

LESSON 7

“The First Principles and Ordinances of the Gospel”

OVERVIEW:

What does it mean to have faith in Jesus Christ? How can we strengthen our faith in Jesus Christ? (See D&C 19:23; D&C 88:118; Alma 32:27.)

What is repentance? (See D&C 58:42–43.) Why do we need the Savior’s Atonement to be forgiven of our sins? (See 2 Nephi 2:6–9.)

What are the purposes of baptism? (See D&C 18:22; D&C 49:13–14.) What qualifications must a person meet to be baptized? (See D&C 20:37.)

What is the difference between the power of the Holy Ghost and the gift of the Holy Ghost? (See Bible Dictionary, “Holy Ghost,” 704.)

Article of Faith 4: We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

SCRIPTURES:

FAITH IN THE LORD JESUS CHRIST

(The gospel was restored line upon line.) D&C 128: 21 And again, the voice of God in the chamber of old ^aFather Whitmer, in Fayette, Seneca county, (It was in the chamber or upper room of the Whitmer home that Joseph and Oliver labored on much of the translation of the Book of Mormon. This is also where they were directed to organize the Church.) and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, (Adam) the archangel; the voice of ^bGabriel, (Noah) and of Raphael (Most likely Enoch. This conclusion is deduced by listing the six major gospel dispensations prior to our own—Adam's, Enoch's, Noah's, Abraham's, Moses', and the meridian of time, and then noting that we can identify someone coming to restore keys from each of them except Enoch's. Since we have both a name and a dispensation unaccounted for, the answer may be found in putting the two together. Revelations of the Restoration, p. 1036), and of divers ^cangels, from Michael or ^dAdam down to the present time, all declaring their ^edispensation, their rights, their ^fkeys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, ^gprecept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our ^hhope! (The genius of the Lord is evident in the return of all of these ancient prophets to restore the keys and authority that were peculiar to their dispensation. In this process all are united in the same great redemptive work. Their having come creates a link and a tie between the faithful of their day and the faithful of our day. No gospel dispensation can stand independent of the others, and we cannot be saved separately and singly. From the first man to the last, all must be saved by the very same truths and the very same powers. Revelations of the Restoration, p. 1036) When God selected Joseph Smith to open up the last dispensation, which is called the dispensation of the fullness of times, the Father and the Son appeared to him, arrayed in glory, and the Father, addressing himself to Joseph, at the same time pointing to the Son, said, "This is my beloved Son, in whom I am well pleased; hear ye him." As there were great and important events to be introduced into the world associated with the interests of humanity, not only with

the people that now are, but with all people that have ever lived upon the face of the earth, and as what is termed the dispensation of the fullness of times was about to be ushered in, Moroni, who held the keys of the unfolding of the Book of Mormon, which is a record of the people who lived upon this American continent, came to Joseph Smith and revealed to him certain things pertaining to the peoples who had lived here and the dealings of God with them, and also in regard to events that are to transpire on this continent. Then comes another personage, whose name is John the Baptist. He ordained the Prophet Joseph to that portion of the Priesthood of which he held the keys, namely, the Aaronic, or lesser Priesthood. Afterwards came Peter, James and John, who held the keys of the Melchisedec Priesthood, and of the dispensation of the fullness of times, they being the last in their day to whom it was committed, and therefor they came to him and revealed to him the principles pertaining to the Gospel, and the events to be fulfilled. Then we read again of Elias or Elijah, who was to act as a restorer, and who committed to him the powers and authority associated with his position. Then Abraham, who had the Gospel, and Priesthood and Patriarchal powers, in his day; and Moses, who stood at the head of the gathering dispensation in his day, and had these powers conferred upon him. We are informed that Noah, who was a Patriarch, and all in the line of the Priesthood, in every generation back to Adam, who was the first man, possessed the same. Why was it that all these people should be associated with all these dispensations, and all could communicate with Joseph Smith? Because he stood at the head of the dispensation of the fullness of times, which comprehends all the various dispensations that have existed upon the earth, and that as the Gods in the eternal worlds and the Priesthood that officiated in time and eternity had declared that it was time for the issuing forth of all these things, they all combined together to impart to him the keys of their several missions, that he might be fully competent, through the intelligence and aid afforded him through these several parties, to introduce the Gospel in all its fullness, namely, the dispensation of the fullness of times, when, says the Apostle Paul, "He might gather all things in Christ, both which are in heaven and which are in earth even in him." Consequently he stood in that position, and hence his familiarity with all these various dispensations and the men who administered in them. If you were to ask Joseph what sort of a looking man Adam was, he would tell you at once; he would tell you his size and appearance and all about him. You might have asked him what sort of men Peter, James, and John were, and he could have told you. Why? Because he had seen them. John Taylor, Journal of Discourses, 18:325-26)

(The restoration of the gospel began with an act of faith:) JS-H 1:11-14: 11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of ^aJames, first chapter and fifth verse, which reads: *If any of you lack ^bwisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* (In an interview in 1893, the year before his death, William Smith, younger brother of the Prophet, recalled the background to Joseph's reading this passage of scripture. "There was a joint revival in the neighborhood between the Baptists, Methodists and Presbyterians and they had succeeded in stirring up quite a feeling, and after the meeting the question arose which church should have the converts. Rev. Stockton was the president of the meeting and suggested it was their meeting and under their care and they had a church there and they ought to join the Presbyterians, but as father did not like Rev. Stockton very well, our folks hesitated and the next evening a Rev. Mr. Lane of the Methodists preached a sermon on 'what church shall I join?' And the burden of the discourse was to ask God, using as a text, 'If any man lack wisdom let him ask of God who giveth to all men liberally.'" And of course when Joseph went home and was looking over the text he was impressed to do just what the preacher had said, and going out in the woods with child-like, simple, trusting faith, believing that God meant just what He said, he kneeled down and prayed" (Deseret Semi-Weekly News, 23 January 1894, 6). Revelations of the Restoration, p. 8-9)

12 Never did any passage of ^ascripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. (One of the first things that the missionaries teach investigators is to learn to pray.) I reflected on it again and again, knowing

that if any person needed ^bwisdom from God, I did; for how to act I did not know, (Joseph assumes that this principle is true in his day and in our day.) and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects ^cunderstood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. (In the description of his feelings as he read James 1:5, Joseph Smith gives us a perfect description of the Spirit of revelation. The key elements in that description include the force with which the message of the text entered his heart, the attendant feelings, and the manner in which he reflected upon it again and again. It is an everlasting pattern that revelation begets revelation. Here Joseph Smith receives a revelation directing him to what we now know as the Sacred Grove. This may well be the most instructive passage in holy writ on how truth is found and how we as a people should present our message to those not of our faith. There is no end to the argument over the meaning of Bible texts. Those who most vehemently oppose the idea of continuous revelation while declaring that all answers are to be found in the Bible are the least able to agree with each other on its meaning. Revelations of the Restoration, p. 9)

13 At length I came to the conclusion (Joseph received a revelation to receive a revelation.) that I must either remain in ^adarkness and confusion, or else I must do as James directs, that is, ask of God. I at length (It took Joseph about three years for Joseph to decide to pray about his life and which Church to join.) came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would ^bgive liberally, and not upbraid, I might venture.

