

*“And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance,
and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men;
for they will not search knowledge,
nor understand great knowledge, when it is given unto them in plainness,
even as plain as word can be.”
(2 Nephi 32:7)*

The Second Comforter

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In this paper I shall answer the following questions:

1. What is the Second Comforter, or Other Comforter?
2. Why is the doctrine of the Second Comforter important?
3. What are the consequences of rejecting the doctrine of the Second Comforter?
4. How does one receive the Second Comforter?

I shall refer to the words of the Prophet Joseph Smith and to the scriptures themselves. In so stating, I want to emphasize that these are not just my ideas or beliefs. This is doctrine which the Prophet Joseph Smith and all of the Lord's true prophets have believed and taught from the beginning.

Part I – What is the Second Comforter, or Other Comforter?

Joseph Smith Jr.: “The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. 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 election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John. (John 14:12-27)”¹

Joseph Smith Jr.: “Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, that he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions...”²

¹ Smith, TPJS, p. 150

² Smith, TPJS, p. 150-151

Oliver Cowdery's charge to the Twelve when they were ordained on April 5, 1835; given under the direction of Joseph Smith Jr.: "[It] is necessary that you receive a testimony from heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven... Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts; your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?"³

We also have many references to the Second Comforter in the scriptures. In the Gospel of John we read the following:

Jesus Christ: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, *even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."⁴ "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."⁵

Joseph Smith: "John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false."⁶

It is important that we take note that the Second Comforter begins with the personal ministry, or "personal appearance," of the Lord Jesus Christ, but ultimately culminates in both Jesus Christ and Heavenly Father who will "come unto [you], and make [their] abode with [you]."

In this dispensation, we also have many revelations, received by the Prophet Joseph Smith, that speak of this promise of the Second Comforter, as follows:

"VERILY, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; and that I am the true light that lighteth every man that cometh into the world."⁷

Jesus Christ: "And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall

³ Joseph Smith, DHC 2:195-196

⁴ John 14:15 – 21

⁵ John 14:23

⁶ Doctrine and Covenants 130:3

⁷ Doctrine and Covenants 93:1 - 2

see me and know that I am—not with the carnal neither natural mind, but with the spiritual. For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind. Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected. Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.”⁸

Jesus Christ: “And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.”⁹

The doctrine of the Second Comforter is also intrinsically tied to temple theology.

In the temple we are taught how to pass through the veil, not the veil of death, but the veil which separates us from God. The Lord Jesus Christ guaranteed that, when done properly, temple worship¹⁰ enables one to see God while in mortality¹¹; as follows:

Jesus Christ: “And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.”¹²

The doctrine of the Second Comforter is also intrinsically tied to the doctrine of the priesthood. Those who receive both the power and authority of the High Priesthood also receive the privileges of the Second Comforter. These blessings come hand in hand. You cannot have the one without the other.

Jesus Christ: “The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.”¹³

Angels bring with them and confer the power and authority of the Aaronic Priesthood. Jesus Christ brings with Him and confers the power and authority of the Melchizedek or High Priesthood.

⁸ Doctrine and Covenants 67:10 - 14

⁹ Doctrine and Covenants 88:67 - 68

¹⁰ This promise was made in connection with the Kirtland Temple in 1833. The principle stands, though, that the endowment ceremony has as its object lesson: how to converse with the Lord through the veil, how to embrace the Lord through the veil, and how to pass through the veil into the actual presence of the Lord.

¹¹ We pass through the veil wearing the apron, which symbolizes that we are still in mortality and have not experienced physical death.

¹² Doctrine and Covenants 97:15 – 16

¹³ Doctrine and Covenants 107:18 - 20

As Oliver Cowdery stated, “Your ordination is not full and complete till God has laid His hands upon you.”¹⁴

A man may be ordained an elder and an apostle, but if he has not also been visited and ordained by the Lord, then his ordination is not complete and he still does not hold the High Priesthood or Melchizedek Priesthood as recognized by the Lord. This is all part of the Oath and Covenant of the Priesthood, as follows:

Jesus Christ: “For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.”¹⁵

Obtaining “these two priesthoods” is ultimately accomplished by receiving the ministering of angels, who confer the lesser priesthood; and the ministering of Jesus Christ, who confers the higher priesthood. Priesthood, as recognized by the Lord is conferred: “not by man, nor the will of man... but by God,” as follows:

Moses: “And thus, having been approved of God, [Melchizedek] was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.”¹⁶

The purpose of the gospel is to prepare and enable mankind to be redeemed from the fall and be brought back into the presence of the Lord. This was an indelible part the Father’s counsel from the beginning: that He would provide a Savior for us, whereby we might be redeemed and be brought back into the presence of the Father and the Son, and with them receive the blessings of eternal life and exaltation.¹⁷

This was the invitation the Israelites received at Mt Sinai when “Moses plainly taught the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.”¹⁸

Jesus Christ: “And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

“Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst, and the Holy Priesthood also; And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel.”¹⁹

¹⁴ Joseph Smith, DHC 2:195-196

¹⁵ Doctrine and Covenants 84:33 - 34

¹⁶ JST | Genesis 14:27 - 29

¹⁷ ...sound familiar?

¹⁸ Doctrine and Covenants 84:23

¹⁹ Doctrine and Covenants 84:19 - 26

The purpose and objective of the gospel of Jesus Christ is to redeem us from the fall and bring us back into the presence of Heavenly Father and Jesus Christ. This is what it means to have Zion—to have man with God again. Without this objective firmly in mind, we are like a ship without a rudder. Without this objective: to receive the Second Comforter, we go through life, even as members of the church, wandering strange paths; even as the children of Israel did, wandering in the wilderness for forty years.

“And also all they who receive this priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me.”²⁰

The servants of the Lord are those who hold priesthood as received from the angels and from the Lord.²¹ To hold the priesthood of God is to be one in authority in the presence of God and angels. This priesthood cannot be received by the will of man, but only by the will of God as manifest by the direct intervention of the “powers of heaven”²² and by the Lord Jesus Christ.

The Lord’s servants are those who are sent from the presence of the Lord as messengers of His covenant.²³ They are the “powers of heaven.” The Lord’s servants are the prophets of God who have stood in His presence, have been ordained by Him as His High Priests, and have been sent as His messengers.²⁴ The Lord’s servants are also those who have been given special messages from an angel of God to deliver to the people, as King Benjamin received his message from an angel the night before he spoke to his people.²⁵ Ultimately, the Lord’s servants are the angels of God who are sent to those of strong faith “to do the work of the covenants of the father.”

