims dictate. The Lord's house is a house of order. Someone with discernment sits in *judgment* on what is said and done, rejecting the bad and approving the good....

Also: "It is given by the Holy Ghost to some to know *the diversities of operations*, **whether they be of God**, that the manifestations of the Spirit may be given to every man to profit withal." It is to the gift of discernment that reference is here made. Appointed leaders must be able to divide true doctrine from false, to single out true prophets from the false, to discern between true spirits and false ones.

And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them *to discern all those gifts* lest there shall be any among you professing and yet be not of God. And it shall come to pass that he that asketh in Spirit shall receive in Spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby" (D&C 46:7-29).

As long as the Lord's people enjoy the gifts of the Spirit, including the gifts of administration and discernment, they will never go astray" (Bruce R. McConkie, *A New Witness for the Articles of Faith*, p. 277-278).

<sup>12</sup> NBC World News story at: [http://worldnews.nbcnews.com/\\_news/2013/07/27/19699629-homosexual-propaganda-law-signals-latest-russian-crackdown?lite](http://worldnews.nbcnews.com/_news/2013/07/27/19699629-homosexual-propaganda-law-signals-latest-russian-crackdown?lite)

***The State of Christianity in America & the World*** The *fulness* [wickedness] of the *Gentiles* has come in.

***Decline*** According to the 2015 Pew Research Center report, "the United States remains home to more Christians than any other country in the world, and a large majority of Americans – roughly seven-in-ten – continue to identify with some branch of the Christian faith" (70% of the U.S. population). But the numbers are falling . . . "the percentage of adults (ages 18 and older) who describe themselves as Christians has dropped by nearly eight percentage points *in just seven years*, from 78.4% in an equally massive Pew Research survey in 2007 to 70.6% in 2014. Over the same period, the percentage of Americans who are religiously unaffiliated – describing themselves as atheist, agnostic or "nothing in particular" – has jumped more than six points, from 16.1% to 22.8%. (See <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>) See chart next page...

***Flat-Line*** Once a fast growing church, Mormonism's growth has essentially flat-lined (see charts), with only 1.6 % growth in 2015. Though there continue to be many convert baptisms, many are also leaving the faith; (1) The 1.6% growth in 2015 was the *lowest* growth in the last 40 years. This number was 1.7 in 2007, revealing a flat-line for some time; (2) 257,402 convert baptisms were *down* 13.28% from 2014, the lowest since 2005; (3) There were 74,079 missionaries serving in 2015, *down* 11,000 since 2014 (85,000); (4) There were 3.47 convert baptisms per missionary in 2015, *down* from 8 converts per missionary in 1989 (the time of Pres. Benson and the push to read and value the Book of Mormon, and his speaking out against pride); And (5) There were 232,993 members *lost* (death, names removed from records, etc.) in 2014 & 15 / 230,959 *member of record baptisms* in 2014-15 (neg. 2,034 + 257,402 converts = Net Gain 255,368 members, 1.7% growth).

***Real Growth*** The real news is that Pentecostal or "charismatic" Christian churches are seeing *rapid, phenomenal growth* (Assemblies of God & independent churches). In the same period of 1970 to 2014, we an increase from 63 million Pentecostals worldwide in 1970 to 631 million Pentecostals in 2014, or nearly 1/4 of all Christians. It is expected that this number will reach 800 million by 2025. Classic Note however, that Pentecostalism only accounts for 4% of North American Christians and only 2% in Europe. Why the increase? According to Allan Anderson, Pentecostalism "emphasizes personal experience of the Spirit, recognition of the human need for divine involvement in the everyday world, and a refusal to separate spiritual/physical or sacred/secular." There is also "Pentecostalism's ability to *tap into ancient religious beliefs about the reality and power of the supernatural*, its tendency to subvert convention by empowering lay leaders, its willingness to "translate" Christianity into the language/idioms/customs of various cultures, and its history of engaging issues of gender, race and class." (See <http://marccortez.com/2014/04/16/growth-global-pentecostalism-wheaton-theology-conference-4/>)