14 So, in accordance with this, my determination to ask of God, I retired to the ^awoods to make the attempt. It was on the morning of a ^bbeautiful, clear day, early in the spring of eighteen hundred and twenty. (What is the date of the First Vision? John C. Lefgren has done a study of weather conditions in the spring of 1820 with the following findings. Here is what the narrative indicates. It was in the morning, of a beautiful, clear day, early in the spring of 1820. Brother Lefgren indicates his belief that a beautiful day is an indication of a moderate temperature and no strong wind. He looked for days where the temperature was at least 40 degrees Fahrenheit. Clear relates to the sky. In the mornings of the possible days there are no clouds, no snow, no sleet, and no rain. Spring in North America is March, April and May. Early spring probably means between March 1st and April 15th. During this time, the Smith family harvested maple syrup and produced it. The last day in 1820 for harvesting the sap was Friday, March 24th. On Saturday they would have been still boiling the sap all that day. The first day available for the boy to go to the grove to pray would have been March 26th, Sunday, a day of rest for the family. According to US Weather Bureau records of 1820, during the first two weeks of March, it snowed almost every day. Beginning on March 22 there is a break in the weather and it starts to warm up. March 24 the weather is clear and the temperature is above 40 degrees. Saturday, March 25th is also clear and warm. And Sunday March 26th is clear with a temperature of 56 degrees, the highest of any day that early spring. Monday, March 27th the weather turns cloudy, the temperature drops and the first week of April there is snow, sleet and rain. The weather doesn't clear again until April 15th. The most likely date is the day when they finished their maple sap harvesting and the weather is the clearest. That date is Sunday, March 26, 1820. Oh, How Lovely Was the Morning: Sun 26 Mar 1820? Although the date of the First Vision was not recorded by the Prophet, and it has not been subsequently revealed to us, using the two independent calculations, we can reasonably assume that this date is correct.) It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to ^cpray ^dvocally.

JS-H 1:29 In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to ^aprayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full ^bconfidence in obtaining a divine manifestation, as I previously had one.

(How do we strengthen our faith in Christ?) D&C 19: 23 ^aLearn of me, and listen to my words; ^bwalk in the ^cmeekness of my Spirit, and you shall have ^dpeace in me.

D&C 88: 118 And as all have not ^afaith, seek ye diligently and ^bteach one another words of ^cwisdom; (The knowledge of God and those things associated with him must precede faith. We cannot exercise faith in that of which we have no knowledge. Therefore, the Saints are to teach one another that faith might increase among their number. It naturally follows that there is no place in a Church classroom for that which is not productive of faith. Revelations of the Restoration, p. 649) yea, seek ye out of the best ^dbooks words of wisdom; seek learning, even by study and also by faith. (Much learning would come to Latter-day Saints were they to couple their study with greater faith. For instance, the revelations of the Restoration—including the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the Joseph Smith Translation—can unlock an immeasurable amount of knowledge about the teachings of the Old and New Testaments if we have the faith to allow them to do so. Were we as a people less concerned with having everything that we are told by revelations conform to the findings of the science of our day, our understanding of the origin of man and life beyond the grave would be greatly enhanced. We too are entitled to that same Spirit and the same knowledge known to Joseph Smith and the great prophets of dispensations past in which they, clothed in the robes of righteousness, have had the mysteries of heaven unfolded to them. Revelations of the Restoration, p. 649)

Alma 32: 27 But behold, if ye will awake and arouse your faculties (Gordon B. Hinckley: “Far more of us need to awake and arouse our faculties to an awareness of the great everlasting truths of the gospel of Jesus Christ. Each of us can do a little better than we have been doing. We can be a little more kind. We can be a little more merciful. We can be a little more forgiving. We can put behind us our weaknesses of the past, and go forth with new energy and increased resolution to improve the world about us, in our homes, in our places of employment, in our social activities. We have work to do, you and I, so very much of it. Let us roll up our sleeves and get at it, with a new commitment, putting our trust in the Lord.” (*Church News*, 04/08/95)), even to an experiment upon my words (My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:16-17), and exercise a particle of faith, yea, even if ye can no more than ^adesire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. (We consider that God has created man with a mind capable of instruction and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. TPJS, p. 51)

(How do we demonstrate our faith in Jesus Christ?) D&C 20:69 And the members shall manifest before the church, and also before the elders, by a ^agodly walk and conversation, (In Webster's 1828 Dictionary, conversation is defined as, the "general course of manners; behavior; deportment; especially as it respects morals.") that they are worthy of it, that there may be works and ^bfaith agreeable to the holy scriptures—walking in ^choliness before the Lord. (More important than our outward appearance is personal righteousness.)

James 2:14-17: 14 ^aWhat ~~doth it~~ profit (is it), my brethren, ~~though~~ (for) a man (to) say he hath ^bfaith, and have (hath) not works? can faith save him?

18 Yea, a man may say, ~~Thou hast faith, and I have works~~ (I will show thee I have faith without works; but I say,) She(o)w me thy faith without thy works, and I will she(o)w thee my ^afaith by my ^bworks. (If we say we have faith in Christ, but do not do the things he has asked to do, we do not really have faith in him. If he tells us to be baptized into his church and we choose not to do it, we are showing him that we do not have faith in him. Faith is demonstrated through our obedience to the principles and ordinances of the gospel.)

15 (For) if a brother or ^asister be naked, and destitute of daily ^bfood,

16 And one of you say ~~unto them~~, Depart in peace, be ye warmed and filled; notwithstanding ye (he) ^agive [•]them not those things which are needful to the body; what ~~doth it~~ profit (is your faith unto such)?

17 Even so ^afaith, if it hath (have) not ^bworks, is dead, being alone.

(What can we accomplish without faith?) D&C 8:10 Remember that without ^afaith you can do nothing; therefore ask in faith. Trifle not with these things (the Urim and Thummim); do not ^bask for that which you ought not. (As I think about faith, this principle of power, I am obliged to believe that it is an intelligent force. Of what kind, I do not know. But it is superior to and overrules all other forces of which we know... [We] have had this great power given unto us, this power of faith. What are we doing about it? Can you, can we, do the mighty things that our Savior did? Yes. They have been done by the members of the Church who had the faith and the righteousness so to do. Think of what is within your power if you but live the Gospel, if you but live so that you may invoke the power which is within you. J. Reuben Clark, CR, Apr 1960, p.21)

D&C 35:9 And whoso shall ask it in my name in ^afaith, they shall ^bcast out ^cdevils; they shall heal the ^dsick; they shall cause the blind to receive their ^esight, and the deaf to hear, and the dumb to speak, and the lame to walk.