Moroni: “For behold, they (the angels) are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness. And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.”²⁶

²⁰ Doctrine and Covenants 84:35 - 36

²¹ The terminology “my servant(s)” is used in many contexts throughout the scriptures; but most of the time it is referring to men whom the Lord has established as His prophets and messengers, inasmuch as they have been visited by God and angels to do so.

²² The “powers of heaven” are the angels of God who are authorized to confer priesthood and assist in the covenants relative to the establishment of Zion. “And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.” (Moses 7:27)

²³ Moroni 7:30 – 31

²⁴ Within the Aaronic Priesthood, High Priests are ordained to preside over and officiate in ordinances, as was done from the time of Moses to Jesus Christ. Within the LDS church, High Priests are ordained to preside at various levels of church organization; but ultimately, the power and authority of a High Priest after the Order of the Son of God, who truly holds the “higher or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (Doctrine and Covenants 107:18 - 19) This is the power and authority which Joseph Smith held, but which was not passed on, because it can only be obtained directly from Jesus Christ.

²⁵ Mosiah 3:2

²⁶ Moroni 7:30 – 31

Ministering angels prepare those of strong faith, who are the chosen vessels of the Lord, to receive the testimony of Jesus Christ, even the Second Comforter, that they may bear testimony of Him. "...for he that receiveth my servants receiveth me."²⁷

This is what it means to be "faithful unto the obtaining these two priesthoods of which I have spoken..."²⁸ You obtain these two priesthoods by the ministering of angels and by the personal ministry of Jesus Christ. Angels bring with them the power and authority of the lesser or Aaronic Priesthood. Jesus Christ brings with him the power and authority of the higher or Melchizedek Priesthood. The angels present you at the veil where your request(s) may be granted, and where you may be received through the veil by the Lord. This is what it means: "...he that receiveth me..."

Jesus Christ: "And he that receiveth me receiveth my Father; and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."²⁹

Angels prepare us to enter into the presence of Jesus Christ. Jesus Christ prepares us to enter into the presence of the Father. Heavenly Father then makes an oath that all that He hath shall be given unto you. This is the "oath and covenant which belongeth to the priesthood." We often refer to this as the **Oath and Covenant of the Priesthood**. This oath and covenant is received directly from the Father while in the literal presence of the Father.

The Oath and Covenant of the Priesthood is not received when we are ordained to a priesthood office in the church, or when we receive the church's Melchizedek priesthood; it is not received in the temple; it is received by the Father in the literal presence of the Father.

This being understood, the next verse makes much more sense.

Jesus Christ: "But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you."³⁰

It makes no sense that inactive men who have received the church's Melchizedek priesthood "shall not have forgiveness of sins in this world nor in the world to come." This warning is given to those who receive of the Lord's fullness, which includes receiving this oath and covenant from the Father. This warning is given to those who now have the potential to become sons of perdition if they rebel against the Lord and put Him to open shame.³¹

²⁷ Doctrine and Covenants 84:35 – 36

²⁸ Doctrine and Covenants 84:33

²⁹ Doctrine and Covenants 84:37 – 40

³⁰ Doctrine and Covenants 84:41 – 42

³¹ "Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; **Concerning whom I have said there is no forgiveness in this world nor in the world to come**—Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto

Incidentally, those who receive this oath and covenant of priesthood from the Father are those who receive the Patriarchal Priesthood. The oath and covenant of priesthood is the Patriarchal Priesthood.

Next, the Lord tells us how we can receive these blessings.

Jesus Christ: “And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.”³²

The Lord is telling us that we must hearken to the voice of the Spirit. The voice of the Spirit is the voice of the Lord.³³ We are promised that if we will do this, we will be brought unto God, even the Father, who renews and confirms His oath and covenant upon us, and teaches us about this covenant.

Jesus Christ: “And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. And by this you may know they are under the bondage of sin, because they come not unto me. For whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me. And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.”³⁴

Those that do not come unto the Lord, as Moses plainly taught the children of Israel to do, are under the bondage of sin. Those who do not receive the Lord’s voice are not acquainted with His voice, and are “not of me. And by this you may know the righteous from the wicked...” Concerning such, the Lord also had this to say:

Jesus Christ: “Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.”³⁵

Only those who have known the Savior are qualified to claim to be witnesses of His name; but the Lord gives this harrowing warning to those who would presume to profess to know His name, but who have actually not known Him. This should serve as a very solemn warning to those who claim to be “witnesses of the name of Christ,”³⁶ but who have not known Him, because they come not unto Him. If I were ordained an apostle in the church, I would not dare to claim to be a witness of the name of Christ unless I had actually seen Him; I would be very open

themselves and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—And the only ones on whom the second death shall have any power...” (Doctrine and Covenants 76:31 – 37)

³² Doctrine and Covenants 84:43 – 48

³³ 2 Nephi 32:3

³⁴ Doctrine and Covenants 84:49 – 53

³⁵ Doctrine and Covenants 112:24 – 26

³⁶ Doctrine and Covenants 107:23

and humble about my predicament and plead for the prayers of the members that I might receive the blessings I had been ordained to receive. There would be no shame or condemnation in this. This would be true humility and would be pleasing in the sight of the Lord.

So far, I have quoted almost exclusively from Joseph Smith and the revelations in the Doctrine and Covenants. I have reserved the quotations from the Book of Mormon concerning the Second Comforter in order to make a special point. The point I would like to demonstrate is that the Book of Mormon contains the covenant the Lord has extended to all of mankind in these latter days relative to the Second Comforter.

In the same revelation which I have been quoting (D&C 84), which speaks of the Second Comforter, as well as the Oath and Covenant of the Priesthood, all within the context of establishing Zion, the Lord also gives a very stern warning to the Latter Day Saints of the condemnation they are all under for their “vanity and unbelief” in not remembering “the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written.”³⁷

We are “to do according to that which I have written” in the Book of Mormon. This is a commandment from God! The Book of Mormon contains the new covenant the Lord has made and renewed upon us in this dispensation. Not anybody or anything supersedes this law and this covenant which the Lord has given to us. Regrettably, “the whole church” in Joseph’s day brought themselves under condemnation for disregarding the Book of Mormon. They did not “do according to that which [was] written” in the Book of Mormon. The Lord made it very clear that this condemnation rested upon “the whole church,” from top to bottom, “even all.”