***Mormon Support for Gay Marriage Doubles from 2008-2015*** This same Pew research report reveals that Latter-day Saints have been the fastest changing religious group relative to gay rights. In the 7-year period between 2007 and 2014, the percentage of Mormons believing that society should accept gay marriage doubled. Only 7 years separate Proposition 8 (2008), where California Saints were encouraged by the LDS Church to spend time and money lobbying against homosexual marriage as an immoral threat to families, to Elder Christofferson's March 2015 statement that supporting homosexual marriage was merely an issue, not a doctrine, and that the church would not discipline those who advocated for it. He stated, "We have individual members in the church with a variety of different opinions, beliefs and positions on these issues...In our view, it doesn't really become a problem unless someone is out attacking the church and its leaders...trying to pull people, if you will, out of the church or away from its teachings and doctrines.' In a KUTV interview, Elder Christofferson acknowledged that Mormon leaders have **evolved** in their thinking about homosexuality. "This is not a doctrinal evolution or change, as far as the church is concerned. It's how things are approached" (see [http://www.huffingtonpost.com/2015/03/17/d-todd-christofferson-gay-marriage\\_n\\_6887730.html](http://www.huffingtonpost.com/2015/03/17/d-todd-christofferson-gay-marriage_n_6887730.html)).

***Christ as the High Tower Rejected*** In Moroni's final testimony in the Book of Mormon, he once again invites us to "*come unto Christ*" (Mor. 10:30). This statement is followed by "...and lay hold upon every **good gift**. Receiving the gifts of the Spirit is dependent upon seeking out our Lord first, and placing Him at the center of our lives. In D&C 101 the "high tower" at the center of our Lord's last-days vineyard is mentioned 9 times (a number tied to "judgment" in number symbolism). There we read that the stewards placed over the vineyard became "*very slothful, and they hearkened not unto the commandments of their lord*" (D&C 101:50). They originally began building the high tower, later stating, "*what need hath my lord of this tower . . . seeing this is a time of peace*" (vs. 47-48). They believed "*all was well*." What is the high tower they failed to build up? It is Christ, *removed from the vineyard* in D&C 101. He is the high tower in 7 scriptures; Psalm 18:2, 61:3, 144:2; 2 Sam. 22:3, 51; Prov. 18:10, and D&C 97:20. We read in D&C 97:20, "He hath sworn by the power of his might to be her salvation and her [Zion's] *high tower*." Psalm 18:2 states, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my *high tower*." Without Christ at the center of our worship, the Lord's vineyard is laid waste. This is the message of Isaiah 5, where the Lord then removes the protective hedge surrounding it. The enemy then enters in. This is our fate, as expressed in five sets of scripture tied to the Lord's *last-days vineyard*. They are:

D&C 101: In verses 44-65, the high tower (Christ) is rejected and not built up in our day (for "high tower" scriptures, see Psalm 18:2, 61:3, 144:2; 2 Sam. 22:3, 51; Prov. 18:10, and D&C 97:20). Our Lord's "rest" or "the fulness" of His glory (D&C 84:24) is the fuller gift that is rejected by too many in our day in 3 Nephi 16:10. It is the "fruit meet for the Father's kingdom" in D&C 84:58. This "vineyard" is made up of Olive trees.

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*The Jacob 5 Allegory:* In verses 52-75, the unfruitful Olive trees are burned.

*Isaiah 5:* In verse 5, the hedge protecting the vineyard is removed, the vineyard then laid waste.

*Jeremiah 12:* In verse 10, we read that the pastors are responsible for destroying the Lord's vineyard.

*JST Matthew 21:* In verses 26-28, the Gentile husbandmen of the vineyard are destroyed and replaced with those who will bring "fruit" upon the trees ("fruit meet for the Father's [Celestial kingdom]") includes the gifts of the Spirit, attained in the baptism of Fire experience, where we receive the gift of the Holy Ghost and more).

### **Christianity in Russia**

In the last 17 years, Christianity in Russia has doubled, going from 31% of the population to 72% of the population. In America, organized religion is failing. China's population of Christians is also rapidly growing, whereas that in America is diminishing. With the legalization of sexual depravity officially, by societal acceptance, and overturning the Lord's form of legal and lawful marriage, it appears that God, as a matter of covenant and Eternal Law, must withdraw from us and leave us powerless to defend ourselves. The *hedge of protection* that once protected the Lord's vineyard will no longer stand (see Isa 5:5; D&C 101:51). Jerusalem's walls were breached by the King of Babylon and his army on Tammuz 8 (our **June 26th** in 1915). One month later Solomon's Temple was destroyed. Addressing our day, Isaiah stated that our walls *will* also be breached (Isaiah 5:5, 13; 2 Nephi 15:5) and the vineyard destroyed (by burning, see Jacob 5:77). The 911 disaster in 2001 and the Supreme Court decision of **June 26**, 2015 re-defining marriage represent two important walls that have come down, revealing our removed protection from God. Sodom and Gomorrah was destroyed by heaven-sent *fire* for their immorality (Genesis 19). The same is promised for modern Babylon in Revelation, Jeremiah, and Isaiah.