D&C 42:48-51: 48 And again, it shall come to pass that he that hath ^afaith in me to be ^bhealed, and is not ^cappointed unto death, shall be ^dhealed. (We labor in this life according to divine appointment, some for great lengths of time and others for shorter periods. While in jail at Liberty after repeated attempts had been made to take his life, the Prophet Joseph Smith was told by the Lord, "Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever" (D&C 122:9). Our faith exercised to extend the lives of loved ones is always subject to the overriding will of the Lord. If he wills to take one of his children from this life to the next, then his will prevails. The principle that men are appointed to die does not necessarily mean that each individual has a predestined moment in mortality when death is to occur. Neither does it mean that God will intervene to prevent all accidents, carelessness, or wicked choices that bring sorrow and death. The Lord indicated that death for many of his children is on a flexible time schedule. "There is a time appointed for every man, according as his works shall be" (D&C 121:25). President Wilford Woodruff elaborated on the means by which the righteous might be appointed unto death: "The Prophet Joseph Smith held the keys of this dispensation on this side of the veil, and he will hold them throughout the countless ages of eternity. He went into the spirit world to unlock the prison doors and to preach the Gospel to the millions of spirits who are in darkness, and every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the veil, enters into the work of the ministry, and there is a thousand times more to preach there than there is here. I have felt of late as if our brethren on the other side of the veil had held a council, and that they had said to this one, and that one, 'Cease thy work on earth, come hence, we need help,' and they have called this man and that man. It has appeared so to me in seeing the many men who have been called from our midst lately. Perhaps I may be permitted to

relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley. On one occasion he was suddenly taken very sick—near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: 'Brother Roskelley, we held a council on the other side of the vail. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances.' The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: 'I think I will not call you. I think you are wanted here more than perhaps one of the others.' Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley he said: 'Brother Maughan came to me the other night and told me he was sent to call one man from the ward,' and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died. Now, I name this to show a principle. They have work on the other side of the vail; and they want men, and they call them. And that was my view in regard to Brother George A. Smith. When he was almost at death's door, Brother Cannon administered to him, and in thirty minutes he was up and ate breakfast with his family. We labored with him in this way, but ultimately, as you know, he died. But it taught me a lesson. I felt that man was wanted behind the vail. We labored also with Brother Pratt; he, too, was wanted behind the vail" (Journal of Discourses, 22:333-34). Revelations of the Restoration, p. 314-15 I am confident that there is a time to die, but I believe also that many people die before "their time" because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents, and sickness. God controls our lives, guides and blesses us, but gives us our agency. We may live our lives in accordance with his plan for us or we may foolishly shorten or terminate them. I am positive in my mind that the Lord has planned our destiny. Sometime we'll understand fully, and when we see back from the vantage point of the future, we shall be satisfied with many of the happenings of this life that are so difficult for us to comprehend. Spencer W. Kimball, Tragedy or Destiny, p. 9, 11) 49 He who hath faith to see shall see. 50 He who hath faith to hear shall hear. 51 The lame who hath faith to leap shall leap.

D&C 63:9-11: 9 But, behold, faith cometh not by signs, but ^asigns follow those that believe. 10 Yea, ^asigns come by ^bfaith, not by the will of men, nor as they please, but by the will of God. 11 Yea, signs come by faith, unto mighty works, for without ^afaith no man pleaseth God; and with whom God is ^bangry he is not well pleased; wherefore, unto such he showeth no signs, only in ^cwrath unto their ^dcondemnation. (President Joseph F. Smith declared, "Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. When I as a boy first started out in the ministry, I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the truth, line upon line, precept upon precept, here a little and there a little, until he made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, he gave to me the testimony I possess" (Gospel Doctrine, 7).)

Moroni 7:33: And Christ hath said: ^aIf ye will have ^bfaith in me ye shall have power to do whatsoever thing is ^cexpedient in me.

(Pray in faith) D&C 10:46-52: 46 And, behold, all the remainder of this work (This phrase refers to Mormon's abridgment of the large plates of Nephi, Moroni's abridgment of the plates of Ether, and Moroni's writings. These include the books of Mosiah through Moroni in the Book of Mormon. Revelations of the Restoration, p. 109) does contain all those parts of my ^agospel which my holy prophets, yea, and also my disciples, ^bdesired in their prayers should come forth unto this people. 47 And I said unto them, that it should be ^agranted unto them according to their ^bfaith in their prayers; 48 Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the ^aLamanites, and also all that had become Lamanites because of their dissensions. (Those who are known today as Lamanites may very well have the blood of Nephi in their veins but are considered Lamanites because of the dissension practiced by their forefathers. Revelations of the Restoration, p. 110) 49 Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land; 50 And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this ^agospel in this land might have eternal life; 51 Yea, that it might be ^afree unto all of whatsoever nation, kindred, tongue, or people they may be. 52 And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to ^adestroy that which they have received, but to build it up.

REPENTANCE

(What is repentance?) D&C 58: 42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more. (The power of the Atonement is infinite and eternal. Those that are cleansed in the blood of the Lamb have every vestige of sin removed from their souls. The Lord promised: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). In essence, they are perfected in Christ, and it is as though they had never sinned. The repentant sinner may receive every blessing that the Father has prepared for his children. Revelations of the Restoration, p. 425) 43 By this ye may know if a man repenteth of his sins—behold, he will ^aconfess them and ^bforsake them. (Repentance means more than simply a reformation of behavior... True repentance is based on and flows from faith in the Lord Jesus Christ. There is no other way. True repentance involves a change of heart and not just a change in behavior. The Teachings of Ezra Taft Benson, p. 71. Repentance requires both turning away from evil and turning to God. Neal A. Maxwell, CR, Nov 1991, p. 30.)

(When we sin we become subject to the punishments required by the law of justice. Through the atonement, the Savior took upon himself the punishments of justice and He then is able to offer the mercy and forgiveness we need to be clean again. These blessings of the atonement are available to us only if we repent.) D&C 18:11-13: 11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore he ^csuffered the ^dpain of all men, that all men might repent and ^ecome unto him. 12 And he hath ^arisen again from the dead, that he might bring all men unto him, on conditions of ^brepentance. (There is nothing in all the eternities—both the love and grace of Christ included—to which conditions are not attached. That which is without conditions is without existence. So it is that we understand that Christ came to save us from our sins not in them (Helaman 5:11). Through his atonement, Christ brings "salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption" (Alma 34:15-16). Repentance is the condition on which the receipt of all

blessings is predicated (D&C 138:19). Revelations of the Restoration, p. 138) 13 And how great is his^a joy in the^b soul that^c repenteth!

D&C 19:16-19: 16 For behold, I, God, (Only a God could suffer for the benefit of others.) have^a suffered these things for all, that they might not^b suffer if they would^c repent; 17 But if they would not repent they must^a suffer even as I; (The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them. "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself" (Teachings of the Prophet Joseph Smith, 357). Therefore, the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent. This simply is not the case. There is no repentance without suffering. What the present text means is that the repentant soul will not have to suffer "even as" the Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility" (Teachings of Spencer W. Kimball, 88, 99). Responding to the issue as to why it is necessary for one to suffer when serious transgression is involved, Elder Oaks said, "We often think of the results of repentance as simply cleansing us from sin. But that is an incomplete view of the matter. A person who sins is like a tree that bends easily in the wind. On a windy and rainy day the tree bends so deeply against the ground that the leaves become soiled with mud, like sin. If we only focus on cleaning the leaves, the weakness in the tree that allowed it to bend and soil its leaves may remain. Merely cleaning the leaves does not strengthen the tree. Similarly, a person who is merely sorry to be soiled by sin will sin again in the next high wind. The susceptibility to repetition continues until the tree has been strengthened" ("Sin and Suffering," 150). Revelations of the Restoration, Joseph Fielding McConkie, p. 147-48) 18 Which^a suffering caused myself, even God, the greatest of all, to tremble because of pain, (Elder Bruce R. McConkie explained: "We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours" (Conference Report, April 1985, 9-10).) and to bleed at every pore, and to suffer both body and spirit—and would that I might^b not drink the bitter cup, and shrink— ("Later, in Gethsemane," observed Elder Neal A. Maxwell, "the suffering Jesus began to be 'sore amazed' (Mark 14:33), or, in the Greek, 'awestruck' and 'astonished.' Imagine, Jehovah, the Creator of this and other worlds, 'astonished'! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (See Luke 22:43.) The cumulative weight of all mortal sins—past, present, and future—

pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement. (See Alma 7:11-12, Isaiah 53:3-5, Matthew 8:17.) The anguished Jesus not only pled with the Father that the hour and cup might pass from Him, but with this relevant citation. 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me' (Mark 14:35-36)" (Conference Report, April 1985, 92.) 19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations (The way is prepared for all to come back into the presence of the Father, if they will.) unto the children of men.