The Book of Mormon, from beginning to end, witnesses of “how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things...”³⁸ We are given example, after example, after example, of instances where the faithful saints were “visited of the Lord, and tasted and knew of the goodness of Jesus.”³⁹

“And now, I, **Moroni**, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. [Moroni is speaking specifically of the Second Comforter.] For it was by faith that **Christ showed himself unto our fathers**, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world; but because of the faith of men he has shown himself unto [them], and glorified the name of the Father, and prepared a way that thereby others might be partakers of the **heavenly gift**, that they might hope for those things which they have not seen. Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith. Behold it was by faith that they of old were called after the holy order of God.”⁴⁰

As a reiteration of what Moroni is talking about, namely the Second Comforter, Moroni concludes Ether chapter 12 by recording the following:

“And now I, **Moroni**, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not

³⁷ Doctrine and Covenants 84:57

³⁸ Moroni 10:3

³⁹ Mormon 1:15

⁴⁰ Ether 12:6 - 10

spotted with your blood. And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; And only a few have I written, because of my weakness in writing. And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.”⁴¹

There it is. Point blank, Moroni commends us to “seek this Jesus of whom the prophets and apostles have written.” This is not a nebulous, ethereal, merely symbolic, invitation. We are to seek his face and talk with Him. In so doing, we are to be “called after the holy order of God” by the Lord, by His own voice.⁴²

Lehi, Nephi, and Jacob are powerful witnesses of the Second Comforter. In the very first chapter of the Book of Mormon, as it is published today, we read of Lehi’s powerful witness of the Father sitting upon His throne, and of the Son of God descending from heaven, and of his amazing vision wherein he “saw and heard much.”⁴³

Nephi likewise shares extensive descriptions of the visions he received, of how he was visited of the Lord, and of how the Lord softened his heart.⁴⁴ Finally, near the end of his record, Nephi goes into fantastic detail as to how anyone can likewise lay hold upon these same blessings. He speaks at length concerning the doctrine of Christ,⁴⁵ expounding the principles and ordinances of faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the gift of the Holy Ghost together with the baptism of fire. He describes how we must each enter in by these gates in order to receive a personal witness, by the Holy Ghost, of the Father and the Son, as follows:

Nephi: “Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.”⁴⁶

The promise He has made is that if we will enter in by the way (faith, repentance, baptism, the remission of sins by fire and the Holy Ghost), then we will receive a personal witness of the Father and the Son. This is the promise which the Father has made from the very beginning; that by thus doing all mankind may be redeemed from the fall, become the sons and daughters of God, and be after the Holy Order of the Son of God.

Moses: “And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he

⁴¹ Ether 12:38 - 41

⁴² Doctrine and Covenants 84:42

⁴³ 1 Nephi 1:6

⁴⁴ 1 Nephi 2:16

⁴⁵ 2 Nephi 30-31

⁴⁶ 2 Nephi 31:17 - 18

heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”⁴⁷

Adam did not enter this order just because he was baptized with water, but because he also was baptized with fire and with the Holy Ghost; which enabled him to be again visited of the Lord and be called after this order: a son of God. And by these means all may become sons and daughters of God.

Finally, after Nephi has finished expounding the doctrine of Christ, he declares:

Nephi: “Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.”⁴⁸

Nephi makes it clear that by following the doctrine of Christ, Jesus Christ will manifest Himself to you in the flesh. When this happens, Nephi recommends that we do whatever the Lord then tells us to do.⁴⁹

This is the new covenant of the Book of Mormon. This covenant is offered and extended to us, the Gentiles. Nephi makes it clear that this covenant applies to us, the Gentiles, when he prophesied, saying:

Nephi: “AND it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God, in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks. And [if they] harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.”⁵⁰

We also have this prophesy from the Lord, as recorded by Moroni:

“For the **Lord** said unto me: [This record] shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.”⁵¹

It is most gratifying to receive this reassurance from the Lord that there will be a group of Gentiles who finally are able and willing to exercise faith in the Lord, even as the brother of Jared did, and receive all the manifestations that he had, “even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God...”

⁴⁷ Moses 6:64 - 68

⁴⁸ 2 Nephi 32:6

⁴⁹ Notice that in the Book of Mormon, the prophets never tell us to follow the prophets; we are admonished to **receive the prophets**, and to only follow the Lord. (3 Nephi 10:12) Our faith is to be in Jesus Christ—in Him and in Him alone. (Mosiah 3:17, 5:8)

⁵⁰ 1 Nephi 14:1 - 2

⁵¹ Ether 4:6 - 7

Part II – Why is the doctrine of the Second Comforter important? 52

Jesus Christ: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”⁵³

Most people within the LDS church believe that receiving the Second Comforter is not necessary for receiving exaltation. Indeed, many people are not at all clear in their minds as to what exaltation is. If they really understood this, then they would be much more prepared to understand the answer to the former question of: “Why is the Second Comforter essential for exaltation?”

These are deep questions—very deep questions! I don’t know that I really have the understanding or even the literary ability to thoroughly attempt to answer them. Indeed, I don’t know that any man really has the right or the permission to do so. These are questions which require extensive personal searching and revelation to receive answers to.

The very much abbreviated answer is simply this: Exaltation is to attain to the same level of life, power, attributes, glory and holiness which Jesus Christ and Heavenly Father or Heavenly Mother have and are. One must become exactly as they are.⁵⁴ These are our most immediate examples of exalted beings. They very much desire that we become even as they are. And they have amply provided the means whereby we may become so.

So why is receiving the Second Comforter essential for being exalted?

Receiving exaltation begins with faith in the Lord Jesus Christ, and continues with faith in the Lord Jesus Christ, to the extent that through obedience to His voice He is able to work a transformation within you, changing you into His exact likeness and essence of being. This type of transformation is best achieved in the flesh, where the challenges and tests of mortality are present.

Only in this world is this kind of faith possible, where this kind of sacrifice is possible, where God can see if the prospective son or daughter of God will meekly do His will at all costs, at all hazards, and at whatever sacrifice is required. This kind of testing and overcoming may only be possible in mortality. Only in mortality can you bleed and die. Only in mortality can so much be lost.