Modern "Assyria," to our north, or *Russia* today (Isaiah 10:5) may receive power from God to invade our land and cleanse it. This is the prophecy of Isaiah 5, 19, and 28 (see also Joel 2). They are the nation from the "north" spoken of throughout Jeremiah that will destroy the wicked. Ancient Assyria and Babylon both invaded ancient Israel from this northern direction. Isaiah calls this powerful army "the rod of my anger", the "staff", "my wrath in their land" (Isaiah 10:5-7; 13:9; 63:6).

Russia stands on higher moral ground in reference to marriage, as her leaders and people have not embraced the same moral wickedness as our leaders and half our population. They have in fact enacted national laws to protect *the sanctity of marriage*. According to the Associated Press, the Russians rejected the new morality of the west, their lower house in the Russian Parliament voting **436 to 0** in favor of an anti-gay bill on June 11 of 2013. This bill was signed into law by Vladimir Putin, their powerful leader (he was baptized a Christian at 1.5 years old and wears a cross given him by his mother). In addition, Patriarch Kirill, the head of the Russian Orthodox Church, stated that recent Western "*legislation of single-sex marriages is bringing the apocalypse closer*" (NBC World News story at: [http://worldnews.nbcnews.com/\\_news/2013/07/27/19699629-homosexual-propaganda-law-signals-latest-russian-crackdown?lite](http://worldnews.nbcnews.com/_news/2013/07/27/19699629-homosexual-propaganda-law-signals-latest-russian-crackdown?lite)).

Contrast this with Pres. Obama who openly supports gay rights and third trimester abortion standards. Larry Sinclair claims he had a sexual encounter with a young Barack Obama just before he became an Illinois Senator (listen to the 2nd and 3rd hours of the 3-hour radio broadcast at: <http://www.blogtalkradio.com/cfp-radio/2013/06/14/the-hagmann-hagmann-report>). The Russians may thus have a legal claim to "moral superiority" in their destruction of our country, as we have become a modern-day "Babylon" with worldwide influence. We are the largest supplier of the world's pornography, for example. It is on the ashes of sinful and wicked nations like our own, that Zion will finally be built, a phoenix rising from the ashes (see the returning capstone [left] and eagle [right] on the back of our one dollar bill). But before such a restoration can occur, with a new millennial, just government in place, righteous servants will help clean things up prior to our Lord's return (Ezekiel 34:23-24; 37:22-27; Hosea 3:45; Jeremiah 23:1-5; 30:9; Isaiah 42:19-20; 2 Samuel 7:12-16, 25-26, 29). A lead Servant will apparently be directed by the King of kings, Jesus Christ. This Servant prepares the way before Christ (see D&C 77:9 & 14). There is cleansing and judgment first. "And now there began to be a *great curse upon all the land because of the iniquity of the people*...And thus we see that the Lord did visit them in the fullness of his wrath, and their wickedness and *abominations* had prepared a way for their everlasting destruction" (Ether 14:1, 25).

In the first few verses of the Doctrine and Covenants, the Lord states, "And *the arm of the Lord shall be revealed*; and the day cometh that they [the Saints] who will not hear the voice of the Lord, neither the voice of his servants...shall be cut off from among the people; *For they have strayed from mine ordinances, and have broken mine everlasting covenant* (symbolized by the token of the rainbow, JST Genesis 9). They seek not *the Lord* to establish *his righteousness*, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, *which shall fall*" (D&C 1:14-16, see also D&C 19:1-5). Nephi stated, "But behold, when the time cometh that they [the gentiles, including many modern Saints] shall *dwindle in unbelief*, after they have received so great blessings from the hand of the Lord...knowing the great and marvelous works of the Lord from the creation of the world; *having power* given them to do all things *by faith*...having been brought by his infinite goodness into *the precious land of promise* – behold, I say, *if the day shall come that they will reject the Holy One of Israel*, the true Messiah, their Redeemer and their God, behold, the *judgments* of him that is *just* shall rest upon them. Yea, *he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions*, and he will cause them to be scattered and smitten" (2 Nephi 1:10-11; Isaiah 19 & 28). The events of ancient Israel will occur again. They are types for us. Why else would God command us to diligently search them in Isaiah (see 3 Nephi 23:1-3)? Our enemies will be given *power* to overthrow the increasing wickedness here, for cleansing purposes.

For related reading, see:

- A Sent One: The Apostolic Charge
- Removing the Lectures on Faith
- Pentecost Endowment of the Holy Spirit
- An Endowment of Power from on High
- A Latter-day Gazelem