2 Nephi 2: 6 Wherefore, ^aredemption cometh in and through the ^bHoly ^cMessiah; for he is full of ^dgrace and truth. 7 Behold, he offereth himself a ^asacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto ^bnone else can the ^cends of the law be answered. 8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, ^asave it be through the merits, and mercy, and grace of the Holy Messiah, who ^blayeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the ^cresurrection of the dead, being the first that should rise. 9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make ^aintercession for all the children of men; and they that believe in him shall be saved.

(What are the consequences of not repenting?) D&C 1:33: And he that ^arepents not, from him shall be ^btaken even the light which he has received; for my ^cSpirit shall not always ^dstrive with man, saith the Lord of Hosts. (Now, the Lord has withdrawn His Spirit from the world. Now, do not let this thought become confused in your minds. The Spirit He has withdrawn from the world is not the Holy Ghost, for they never had that, but it is the light of truth, the Spirit of Christ, which is given to every man that comes into this world, as you find it so recorded in the 84th Section of the Doctrine and Covenants. Now, because of the wickedness of the world that Spirit has been withdrawn; and when the Spirit of the Lord is not striving with men, the spirit of Satan is. Therefore, we may be sure that the time has come spoken of in the first section of the Doctrine and Covenants, wherein the Lord says: For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." Peace has been taken from the earth. The devil has power over his own dominion, and the Spirit of the Lord has been withdrawn. Not because the Lord desires to withdraw that Spirit; but because of the wickedness of mankind, it becomes necessary that this Spirit of the Lord be withdrawn. Joseph Fielding Smith, Remarks made by Elder Joseph Fielding Smith, November 11, 1942, in Barratt Hall.)

D&C 19:17-18: 17 But if they would not repent they must ^asuffer even as I; 18 Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink—

D&C 29:17: And it shall come to pass, because of the wickedness of the world, that I will take ^avengeance upon the ^bwicked, for they will not repent; for the ^ccup of mine ^dindignation is full; for behold, my ^eblood shall not ^fcleanse them if they hear me not.

(What blessings come through true repentance?) D&C 1:32 Nevertheless, he that ^arepents and does the ^bcommandments of the Lord shall be ^cforgiven; (If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that

token you may know that the Lord has accepted of your repentance. [Mosiah 4:2-3.] Satan would have you think otherwise and sometimes persuade you that now having made one mistake, you might go on and on with no turning back. That is one of the great falsehoods. The miracle of forgiveness is available to all of those who turn from their evil doings and return no more, because the Lord has said in a revelation to us in our day: ". . . go your ways and sin no more; but unto that soul who sinneth [meaning again] shall the former sins return, saith the Lord your God." (D&C 82:7.) Have that in mind, all of you who may be troubled with a burden of sin. (Harold B. Lee, CR, April 1973, pp. 177-78.)

D&C 58:42 Behold, he who has ^arepented of his ^bsins, the same is ^cforgiven, and I, the Lord, remember them no more. (The power of the Atonement is infinite and eternal. Those that are cleansed in the blood of the Lamb have every vestige of sin removed from their souls. The Lord promised: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). In essence, they are perfected in Christ, and it is as though they had never sinned. The repentant sinner may receive every blessing that the Father has prepared for his children. Revelations of the Restoration, McConkie, p. 425. No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses or rationalizations. He must admit to himself that he has grievously sinned. When he has confessed to himself without the slightest minimizing of the offense, or rationalizing its seriousness, or soft-pedaling its gravity, and admits it is as big as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally, and then repentance may mature and forgiveness may eventually come. Spencer W. Kimball, Love Versus Lust, BYU Speeches of the Year, 5 Jan 1965, p. 10)

D&C 109:53 But inasmuch as they will repent, thou art ^agracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine Anointed. (Repentance is a rescuing, not a dour doctrine. It is available to the gross sinner as well as to the already good individual striving for incremental improvement. Neal A. Maxwell, CR, Oct 1991, p. 40)

(What is the process of repentance?) (In The Miracle of Forgiveness, Spencer W. Kimball gives a superb guide to forgiveness through repentance. It has helped many find their way back. He identifies five essential elements of repentance. Sorrow for sin. Study and ponder to determine how serious the Lord defines your transgression to be. That will bring healing sorrow and remorse. It will also bring a sincere desire for change and a willingness to submit to every requirement for forgiveness. Alma taught, "Justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved." Abandonment of sin. This is an unyielding, permanent resolve to not repeat the transgression. By keeping this commitment, the bitter aftertaste of that sin need not be experienced again. Remember: "But unto that soul who sinneth shall the former sins return." Joseph Smith declared: "Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not . . . pleasing in the sight of God." Confession of sin. You always need to confess your sins to the Lord. If they are serious transgressions, such as immorality, they need to be confessed to a bishop or stake president. Please understand that confession is not repentance. It is an essential step, but is not of itself adequate. Partial confession by mentioning lesser mistakes will not help you resolve a more serious, undisclosed transgression. Essential to forgiveness is a willingness to fully disclose to the Lord and, where necessary, His priesthood judge all that you have done. Remember, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Restitution for sin. You must restore as far as possible all that which is stolen, damaged, or defiled. Willing restitution is concrete evidence to the Lord that you are committed to do all you can to repent. Obedience to all the commandments. Full obedience brings the complete power of the gospel into your life with strength to focus on the abandonment of specific sins. It includes things you might not initially consider part of

repentance, such as attending meetings, paying tithing, giving service, and forgiving others. The Lord said: "He that repents and does the commandments of the Lord shall be forgiven." I would add a sixth step: Recognition of the Savior. Of all the necessary steps to repentance, I testify that the most critically important is for you to have a conviction that forgiveness comes because of the Redeemer. It is essential to know that only on His terms can you be forgiven. Richard G. Scott, CR Apr 1995, p. 102)

BAPTISM BY IMMERSION FOR THE REMISSION OF SINS

(What are the purposes of baptism?) D&C 18: 22 And as many as repent and are ^abaptized in my name, which is Jesus Christ, and ^bendure to the end, the same shall be saved.

D&C 49: 13 ^aRepent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; 14 And whoso doeth this shall receive the ^agift of the Holy Ghost, by the laying on of the ^bhands of the elders of the church. (The purposes include showing our commitment to the Savior, receiving a remission of sins, becoming members of the Church, entering the path that leads to exaltation, and preparing to receive the gift of the Holy Ghost.)