Exaltation requires that one overcomes the effects of the fall by faith in the Lord Jesus Christ. This is best accomplished while in the flesh. In so doing, the flesh is sanctified, in that it no longer has any hold upon you. After such a transformation, you are completely submissive to the will of the Lord and are no longer ruled by the appetites, passions, or weaknesses of the flesh.

Those who, in this way, work out their salvation with fear and trembling before the Lord are pleasing to the Lord, are able to find favor in His sight, are brought through the veil into His presence, and are likewise presented by

⁵² *In this world, the only way to receive exaltation is by receiving the Second Comforter. This is NOT to say that in future worlds or in future processes of eternity, exaltation may not be found in some similar way. Of this I cannot say. Such mysteries are far beyond the information I have at present. There may be other ways within future eternities; in fact, such possibilities only seem fair to me. It seems to me very likely that those who desire the higher blessings of salvation and exaltation may, after their physical death, still traverse the gospel path and receive according to their faith and diligence, as permissible according to divine law. I only know, though, what the scriptures actually say at present. I don’t need to know the truth of all things right now in order to have faith in Christ in working out my salvation. I know that in time, or in eternity, the answers to all these questions will be made known to all who wish to know them. This is very much good enough for me.*

⁵³ John 17:3

⁵⁴ Joseph Smith, *Lectures on Faith*, Lecture Fifth

Him to the Father as a qualified prospective recipient of the oath and covenant of eternal priesthood, which is the Patriarchal Priesthood held by the fathers.

This is my abbreviated explanation; but what do I know? I am no prophet. I am not a prophetic authority. We need to turn to the scriptures for that. So let's begin in the Gospel of John.

Jesus Christ: "Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

"Then Thomas saith unto him: Lord, we know not whither thou goest. And how can we know the way? Then Jesus saith unto him: I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him."⁵⁵

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and I will manifest myself to him."⁵⁶

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."⁵⁷

Jesus Christ is the way! We must come to Him. As we come to Him, He must come to us. There is no other way to exaltation and eternal life.

As previously demonstrated, in order to receive a fullness of priesthood, we must be visited of the Lord, who in turn presents us to His Father, who then bestows upon us His oath and covenant of priesthood—even the Patriarchal Priesthood. This power, this priesthood, this authority, this right, must come directly from Heavenly Father. Jesus Christ, alone, holds the keys of exaltation.⁵⁸ Jesus Christ, alone, is the only one who has the power and grace necessary to present anyone to the Father as a candidate for exaltation. Jesus Christ is the portal into eternity where Heavenly Father and Heavenly Mother dwell in eternal burnings. Jesus Christ, alone, is the Mediator of the covenant. He determines who is worthy and prepared to receive these blessings. Those who are thoroughly prepared are taken by the Lord into the presence of the Father where they may receive from Him the oath and covenant of priesthood.

The only way to argue that this is not necessary is to argue either that the scriptures are not literal, but are only figurative; or to argue that for most people these blessings only come after they have passed through the veil of death—as if physical death were some magical cure for any spiritual deficit.

I do not deny that both of these arguments can be made. On the other hand, these are hardly safe approaches to seeking after salvation with any guarantee of success. What a horrible liability! We know that the blessings of the Second Comforter are very possible and even very much encouraged by the Lord. Why take any chances through such unbelief and procrastination? Besides, we have much more proof than I have provided, or shall even

⁵⁵ John 14:1 - 7

⁵⁶ John 14:21

⁵⁷ John 14:23

⁵⁸ 2 Nephi 9:41

attempt to provide, that these things are necessary. However, for the sake of argument and gentle persuasion, let's take a quick look at some of the very best proofs.

I think the best references includes Doctrine and Covenants section 76:50-70, 92-96, 93:1-6,19-28, and 132:21-25. I will not take the space to provide the complete texts for these scriptures, but I would encourage anyone who sincerely desires to know the truth of these things to prayerfully read and study these passages.

Joseph Smith and Sydney Rigdon: “And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—They are they who received the testimony of Jesus, and believed on his name... And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things... They are they who are priests and kings, who have received of his fullness, and of his glory; And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God... Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. And they shall overcome all things. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn. These are they whose names are written in heaven, where God and Christ are the judge of all.”⁵⁹

Jesus Christ: “And John saw and bore record of the fullness of my glory...⁶⁰ I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness. For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.”⁶¹

The reason why we have the doctrine of Christ is so that we might be prepared to receive the manifestation of Jesus Christ in the flesh,⁶² that He might prepare us to be received by the Father, who seals upon us His oath and covenant of priesthood,⁶³ which is the power of godliness unto eternal life and exaltation.

The culminating proof that we must receive Jesus Christ in this world, and know Him in this world, in order to receive exaltation, is found in the following revelation:

Jesus Christ: “Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also. This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I

⁵⁹ Doctrine and Covenants 76:50-51, 53-61, 66-68

⁶⁰ Doctrine and Covenants 93:6

⁶¹ Doctrine and Covenants 93:19 - 22

⁶² 2 Nephi 32:6

⁶³ Doctrine and Covenants 84:36-40

am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.”⁶⁴

I’ve had others say to me that they see no evidence in the scriptures that receiving the Second Comforter in this life is necessary or advisable. Well, here is your evidence: all the sixty plus verses I have quoted so far, with more to follow!

My suggestion is that we need to be diligent in prayerfully studying and pondering these doctrines in the scriptures. We should seek out and discover what the scriptures say for ourselves. We need to think for ourselves. We should not rely upon other men, or even church leaders, to explain the scriptures to us. I have found that most of these others will spend untold amounts of time and effort trying to convince one another that the scriptures aren’t really saying what they are saying. In fact, they will often try to convince you that the scriptures say things very different from what they actually say. They will try to force everything in the scriptures to fit into their cozy little paradigm which effectively denies the power of God and the promises of the gospel. They will also insist that all of the condemning scriptures surely do not apply to themselves or to their friends or congregations. This is most unwise.

What is most alarming is when church members and leaders try to tell us that the gifts of the spirit are not needed or necessary right now; or that seeking the Second Comforter is not appropriate somehow. These individuals reject the fullness of the gospel, they reject the God of miracles, and they heap upon themselves all kinds of condemnation. Let’s talk about why this is for a bit.

Part III – What are the consequences of rejecting the doctrine of the Second Comforter?

What happens when we reject the doctrine of the Second Comforter? What of those who say these things are not possible in our day? ...or are not appropriate? Well, let’s take a look at what the Lord has said about this.

Jesus Christ: “And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.”⁶⁵

All mankind are commanded to come unto the Lord—that they might “feel and see.” This commandment is very tangible. We are to come into His presence; “feel” His body; and “see” his “face”⁶⁶; “that [we] may bear testimony of him.”⁶⁷ We are commanded to receive the Second Comforter. He warns that “whosoever breaketh this commandment suffereth himself to be led into temptation.”

Jesus Christ: “For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. And in that day that they ([the Gentiles](#)) shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let

⁶⁴ Doctrine and Covenants 132:21 - 25

⁶⁵ 3 Nephi 18:25

⁶⁶ Doctrine and Covenants 93:1

⁶⁷ Moroni 7:31

him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.”⁶⁸

When we deny that we (the Gentiles) are supposed seek after and receive the Second Comforter, and that it is our prophetic destiny to do so, we become “accursed.” For those that deny these things, the Lord will “show no greater things.” For those such as these, revelations and visions cease.

The Lord and His prophets have prophesied several times in the Book of Mormon that we, the Gentiles, would ultimately reject the fullness of the gospel. They also warned of the consequences of doing so.

Jesus Christ: “And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.”⁶⁹

Jesus Christ: “At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

“And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel.

“But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

“But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.”⁷⁰

So what is this “fullness of my gospel” that the Lord is talking about? The fullness of the gospel is the whole enchilada. It is everything from the first principles and ordinances of the gospel to include all of the blessings available to the faithful in Zion. It includes all of the blessings the Brother of Jared received. It includes the Second Comforter. It includes the Oath and Covenant of the Priesthood, to include the Patriarchal Priesthood. It includes the literal establishment of Zion, where Christ reigns personally upon the earth. The fullness of the gospel is knowledge of the principles, doctrines, and covenants which bring these blessings.

⁶⁸ Ether 4:6 - 8

⁶⁹ Doctrine and Covenants 45:28 - 31

⁷⁰ 3 Nephi 16:10 - 15

Joseph Smith: “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.” ⁷¹

This is all the fullness of the gospel. In March of 1831, Jesus Christ prophesied that the Gentiles would reject the fullness of the gospel, that “**they receive it not**; for they perceive not the light, and **they turn their hearts from me because of the precepts of men**.”⁷² That prophecy has been fulfilled many times over. Neither the saints in Joseph’s day nor in our day have received the fullness; neither do they seek the fullness, neither do they even believe it is possible or appropriate for them. In fact, they reject the fullness.

The saints in Joseph’s day never completed a temple subsequent to the Kirtland Temple, wherein the fullness could be restored. They never completed the Nauvoo Temple in time to receive the fullness that was lost.⁷³ They never established Zion. I do not speak in condemnation; I merely am stating the facts.

In modern times we are even more brazen in our rejection of the fullness. Here are a few examples:

Bruce R. McConkie: “There are yet others who have an excessive zeal which causes them to go beyond the mark. Their desire for excellence is inordinate. In an effort to be truer than true they devote themselves to gaining a special, personal relationship with Christ that is both improper and perilous. ‘ . . . Now I know that some may be offended at the counsel that they should not strive for a special and personal relationship with Christ. It will seem to them as though I am speaking out against mother love, or Americanism, or the little red schoolhouse. But I am not. There is a fine line here over which true worshipers will not step. . . . And you have never heard one of the First Presidency or the Twelve, who hold the keys of the kingdom, and who are appointed to see that we are not “tossed to and fro, and carried about with every wind of doctrine” (Ephesians 4:14) you have never heard one of them advocate this excessive zeal that calls for gaining a so-called special and personal relationship with Christ... **[Was not the Prophet Joseph Smith Jr. an apostle and President of the church? Gaining ones calling and election made sure and seeking the Second Comforter were common themes discussed by early church leaders. McConkie denigrates this doctrine when he refers to it as “a so-called special and personal relationship with Christ.”]** ...Those who truly love the Lord and who worship the Father in the name of the Son by the power of the Spirit, according to the approved patterns **[approved by who?]**, maintain a reverential barrier between themselves and all the members of the Godhead... **[Christ and His ancient apostles advocated no such barrier.]** ...I wonder if it is not part of Lucifer’s system to make people feel they are special friends of Jesus when in fact they are not following the normal and usual pattern of worship found in the true Church...” ⁷⁴ **[True prophets and apostles of Christ always stand out! They are regarded as peculiar and almost never follow the status quo.]**

This is a complete contradiction from what McConkie said just five years earlier:

“We have the power to make our calling and election sure, so that while we yet dwell in mortality, having overcome the world and been true and faithful in all things, we shall be sealed up unto eternal life and have the unconditional promise of eternal life in the presence of him whose we are. Our revelations say:

⁷¹ Pearl of Great Price | Articles of Faith 1:10

⁷² Doctrine and Covenants 45:28-29

⁷³ Doctrine and Covenants 124:28

HC, Vol. 7, pp. 534, 541, 545, 560, 562, 566 (Here are numerous examples in the official History of the Church of the Nauvoo Temple never actually being completed; far from it! And nowhere is there an account of Jesus Christ coming to that temple, or of Him restoring any priesthood there.)

⁷⁴ Bruce R McConkie, ‘*Our Relationship with the Lord*’, BYU Speeches Mar 2, 1982

“The more sure word of prophecy means a man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.” (D&C 131:5) During the latter years of his ministry, in particular, the Prophet Joseph Smith pleaded fervently with the Saints to press forward in righteousness until they made their calling and election sure, until they heard the heavenly voice proclaim: “Son, thou shalt be exalted.” (TPJS, p. 150) He himself became the pattern for all such attainment in this dispensation, when the voice from heaven said to him: “I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity, for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.”⁷⁵

Given the choice, it looks like Elder Bruce R. McConkie ultimately rejected this doctrine five years later, as previously demonstrated.