(What qualifications must a person meet to be baptized?) D&C 20: 37 *And again, by way of commandment to the church concerning the manner of baptism*—All those who ^ahumble themselves before God, and desire to be baptized, and come forth with broken hearts and ^bcontrite spirits, (Contrition is manifestation of a broken heart with deep sorrow for sin, a realization of the nature of wrongdoing and a desire for forgiveness through the grace of God. A contrite spirit is essential to salvation. What is a broken heart? One that is humble, one that is touched by the Spirit of the Lord, and which is willing to abide in all the covenants and the obligations which the Gospel entails. Joseph Fielding Smith, *Religious Truths Defined*, p. 273) and witness before the church that they have truly repented of all their sins, and are willing to take upon them the ^cname of Jesus Christ, having a ^ddetermination to serve him to the end, and truly manifest by their ^eworks that they have received of the ^fSpirit of Christ unto the ^gremission of their sins, shall be received by baptism into his church. (This verse restates the prerequisites for baptism as given in Moroni 6:1-3. "And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." Our faith in Christ is measured by the extent to which we pattern our lives after him. The things we choose to do evidence for whom we have chosen to labor. The truly repentant will bring forth, as Luke stated it, "fruits worthy of repentance" (Luke 3:8), or as Alma said it, bring forth "works which are meet for repentance" (Alma 5:54). Having listed many of the attributes of godliness, Peter said, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:8-9). One of the dramatic experiences of the young church centered on this phrase. Telling the story, Joseph Smith said: "Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Peter Whitmer's, Sen., and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. "Whilst thus employed in the work appointed me by my Heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. "He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants: 'And truly manifest by their works that they have received of the Spirit of Christ unto a remission of their sins.' "The above quotation, he said, was erroneous, and added: 'I command you in the name of God to erase those words, that no priestcraft be amongst us!' "I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a

revelation or commandment from Almighty God. "A few days afterwards I visited him and Mr. Whitmer's family, when I found the family in general of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length became convinced that the sentence was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandment. And thus was this error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth" (Smith, History of the Church, 1:104-5). Revelations of the Restoration, p. 165-66)

Mosiah 18: 8 And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are ^adesirous to come into the ^bfold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; (Baptismal covenant.)
9 Yea, and are ^awilling to mourn with those that ^bmourn; yea, and comfort those that stand in need of comfort, and to stand as ^cwitnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the ^dfirst resurrection, that ye may have eternal life—
10 Now I say unto you, if this be the desire of your hearts, what have you against being ^abaptized^{*} in the ^bname of the Lord (Baptism is the first fruits of repentance. It is an ordinance, a sign of a covenant, an outward expression of the acceptance of and participation in a two-way promise. The initiate promises God certain things; in return, God promises certain blessings. According to Alma, persons desiring to enter the kingdom of God promise to 1) bear one another's burdens; 2) mourn with those that mourn; 3) comfort those that stand in need of comfort; and 4) stand as witnesses of God at all times. In return God promises that obedient souls may be: 1) redeemed from death; 2) numbered with those of the first resurrection; and 3) inheritors of eternal life. DCBM, 2:254), as a witness before him that ye have entered into a ^ccovenant with him (Joseph Smith said "God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there... Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God... Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain: then you have the promise of the gift of the Holy Ghost. TPJS, p. 198.), that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you? (Joseph Fielding Smith said: "In the waters of baptism, we covenanted that we would keep these commandments; that we would serve the Lord; that we would keep this first and greatest of all commandments, and love the Lord our God; that we would keep the next great commandment, we would love our neighbor as ourselves; and with all the might that we have, with all the strength, with all our hearts, we would prove to him that we would 'live by every word that proceedeth forth from the mouth of God;' that we would be obedient and humble, diligent in his service, willing to obey, to hearken to the counsels of those who preside over us and do all things with an eye single to the glory of God." (Doctrines of Salvation, vol. 2, p. 238))

(What does baptism symbolize?) D&C 76: 51 They are they who received the ^atestimony of Jesus, and ^bbelieved on his name and were ^cbaptized after the ^dmanner of his burial, being ^eburied in the water in his name, and this according to the commandment which he has given—

John 3:3-5: 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be ^aborn ^bagain, (Gr from above, anew) he cannot ^csee the kingdom of God. (What does it mean to be born again? The Book of Mormon clarifies it: Mosiah 5:2 - And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, **which has wrought a mighty ^achange in us, or in our hearts, that we have no more disposition to do ^bevil, but to do good continually.** Mosiah 27:25 - And the Lord said unto me: Marvel not that **all mankind**, yea, men and women, all nations, kindreds, tongues and people, **must be ^aborn again; yea, ^bborn of God, ^cchanged from their carnal and ^dfallen state, to a state of righteousness, being redeemed of God, becoming his ^esons and daughters;** Mosiah 5:7 - And now, because of the covenant which ye have made ye shall be called the ^achildren^o of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that **your hearts are ^bchanged through faith on his name;** therefore, ye are ^cborn of him and have become his ^dsons and his daughters. Mosiah 27:26 - And thus they become **new creatures;** and unless they do this, they can in ^anowise inherit the kingdom of God. Alma 5:19 - I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, **having the ^aimage of God engraven upon your countenances?** Alma 5:21 - I say unto you, ye will know at that day that ye cannot be ^asaved; for there can no man be saved except his ^bgarments are washed white; yea, his garments must be ^cpurified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins. Alma 5:33-34 - 33 Behold, he sendeth an invitation unto ^aall men, for the ^barms of mercy are extended towards them, and he saith: **Repent, and I will receive you.** 34 Yea, he saith: ^aCome unto me and ye shall partake of the ^bfruit of the tree of life; yea, ye shall eat and drink of the ^cbread and the waters of life ^dfreely; Alma 22:18 - O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and **I will give away all my sins to know thee,** and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck ^aas if he were dead. Elder McConkie said that being born again doesn't happen in an instant, it is a process. "We are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments." "Jesus Christ and Him Crucified," 1976 Devotional Speeches of the Year, p. 399. He also has said: "No one can be born again without baptism, but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift of companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Thus Alma addressed himself to his brethren of the church and pointedly asked them if they had spiritually been born of God, received the Lord's image in their countenances, and had the mighty change in their hearts which always attends the birth of the Spirit. MD, p. 101 We seek to move from being natural men to being truly children of God. Our hearts, however good they may seem to ourselves, must undergo a mighty change, for God is not trying to make us merely nice or effective or even spiritually inclined. He is trying to take us from where we are to where he is – in our capacities, our knowledge, our vision, our understanding, our love. Elder Parley P. Pratt said: "An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection that is possessed by God himself. But these are possessed by man, in his rudimental state, in a subordinate sense of the word. Or in other words, these attributes are in embryo and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind." Key to the Science of Theology, p. 61 So how, then, does it happen? Maurine Proctor said: "We sometimes mistake the process of being born again, to line upon line become like our Father in Heaven, as a do-it-yourself process. If I try really, really hard, and check off everything on my list of things to do, and write down my New Year's resolutions and somehow muster enough will to fulfill them, then I can become good. That describes a fundamental flaw

in thinking. Certainly we obey the commandments, but the key to the process is submitting our will to God's, seeking repentance and change through the atonement, and relying on revelation through the Spirit to lead us to that mighty change of heart. To bring to pass our immortality and eternal life are God's work and his glory and he is capable of doing his work. If we will let him. If we will not resist him, but trust him and learn to follow his Spirit, he promises he can do great things with us... We are called upon to make the atonement the centerpiece of our lives, draw on its power daily, pray to be taught through the Spirit, yield ourselves gladly to the experience that God provides for our growth.")

4 Nicodemus saith unto him, How can a man be born when he is old? (It was assumed among the Jews that they were already in the kingdom by virtue of being a Jew. Only those who were converted were considered born again. His question refers to the belief that they were already born of the spirit, what else is there?) can he enter the second time into his mother's womb, and be born? (Nicodemus was in spiritual darkness. MM, 1:473)

5 Jesus answered, Verily, verily, I say unto thee, Except a man be ^aborn of ^bwater and ~~of~~ the ^cSpirit, he cannot ^denter into the kingdom of God. (The Celestial Kingdom.)

Romans 6:3-4: 3 Know ye not, that so many of us as were ^abaptized into Jesus Christ were baptized into his death? 4 Therefore we are ^aburied with him by ^bbaptism into death: that like as Christ was raised up from the ^cdead by the glory of the Father, even so we also should ^dwalk in ^enewness of life. (Baptism thus becomes the channel by which one is both legally initiated into the church and also spiritually initiated into the blessings of the atonement of Christ. What is the newness of life? President Gordon B. Hinckley taught: "You have been buried in the water and put away the old man, so to speak, and come out of the water with a newness of life, your sins remitted, and ready to do that which the Lord would have you do. What does He expect of me and you? What has He commanded us that we do? He expects us to be good men and women—men and women of honesty, men and women of integrity, men and women of faith, men and women of goodness. That is His great teaching, that we might become perfect even as He is perfect. That is one of the expectations of those who have become members of His Church and kingdom. He expects us to love Him, to worship Him, to do His will. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment' (Matt. 22:37–38). Those are not idle words. Those are words which tell what He expects of us—to love Him and to grow in the pattern of His beautiful life." Inspirational Thoughts, Ensign, June 1999, p. 5, Bruce Satterfield, lesson 36)

(Why is it necessary to be baptized by the proper authority?) D&C 22:1 BEHOLD, I say unto you that all ^aold covenants have I caused to be done away in this thing; and this is a new and an ^beverlasting ^ccovenant (the fullness of the gospel), even that which was from the beginning. 2 Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the ^alaw of Moses, (Joseph Smith, Oliver Cowdery, and a number of others were baptized by the authority restored by John the Baptist prior to the organization of the Church. With the organization of the Church the question arises, Did they need rebaptism? In response the Lord said, "You cannot enter in at the strait gate by the law of Moses." That is to say, as the law of Moses was legal and binding until the time of fulness came with Christ, so the baptisms performed by the authority restored by John the Baptist were legal and binding until the organization of the Church on 6 April 1830. Those baptized prior to this time were baptized for the remission of sins but not for admission into a then nonexistent church. Revelations of the Restoration, p. 172) neither by your ^bdead works. (This refers to those baptisms that were performed by those not having priesthood authority. Such baptisms, even if performed "a hundred times" are dead. That is, they have no life in them because they were performed without authority. Revelations of the Restoration, p. 172-73) 3 For it is because of your dead works (Because there are no legal administrators) that I have caused this last covenant and this church to be built up unto me, even as in days of old. 4 Wherefore, enter ye in at the ^agate, as I have commanded,

(Those who think that their previous baptism done without authority is valid, need to be humble to the will of God and be rebaptized, this time with the proper authority.) and ^bseek not to counsel your God. Amen.

(Why must baptism be by immersion?) D&C 20:72-74: 72 ^aBaptism is to be administered in the following manner unto all those who repent— 73 The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. 74 Then shall he ^aimmerse him or her in the water, and come forth again out of the water. (Here are the instructions of baptisms today: The ordinance of baptism is performed only by a worthy priest or Melchizedek Priesthood holder under the direction of the presiding authority. The priesthood holder: 1. Stands in the water with the person to be baptized. 2. (For convenience and safety) holds the person's right wrist with his left hand; the person being baptized holds the priesthood holder's left wrist with his or her left hand. 3. Raises his right arm to the square. 4. States the person's full name and says, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen" (D&C 20:73). 5. Has the person hold his or her nose with the right hand (for convenience); then the priesthood holder places his right hand high on the person's back and immerses the person completely, including the person's clothing. 6. Helps the person come up out of the water. Each baptism must be witnessed by two priests or Melchizedek Priesthood holders, who make sure it is performed properly. The baptism must be repeated if the prayer was not stated accurately or if part of the body or clothing of the person being baptized was not immersed completely.)

(Why is it not appropriate to baptize a person before he or she reaches age eight?) D&C 20:71: No one can be received into the church of Christ unless he has arrived unto the years of ^aaccountability before God, and is capable of ^brepentance.

D&C 29:46-47: 46 But behold, I say unto you, that little ^achildren are ^bredeemed from the foundation of the world through mine Only Begotten; 47 Wherefore, they cannot ^asin, for power is not given unto Satan to ^btempt little children, until they ^cbegin to become ^daccountable before me; (Through the atonement of Jesus Christ all little children are redeemed, for they cannot sin, and the power is not given to Satan to tempt them. The question naturally may arise as to the meaning of the words of the Lord (verse 46) that "little children are redeemed from the foundation of the world, through the Only Begotten." This does not mean that redemption was made for them before, or at, the foundation of the world, but at that time when the plan of salvation was received provision was made for the redemption of little children and also for those who are without the law, and this was consummated in the atonement made by Jesus Christ. Joseph Fielding Smith, Church History and Modern Revelation, 1:144)

D&C 68:25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents.

Moroni 8:9-12: 9 And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn ^amockery (This is a mockery of the atonement) before God, that ye should baptize little children. (The washing of little children was a false doctrine instituted in the days of Abraham and refuted by the Lord in a revelation. (JST Gen. 17:3-6. 3 ^aAnd (it came to pass, that) Abram fell on his face: (and called upon the name of the Lord.) And God talked with him, saying, (My people have gone astray from my precepts, and have not kept mine ordinances, which

I gave unto their fathers; And they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; But have turned from the commandment, and taken unto themselves the washing of children, and the blood of sprinkling; And have said that the blood of the righteous Abel was shed for sins; and have not known wherein they are accountable before me.) 4 (But) As for ~~me~~ (thee), behold, (I will make) my ^acovenant ~~is~~ with thee, and thou shalt be a ^bfather of many ^cnations. 5 (And this covenant I make, that thy children may be known among all nations.) Neither shall thy name any more be called Abram, but thy name shall be ^aAbraham; (Conversion to Judaism is always accompanied by giving a new name. For men, it is usually Abraham or Ben Avraham (son of Abraham). When blessings are given for health, at marriages, and at other festive occasions, often the “new” or “special” name is used. Old Testament Supplementary Study Materials, p. 13) for a father of many nations have I made thee. 6 And I will make thee exceeding ^afruitful, and I will make ^bnations of thee, and ^ckings shall come out of thee (, and of thy seed.) The Lord on this same occasion made the covenant with Abraham that every male child should be circumcised when eight days old. (Gen. 17:9-12. 9 ¶ And God said unto Abraham, (Therefore) Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (On April 3, 1836, as part of a magnificent sequence of heavenly manifestations in the newly completed Kirtland Temple, Joseph Smith and Oliver Cowdery experienced a visitation by Elias, who committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. Thus the continuity of the Lord’s ancient covenant program was assured in the latter days. The Lord delights in blessing his children. He gives them places of refuge in this world (lands and gathering places, such as the stakes of Zion). He gives them hope for eternal mansions on high. He makes them fruitful in their posterity and gives them the hope of eternal increase through the blessings of temple marriage. He provides the fullness of the everlasting gospel of Jesus Christ and the priesthood of God, with its ennobling and redeeming power to grant immortality and eternal life for the valiant who endure to the end. For all of these extraordinary blessings, he asks only that we walk in righteousness and obey his commandments, sharing our witness to the world through his missionary program. Latter-Day Commentary of the Old Testament, p. 78) 10 (And) This ~~is~~ (shall be) my ^acovenant, which ye shall keep, between me and ~~you~~ (thee) and thy seed after thee; Every man child among you shall be ^bcircumcised. 11 And ye shall ^acircumcise the flesh of your foreskin; and it shall be a ^btoken of the ^ccovenant betwixt me and you. 12 And he that is ^aeight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or ^bbought with money of any stranger, which *is* not of thy seed.) The circumcision being performed at eight days was symbolic of the child becoming accountable at eight years. (see also D&C 68:25-27. 25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents. 26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized. 27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands.) Monte S. Nyman, Studies in Scripture, 8:302-03)

10 Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are ^aaccountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little ^bchildren, and they shall all be saved with their little children.