Joseph Fielding Smith: “I did not live in the days of our Savior; he has not come to me in person. I have not beheld him. His father and he have not felt it necessary to grant me such a great blessing as this. But it is not necessary. I have felt his presence. I know that the Holy Spirit has enlightened my mind and revealed him unto me...”⁷⁶

Richard E. Turley: “Another claim is that the church is not teaching what is necessary for exaltation, for example, some say that only those who see the face of Jesus Christ in mortality will receive Celestial Glory.” **Dallin H. Oaks:** “Of course, all of the righteous desire to see the face of our Savior, but the suggestions that this must happen in mortality is a familiar tactic of the adversary. To identify a worthy goal, such as to achieve exaltation, and then to use the desirability of that goal and people’s enthusiasm for it to obscure the new means the adversary suggests to achieve it. The means are important, even vital. As the Lord said in another setting, ‘it must needs be done in mine own way.’”⁷⁷

Contrast the dissuasive council given by modern church leaders with the wonderful encouragement given by the Prophet Joseph:

Joseph Smith: “Now for the secret and grand key: Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast... Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.”⁷⁸

Joseph Smith: “I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it.”⁷⁹

⁷⁵ McConkie, Ten Blessings of the Priesthood, Ensign, CR, November 1977, p. 33

⁷⁶ Teachings of Presidents of the Church: Joseph Fielding Smith, Chapter 2: Our Savior, Jesus Christ, p. 49

⁷⁷ Richard E. Turley, Dallin H. Oaks, ‘The Boise Rescue Fireside Transcript’, 14 June 2015

Here is a link to the transcript: <http://johnslds.blogspot.com/2015/06/full-transcript-of-boise-meeting-with.html> (Btw, I have no idea who John English is; I’ve never read his blog; and I do not necessarily support his ideas-whatever they are.)

⁷⁸ Smith, TPJS, p. 298

⁷⁹ Smith, TPJS, p. 299

Joseph Smith: “This principle ought to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.”⁸⁰

Not only do current church leaders not advocate seeking the Second Comforter, but they discourage it. They also lose all credibility when they try to suggest that the Oath and Covenant of the Priesthood is simply received when we receive the church’s Melchizedek priesthood, as is outlined in a Teachings of the Presidents of the Church manual:

Joseph Fielding Smith: “When we receive the Melchizedek Priesthood we do so by covenant. We solemnly promise to receive the priesthood, to magnify our callings in it, and to live by every word that proceedeth forth from the mouth of God. The Lord on his part promises us that if we keep the covenant, we shall receive all that the Father hath, which is life eternal... Sometimes we speak loosely of magnifying our priesthood, but what the revelations speak of is magnifying our callings in the priesthood, as elders, seventies, high priests, patriarchs, and apostles... Priesthood offices or callings are ministerial assignments to perform specially assigned service in the priesthood. And the way to magnify these callings is to do the work designed to be performed by those who hold the particular office involved.”⁸¹

Here and in other church publications, we are taught that we magnify our callings by doing a really good job in the offices and callings we receive in the church; and by sustaining and being obedient to church leaders;—somehow this merits our receiving “all that my father hath...” This is not at all what Doctrine and Covenants section 84 actually says.

Our presiding leaders in the LDS church tell us that we should not be seeking a personal relationship or visitation from the Lord. They warn that such “excessive zeal” is somehow “improper and perilous,” and that it goes against the “approved patterns.” They cast doubt upon those among us who indeed witness of such things by teaching that public discussion of such sacred topics is somehow forbidden or inappropriate, that this is “casting ones pearls before swine,” or by stating that: “Those who know, don’t tell; and those who tell, don’t know.” This is merely an ancient Chinese proverb and is complete rubbish. Throughout history and throughout holy writ, those who are indeed witnesses of the Lord Jesus Christ are emphatically commanded to share their testimonies with the world.

Jesus Christ: “And again, more blessed are they who shall believe in your words because that **ye shall testify that ye have seen me, and that ye know that I am.** Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.”⁸²

Seeing the Lord is not something so sacred that we are forbidden to speak of it, or to reveal it. On the contrary, those who have seen Him love to testify of Him, that others might exercise faith in the Lord and be similarly blessed. Apostles that claim that such things are too sacred to speak of are merely bashfully hiding the fact that

⁸⁰ Smith, TPJS, p. 149

⁸¹ Teachings of Presidents of the Church: Joseph Fielding Smith, Chapter 12: The Oath and Covenant of the Priesthood, pp. 161-170

⁸² 3 Nephi 12:2

they have not had this experience; which is really ridiculous; this is nothing to hide or to be ashamed of. Church leaders and members should be open about their current status. Honesty is always the best policy—right?

Revealing and testifying that one has seen the Savior is not casting your pearls before swine; it is being valiant in the testimony of Jesus Christ.⁸³

It is evident that the “approved patterns” in the scriptures are not currently the “approved patterns” per the brethren. This should tell us something very vital for us to understand.

Jesus Christ: “Woe unto you lawyers! for ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered.”⁸⁴

This is happening again in our day.

What is so bewildering is how so many General Authorities evidently want the people to believe they are themselves having deeply sacred spiritual experiences, by implying that their testimonies are the same as the ancient prophets, claiming to have the same knowledge as the ancient prophets had, while never actually giving a specific account of how they are receiving this knowledge. This is not testimony; this is insinuation. They discourage us from seeking such experiences and witnesses ourselves, while all the while indirectly claiming that these sacred experiences are naturally happening to them, by virtue of their sacred keys.⁸⁵

Church members are repeatedly told that “we are living far below our privileges”; but when members claim they have in fact received according to their privileges, they are summarily dismissed, shunned, and in some cases even excommunicated.

A good summary of the current situation is penned by **Denver Snuffer** on a recent blog post, as follows:

“As foreign translations of *The Second Comforter: Conversing With the Lord Through the Veil* are being considered, one question that has come up is whether the book ought to be updated to reflect changes since its original publication 9 years ago. There will be no changes made in the book. If there is a third edition, there will be no changes made there either.

“I was an active, faithful Latter-day Saint when the book was written. It is a correct statement of the LDS Church beliefs at that time. The book preserves an important moment in time, before even more radical changes to the LDS Church were made.

“When the book was written it was understood that “the second Comforter” referred to Christ. The footnotes in LDS scripture confirmed John 14: 16, 18 and 23 were referring to Christ. They were Christ’s promise that He would appear to His disciples. In the latest revisions to the LDS scriptures, the reference was changed and redefined to mean the Holy Ghost, and not Christ.