11 And their little ^achildren need no repentance, (They are incapable of repentance) neither baptism. (Joseph Fielding Smith has taught, “Children who die in infancy do not have to be endowed. So far as the ordinance of [marriage] sealing is concerned, this may wait until the millennium.” (Doctrines of Salvation, 2:55)) Behold, baptism is unto repentance to the fulfilling the commandments unto the ^bremission of sins.

12 But little ^achildren are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a ^brespector to persons; for how many little children have died without baptism! (“All little children who die before they arrive at the years of accountability are

saved in the celestial kingdom of heaven." (D&C 137:10.) We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the "world grows weaker and wiser"; if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again. TPJS, p. 196-97. The Prophet Joseph Smith taught: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none." (Teachings, p. 181.) These little children, being pure, did not need to be tested further. Their gaining of earthly experience, another purpose for coming to mortality, will be provided for them in the millennium. (See Gospel Doctrine, pp. 453-54.) See also Joseph Fielding Smith, Doctrines of Salvation, 3 vols., comp. Bruce R. McConkie (Salt Lake City: Bookcraft, 1954-56), 2:56-57; Bruce R. McConkie, "The Salvation of Little Children," Ensign, April 1977, p. 6.)

GIFT OF THE HOLY GHOST BY THE LAYING ON OF HANDS

(After baptism, Church members receive the gift of the Holy Ghost through the ordinance of confirmation.) D&C 33:15 And whoso having faith you shall ^aconfirm in my church, by the laying on of the ^bhands, and I will bestow the ^cgift of the Holy Ghost upon them.

D&C 35:5-6: 5 Thou didst baptize by water unto repentance, but they ^areceived not the Holy Ghost; 6 But now I give unto thee a commandment, that thou shalt ^abaptize by water, and they shall receive the ^bHoly Ghost by the laying on of the ^chands, even as the apostles of old.

D&C 20:41 And to ^aconfirm those who are baptized into the church, by the laying on of ^bhands for the baptism of fire and the Holy Ghost, according to the scriptures; (Baptism by water is but half a baptism, and is good for nothing without... the baptism of the Holy Ghost. Joseph Smith, TPJS, p. 314)

(What is the difference between a manifestation of the Holy Ghost and the gift of the Holy Ghost?) (Manifestations of the Holy Ghost are given to lead sincere seekers to gospel truths that will persuade them to repentance and baptism. The gift of the Holy Ghost is more comprehensive... [It] includes the right to constant companionship, that we may 'always have his Spirit to be with [us].' (D&C 20:77) Dallin H. Oaks, CR, Oct 1996, p. 80. Before and after baptism, all men are endowed to one degree or another with that Spirit which is the light of Christ. Before baptism they may receive revelation from the Holy Ghost for the purpose of giving them a testimony of the truth and divinity of the Lord's work on earth. After baptism they receive the gift of the Holy Ghost, and it is then their right to have the constant companionship of that member of the Godhead if they keep the commandments. The testimony before baptism, speaking by way of analogy, comes as a flash of lightning blazing forth in a dark and stormy night; it comes to light the path on which earth's pilgrims, far from their heavenly home and lost in the deserts and swamps of the world must walk if they are to return to the Divine Presence. The

companionship of the Holy Ghost after baptism is as the continuing blaze of the sun at noonday, shedding its rays on the path of life and on all that surrounds it. If a devout truth seeker receives a testimony before baptism and does not step forward and receive the gospel, the light is soon gone; the testimony fades away, for one flash of lightning does not show the path ahead for any great distance. An enduring continuance of light and guidance comes only from the sun after the truth seeker leaves the darkness and storms of the night and chooses to walk in the light and calm of the gospel day. Bruce R. McConkie, *A New Witness for the Articles of Faith*, p. 262.)

(How do we maintain the companionship of the Holy Ghost?) (The Holy Ghost will not dwell with that person who is unwilling to obey and keep the commandments of God or who violates those commandments willfully. Joseph Fielding Smith, *Church News*, 4 Nov 1961, p. 14)

(What are some functions of the Holy Ghost?)

(He is a teacher) D&C 18:18 ^aAsk the Father in my ^bname, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are ^cexpedient unto the children of men.

D&C 39:6 And this is my ^agospel—repentance and baptism by water, and then cometh the ^bbaptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and ^cteacheth the peaceable things of the kingdom.

D&C 42:14 And the Spirit shall be given unto you ^aby the prayer of faith; and if ye receive not the ^bSpirit ye shall not teach. **(It is the Spirit that teaches.** No one should be called upon to teach and no one should attempt to teach the doctrines of the Church unless he is fully converted and has an abiding testimony of their truth. This testimony can only be received through prayerful study and obedience to all the commandments of the Lord. No man or woman can teach by the Spirit what he or she does not practice. Sincerity, integrity and loyalty are essential factors, and these will be accompanied by the spirit of prayer. The Comforter, "who knoweth all things" we should rely on, and then our teachings shall be approved of our Father in heaven. Joseph Fielding Smith, *Church History and Modern Revelation*, 1: 184-85)

D&C 75:10 Calling on the name of the Lord for the ^aComforter, which shall teach them all things that are expedient for them—

D&C 79:2 And I will send upon him the ^aComforter, which shall teach him the truth and the ^bway whither he shall go;

(He is a comforter) D&C 39:6 And this is my ^agospel—repentance and baptism by water, and then cometh the ^bbaptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and ^cteacheth the peaceable things of the kingdom.

(He is a testifier) D&C 42:17 For, behold, the ^aComforter knoweth all things, and ^bbeareth record of the Father and of the Son.

D&C 100:8 And I give unto you this promise, that inasmuch as ye do this the ^aHoly Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say. (When we speak those truths the Lord has given us to declare to all the nations of the earth and when we speak those things the Lord places in our hearts to say, then we have the assurance that the Holy Ghost will carry our words to the hearts of

those to whom we speak. They in turn will know of the truthfulness of that which we have spoken. Indeed, it is not an uncommon thing for those who give a listening ear to the words of the servants of the Lord to hear more than was said and to hear it more eloquently than it was spoken. Revelations of the Restoration, p. 724)

(He leads us to do good, walk humbly, and judge righteously) D&C 11:12 And now, verily, verily, I say unto thee, put your ^atrust in that ^bSpirit which ^cleadeth to do ^dgood—yea, to do ^ejustly, to walk ^fhumbly, to ^gjudge righteously; and this is my Spirit. (Lorenzo Snow: There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. . . .The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them, there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism, and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. [Sec. 88:66-68.] (CR, April 1899, p. 52.))