“The LDS Church has not yet changed, altered or deleted the explanation to John 14:23 in the D&C. That volume of scripture still states: “John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man’s heart is an old sectarian notion, and is false.” (D&C 130: 3.)

⁸³ Doctrine and Covenants 76:79

⁸⁴ Luke 11:52

⁸⁵ <http://www.totheremnant.com/2015/07/all-that-glitters-part-6-special.html>, July 29, 2015

“The elimination of the footnotes was not inadvertent. The LDS Church no longer teaches that it is possible for a faithful Latter-day Saint to receive the Second Comforter. As recently as June 13, 2015, LDS assistant historian Richard Turley and church apostle Dallin Oaks traveled to Boise, Idaho, and while there denounced the idea of church members having spiritual experiences that go “entirely against all the rules of order that we have talked about.” (Recording at 59 minutes.) Turley, quoting President Spencer W. Kimball, warned that this kind of experience “may not come from God. I am sure that there may be many spectacular things performed because the devil is very responsive.” (Id.)

“Dealing directly with the Second Comforter, Turley denounced the claim [that] “only those who see the face of Jesus Christ in mortality will receive Celestial Glory.” (Id.)

“Elder Oaks added: “the suggestions that this must happen in mortality is a familiar tactic of the adversary.” (Recording at 1 hr. 30 seconds.)

“If these statements are not enough, a talk at FAIR was covered by both the *Church News* and *LDS Meridian Magazine*. The *Church News* headlined their article “*Speaker identifies ‘spiritual threat’*.” In that article, it reports it is spiritually threatening to have “an inordinate interest in the Second Comforter.” *LDS Meridian Magazine* reprinted the talk. The talk states it is wrong to have, “Inordinate interest in the Second Comforter or Second Anointing, complaints that the church does not teach or emphasize them enough, and belief that books or teachings by individuals who are not church leaders are the best way to obtain them.”

“The last time the Second Comforter was mentioned in general conference was in the early 1970’s. It is not covered in Priesthood, Relief Society or Gospel Doctrine lesson manuals of the church. It is not on the correlation committee’s approved list of topics suitable for discussion.

“The book *The Second Comforter: Conversing With the Lord Through the Veil* uses scripture, traditional sources and quotes from LDS Church leaders, including Joseph Smith, and books printed by Deseret Book and Bookcraft (a subsidiary of Deseret Book). It is an entirely orthodox book 9 years ago. It represents the actual position of the LDS faith when it was printed.

“The shift in just 9 years is so dramatic that the book needs stay just as it is. It demonstrates how very much the LDS Church has changed, and how quickly it did so. It is an important historical document preserving a snapshot that allows a stark contrast to be made in the minds of anyone interested in understanding a rapidly changing institution losing track of its most fundamental teachings.”⁸⁶

The prophecies in the scriptures are indeed coming to pass.

We are, as an institution, and many as individuals, rejecting the fullness of the gospel. This rejecting is becoming overwhelmingly institutional, and it is accelerating.

We are rejecting the Lord’s invitation and commandment to seek the face of the Lord always; as follow:

Jesus Christ: “And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

⁸⁶ <http://denversnuffer.com/2015/08/second-comforter/>, August 29, 2015

“When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.”⁸⁷

When we seek and obtain the face of the Lord, we come to possess our souls, by receiving eternal life. We receive eternal life when the Lord, personally, blesses us accordingly. This is His everlasting gospel, and His covenant.

The salt of the earth are those that seek after and receive this covenant. When we seek after and receive this covenant, even this fullness, we are accounted as the salt of the earth and the savor of men. When we reject this invitation and this fullness, we are accounted as salt that has lost its savor and is thenceforth good for nothing, but to be cast out and trodden under the feet of men.

These verses invariably refer to the members of the LDS church who so boldly claim to be the covenant people of the Lord; and to those church members and leaders who also reject the covenants as they are outlined in the scriptures. That being said, let’s review the following two scriptures yet again.

Jesus Christ: “And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.”⁸⁸

Jesus Christ: “And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.”⁸⁹

When the Book of Mormon prophets address the Gentiles, they are unequivocally addressing us, the members and leaders of the LDS church who have the Book of Mormon which contains the fullness of the gospel and the covenants of the Lord. We are the ones most culpable for it since we are the ones who profess to believe in the Book of Mormon.

In essence, all Western Europeans and Caucasian Americans are Gentiles; but the Latter Day Saints are those who will be held most responsible for what they do with the fullness as contained in the Book of Mormon. We will also be considered fairly warned, per the many warnings in the Book of Mormon. That we understand and accept this reality is vital to our understanding and accepting the Book of Mormon as it relates to us today.

⁸⁷ Doctrine and Covenants 101:38 - 40

⁸⁸ Ether 4:7 - 8

⁸⁹ Doctrine and Covenants 45:28 - 31

Part IV – How does one receive the Second Comforter?

This would be the same as asking: How does one receive the fullness of the gospel?

The answer is obvious.

We must read, know, and follow the teachings and instructions within the Book of Mormon.

The Book of Mormon is the scripture which Jesus Christ has established as “the words of the Lamb.” We are promised that if we will “hearken unto the Lamb of God,”⁹⁰ that He will manifest Himself to us in word, in power, and in very deed.⁹¹

The Book of Mormon is the tool we have been given to learn of Christ and to come unto Him in a very literal way. That we must all “come unto Him” is a very literal invitation. We must all “come unto Him” or we “cannot be saved.”⁹²

The Book of Mormon is the standard against which we will all be measured and judged. The Book of Mormon is preeminent and supreme! It has been ***established*** by the Lord as His word. No other scripture, no other prophet, no other handbook or publication supersedes the Book of Mormon. It cannot be overstated how vital, supreme, and preeminent the Book of Mormon is.

In closing, I would like to briefly highlight four principles from the Book of Mormon which are the most instrumental in bringing about the blessings of the fullness of the gospel, both individually and collectively.

1. Faith in the Lord Jesus Christ

Faith in the Lord Jesus Christ is not, has not, and never will be delegated to being faith in any man or group of men—be they prophets or seers, either pretended or real.⁹³ Jesus Christ is the guide, the companion, the mediator, the redeemer, the Lord of Lords and King of Kings who personally, individually, and with infinite love takes us each by the hand and leads us back into the presence of the Father.