(He enlightens our minds and fills our souls with joy) D&C 11:13 Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall ^aenlighten your ^bmind, which shall fill your soul with ^cjoy;

D&C 76:10 For by my ^aSpirit will I ^benlighten them, and by my ^cpower will I make known unto them the ^dsecrets of my ^ewill—yea, even those things which ^feye has not seen, nor ear heard, nor yet entered into the heart of man.

(Through Him we are sanctified) D&C 84:33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods (Aaronic and Melchizedek) of which I have spoken, and the ^cmagnifying their calling, are ^dsanctified by the Spirit unto the ^erenewing of their bodies. (This is the Oath and Covenant of the Priesthood.)

(He inspires us in where to go, what to do, and what to say.) D&C 31:11 Go your way whithersoever I will, and it shall be given you by the ^aComforter what you shall do and whither you shall go.

D&C 75:27 Let them ^aask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the ^bComforter, whither they shall go.

D&C 84:85 Neither take ye thought beforehand ^awhat ye shall say; but ^btreasure up in your minds continually the words of life, and it shall be ^cgiven you in the very hour that portion that shall be meted unto every man.

ENDURE TO THE END

(When we are baptized, we enter the path that leads to exaltation. However, this single experience does not ensure that we will be exalted. As the Lord frequently admonishes in the Doctrine and Covenants, we must also keep the covenants we made at baptism to endure faithfully to the end of our lives.)

2 Nephi 31: 19 And now, my beloved brethren, after ye have gotten into this strait and narrow ^apath, I would ask if all is ^bdone? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken ^cfaith in him, ^drelying wholly upon the merits of him who is mighty to ^esave. ("It is essential for any person to have an actual knowledge that the course of life which he is pursuing is according to the will of God to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient Saints to endure all their afflictions and persecutions and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance (Heb 10:34). Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take not only the spoiling of their goods and the wasting of their substance joyfully, but also to suffer death in its most horrid forms knowing (not merely believing) that when this 'earthly house of this tabernacle [was] dissolved, we have a building of God, an house not made with hands, eternal in the heavens' Such was and always will be the situation of the Saints of God. Unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint...For a man to lay down his all-his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God. It requires actual knowledge, realizing that when there sufferings are ended, he will enter into eternal rest and be a partaker of the glory of God." Joseph Smith, Lectures on Faith, p. 67-68)

20 Wherefore, ye must press forward with a ^asteadfastness in Christ (One is steadfast in Christ when he pursues an undeviating course of obedience and righteousness. DCBM, 1:367), having a perfect brightness of ^bhope, and a ^clove of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and ^dendure to the end (of your mortal life), behold, thus saith the Father: Ye shall have ^eeternal life. (Bruce R. McConkie: "Sometimes someone will say: 'Well, I have been baptized into the Church; I am a member of the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God.' I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upward from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward." (*Conference Report*, Oct. 1950, p. 16 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.34) Neal A. Maxwell: "We need to feast upon the words of Christ in the scriptures and as these words come to us from living prophets. Just nibbling occasionally will not do. (See 2 Nephi 31:20 and 32:3.) Feasting means partaking with relish and delight and savoring—not gorging episodically in heedless hunger, but partaking gratefully, dining with delight, at a sumptuous spread carefully and lovingly prepared by prophet-chefs over the centuries. These words plus the gift of the Holy Ghost will tell us all things we should do. The scriptures, ancient and continuing, are the key of knowledge...Appreciation for and the acceptance of the scriptures and the words of the living prophets are much more important steps than many realize. The Lord has said, ' . . . he that will not believe my words will not believe me—that I am.' (Ether 4:12.) To turn aside His teachings is to turn away from Him, and disdain for His doctrines is disdain for Him."

(*Wherefore, Ye Must Press Forward*, p. 28) “Since feasting on the word of God has a ‘more powerful effect upon the minds of the people than... anything else’ (Alma 31:5), the more of the word of God we have and act upon, the more we will press forward. Much spiritual energy is necessary for the marathon of discipleship.” (*A Wonderful Flood of Light*, p. 11) After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints. TPJS, p. 150. One who has made his or her calling and election sure has met and passed the tests of mortality. For him the day of judgment has been advanced, and the Lord seals an exaltation upon him. DCBM, 1:368)

D&C 14:7 And, if you ^akeep my commandments and ^bendure to the end you shall have ^ceternal life, which gift is the greatest of all the gifts of God. (Many of the revelations in the Doctrine and Covenants, such as this one, were first given as personal instructions, warnings, and encouragement to early investigators and members of the Church. They can be likened to patriarchal blessings, which often give similar counsel and warning. This admonition was of special importance to David Whitmer. Even though he was one of the three witnesses to the Book of Mormon, he lost the Spirit and was excommunicated from the Church in 1838. Although he never denied his testimony of the Book of Mormon, he was a constant critic of Joseph Smith and died outside the Church. We note with particular interest that when Moroni showed the Three Witnesses the plates, he turned directly to David Whitmer and said, "David, blessed is he that endureth to the end" (Roberts, Conference Report, October 1926, 126). Revelations of the Restoration, p. 123-24)

D&C 24:8 Be ^apatient in ^bafflictions, for thou shalt have many; but ^cendure them, for, lo, I am with thee, even unto the ^dend of thy days.

BIBLE DICTIONARY HOLY GHOST

The third member of the Godhead and, as the name implies, a personage of Spirit, not possessing a body of flesh and bones (D&C 130: 21-22). The Holy Ghost is manifested in every dispensation of the gospel since the beginning, being first made known to Adam (1 Ne. 10: 17-22; Moses 6: 51-68). The Holy Ghost is manifested to men on the earth both as the *power* of the Holy Ghost and as the *gift* of the Holy Ghost. The power can come upon one before baptism, and is the convincing witness that the gospel is true. It gives one a testimony of Jesus Christ and of his work and the work of his servants upon the earth. The gift can come only after proper and authorized baptism, and is conferred by the laying on of hands, as in Acts 8: 12-25 and Moroni 2: 1-3. The gift of the Holy Ghost is the right to have, whenever one is worthy, the companionship of the Holy Ghost. More powerful than that which is available before baptism, it acts as a cleansing agent to purify a person and sanctify him from all sin. Thus it is often spoken of as “fire” (Matt. 3: 11; 2 Ne. 31: 17; D&C 19: 31). The manifestation on the day of Pentecost (Acts 2) was the gift of the Holy Ghost that came upon the Twelve, without which they were not ready for their ministries to the world.

For some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fulness among the Jews during the years of Jesus’ mortal sojourn (John 7: 39; John 16: 7). Statements to the effect that the Holy Ghost did not come until after Jesus was resurrected must of necessity refer to that

particular dispensation only, for it is abundantly clear that the Holy Ghost was operative in earlier dispensations. Furthermore, it has reference only to the *gift* of the Holy Ghost not being present, since the *power* of the Holy Ghost was operative during the ministries of John the Baptist and Jesus; otherwise no one would have received a testimony of the truths that these men taught (cf. Matt. 16: 16-17; 1 Cor. 12: 3). When a person speaks by the power of the Holy Ghost that same power carries a conviction of the truth into the heart of the hearer (2 Ne. 33: 1). The Holy Ghost knows all things (D&C 35: 19) and can lead one to know of future events (2 Pet. 1: 21).

Other names that sometimes refer to the Holy Ghost are Holy Spirit, Spirit of god, Spirit of the Lord, Comforter, and Spirit.