When we have faith in Jesus Christ, we uphold as supreme those scriptures that have been established by Him, especially the Book of Mormon. When we have faith in Jesus Christ, we are obedient to His instructions and commandments given in His scriptures, especially the Book of Mormon. When we have faith in Jesus Christ, we repent of all our sins, as implicitly outlined in the Book of Mormon.

We would also all be well advised to study ***The Lectures on Faith***, as written and published by Joseph Smith, with the help of Sidney Rigdon. Joseph Smith described these lectures as the “leading item” of our religion,” and that he would “answer to every principle that was advanced in the document.” These lectures comprised nearly the first half of the 1835 edition of the Doctrine and Covenants, constituting the doctrine of the church. These lectures, or lessons, were originally prepared for study in the School of the Prophets. Then they were further edited and prepared to be set forth as scripture as the “Doctrine” in the Doctrine and Covenants.

⁹⁰ 1 Nephi 13:40-42

⁹¹ 1 Nephi 14:1

⁹² 1 Nephi 13:40-42

⁹³ 2 Nephi 4:34, 9:41, 28:31 - 32

Up until 1921, these lectures were considered to be canonized scripture by the LDS church, having been accepted and unanimously approved as such by the General Conference of the church back in 1835. The General Conference of the church has never rescinded them as such.

2. Hope

Hope comes by having faith in Jesus Christ.

When you come to know Him, when you are blessed by Him, when you are sealed by Him as His son or daughter, and when you are presented by Him to the Father—when these types of things happen, you indeed receive “a perfect brightness of hope, and a love of God and of all men.”⁹⁴

This is the type of hope Jesus Christ wants each of us to have.

He wants us each to have “a perfect brightness of hope” by coming to know Him in a very real and tangible way.

3. Charity

Charity is the dividing line. Charity is a critical aspect which distinguishes between those who do or do not receive open revelations, the visitation of angels, and the blessings of the fullness.

Moroni: “And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

“Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

“Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.”⁹⁵

These verses are the definitive instructions we have been given as to what we must do to “see him as he is...” They also inform us of the type of hope the Lord wants us to have.

I believe Joseph was referring to Moroni 7:48 and John 14:23 when gave us the following:

Joseph Smith: “WHEN the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves. And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.”⁹⁶

⁹⁴ 2 Nephi 31:20

⁹⁵ Moroni 7:45 - 48

⁹⁶ Doctrine and Covenants 130:1 - 3

If we enjoy the society of the Father and the Son in this life, we will in the next life as well.

4. Prayer

Moroni admonished us that we should “pray unto the Father with all the energy of heart that [we] may be filled with this love...” This is a very strong statement. This is very specific counsel. This is a very specific blessing to pray for. We should all pray for charity until it is received in its fullness.

How we pray is also very important. Many pages could, should, and have been written on this subject. Might I suggest, though, that the main problem we have with prayer is that we do not pray nearly enough. And we do not pray correctly. The best source I have found on this topic is **Rob Smith’s** excellent book: **Seek Ye This Jesus**.⁹⁷

I will give you this golden hint: Wake up about 90 minutes early each morning and pray in a quiet place where you will not be interrupted or distracted, where you can pray vocally and in private. Follow the patterns of prayer recorded in the scriptures. You will be amazed at the results! It’s all in Rob’s book. Rob is a prophet of God and is absolutely inspired! Besides the Book of Mormon, this is the best book on the subjects of prayer and coming unto Christ.

Nephi: “But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.”⁹⁸

Jesus Christ: “Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.”⁹⁹ Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.”¹⁰⁰

Both Nephi and the Lord emphasize the need we all have to “pray always.” We really should pray always, all we can. Especially, instead of seeking to be entertained, or to find ways to occupy ourselves, or to find rest and renewal by following the ways of the world—instead we should turn to God in mighty prayer. We should pray always.

An amazing example of one whose prayers were affective was Enos, the son of Jacob.

Enos: “And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.”¹⁰¹

Other amazing examples of those whose prayers were effective were the sons of King Mosiah.

⁹⁷ <http://upwardthought.blogspot.com/>

⁹⁸ 2 Nephi 32:9

⁹⁹ 3 Nephi 18:15

¹⁰⁰ 3 Nephi 18:18

¹⁰¹ Enos 1:4

Alma the Younger: “But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God.” ¹⁰²

Of course, the best example of one who knew how to pray was our Lord Jesus Christ.

Denver Snuffer: “I know of no way to receive light and truth from heaven but by patient, obedient and disciplined living by everything God has said, commanded, or instructed. It is as the Lord told His disciples, some things are not overcome “but by **fasting and prayer**.”¹⁰³ A haphazard inquiry from a proud and hard hearted soul will not likely receive an answer from the same Lord who spent entire nights alone in solitary prayer. Our Lord’s prayers were so private that His own disciples needed to ask Him to teach them how to pray, because He did not display it for them to learn from by overhearing. He went alone, apart and in private, and then prayed for hours, oftentimes overnight. This was Christ. This was He who is “more intelligent than they all.”¹⁰⁴ Yet people expect they can ask in haste about something that shatters their paradigm and, in their pride expect to have everything they always believed be ratified to their satisfaction and what annoys them to be denounced. Until the heart is broken and willing to accept the sad news that they are wrong and God is going to correct them they are not likely to get an answer other than they are right. In fact they’ve been right all along. Answers from a meek and lowly Lord come with the greatest accuracy to the meek and lowly inquirer. There are but few of those living.” ¹⁰⁵

Conclusion

These principles, doctrines, covenants and promises are true.

Jesus Christ manifests Himself to those who heed His voice. He is our Savior and Redeemer and Friend.

The Book of Mormon contains the New Covenant we must follow if we would return to the presence of the Lord.

Joseph Smith Jr. is the prophet of the restoration. He translated the Book of Mormon by the gift and power of God. He received the sealing power by which the New Covenant is alive again.

Of this I bear my own solemn and special witness, in the name of Jesus Christ my Lord, Amen.

¹⁰² Alma 17:3

¹⁰³ Matthew 17:21, Mark 9:29

¹⁰⁴ Abraham 3:18-19

¹⁰⁵ <http://denversnuffer.com/2015/08/answer-to-an-email/>, August 11, 2015