

CALLING AND ELECTION MADE SURE – PART II

And the reason this is . . . (inaudible) . . . there was to make a prelude to our discussion today on making this calling and election sure. In several of the passages in the Doctrine and Covenants which deal with making your calling and election sure, the language is used, “sealed by the Holy Spirit of Promise,” which has given rise to the impression in many people’s minds and mind that those two things were synonymous. If someone were so called “filled by the Holy Spirit of Promise,” that meant that their calling and election was sure. I think we are all clear and united on the concept that every ordinance and covenant and bond and obligation and so on has to be sealed by the Holy Spirit of Promise, in other words, approved by the Lord. And that is the condition in the case of all conditional covenants. This sealing is a conditional thing. But the reason that the expression “the Holy Spirit of Promise” is used in connection with what is involved in making your calling and election sure is that it has to apply in that field as well as in every field of the gospel. But this is the sole and single thing in the gospel where something is done with finality and with absolute certainty and no longer with strings or conditions attached to it. Well, this morning now, with that background from our previous discussion, let us pick up this subject of making your calling and election sure. And first, let us talk about the heading that I have here which is entitled “Your Calling and Election.” Now before anyone can know what is involved in making this calling and election sure, that is, getting a guarantee that all the blessings that we are called and elected to receive will actually come to us, we really do not need to know what is meant by our calling and election.

Now we did this in part, or at least a little phase of it, in one of those initial lessons where we talked about foreordination. And so, having in mind that you have been through some of these passages of scripture, I think perhaps, with our time limitation, just today and tomorrow for lessons, that we will not go through the passages involved. But I will tell you what the passages are and I will just arbitrarily, on my own, make a little list of what these passages say we are called and elected to receive; and so that we will then have a foundation on which to build. When we talk about what is involved in making that election sure, in other words, getting the guarantee that the blessings will in fact come to them, now these references, in part, are these: Romans, the fourteenth chapter, or the eighth chapter, verses 14 to 18, where it talks about people being sons of God. Now we have had our lesson on that and we are aware that this is talking about people who have entered Celestial Marriage and who have kept the covenant. It talks about people being joint heirs with Christ and we have been through that. In the twenty-ninth verse, it talks about people getting the image of the Son, in effect, having Christ’s image placed upon them, that is, becoming as and like he is. Verse 30 talks about people being called, that is, called, selected out from the masses of men to get the kind of blessings that are here involved. Verse 33 talks about God’s elect, and we are in the doctrine of election, that some portion of mankind is singled out and elected (and this was our foreordination discussion) to inherit and receive certain blessings.

Now to get down to Romans, the ninth chapter, and in the fourth verse we discover that Israel is called and elected. And this is the whole House of Israel. That is one verse maybe we ought to read, Romans 9 and the fourth verse. Talking about Israelites, it says, "My kinsman according to the flesh: who are Israelites; to whom pertaineth the adoption." Now this is what Israel is called to, and you cannot write all these words, but here they are: the adoption—they are called, they are adopted into the family of God; and the glory—this is salvation; and the covenant; and the giving of the law and the service of God; and the promises. Now this is general terms, but Israel is elected to receive the promises, meaning (and this was two lessons ago) the promises that God made to Abraham, the patriarchal promises, the promises that the family unit will continue everlastingly, and that in him (and then respectively in each of us and our seed) all generations shall be blessed. Well now, this goes on down to more through the ninth chapter. In Doctrine and Covenants, Section 53, the first verse, it says that we are called to the Church. In Ephesians 4:4 it talks about one hope of your calling. Now test the vision a little bit. It is using the word calling to mean that we are called out of the world and we join the Church and we get all of the blessings of the gospel. Philippians 3:14 talks about our high calling of God in Christ Jesus. Now that is what we receive, the high calling, to be exalted and glorified as Christ was. In 2 Thessalonians 1:11 it talks about the calling that we have "to stand in everlasting glory." Now really, all of these phrases are pretty much synonyms. We are called, Paul says, "to stand in everlasting glory." In other words, we are called to be exalted. But we are elected, the House of Israel is elected (meaning foreordained) to get these blessings. Hebrews 3:1 talks about the holy calling, 1 Corinthians 1:26 talks about our calling, which apparently is priesthood. We are called to the priesthood.

Well, if we had time we would make a long list, and you would end up with twenty or fifty, depending how you wanted to define, and delineate, and how you wanted to limit the terms. You would end up with thirty or fifty designations of things that we who are in this room have been called to, the things we have been elected to receive. We are the elect. We lived in pre-existence and we were foreordained there. And then we came into this life and we are elected to get certain things. We have been called to the priesthood. We have been called to the Church. We have been elected to membership in God's Kingdom. We have been called to eternal life. We have been called to sonship. We have been called to be joint-heirs with Christ. And incident to the gospel, and incident to the priesthood, we have all of these callings given to us here and now in mortality.

Now, before we take the step into the lesson that we want to take, let us just take one more expression that is common in the Church, which ties into that, into what we have said, and it is the expression, "many are called but few are chosen." Many called, few chosen. Now what would this be talking about? "Many are called but few are chosen." Well, one place where you will find out what that is talking about is Section 95, verses 5 and 6 and 12, and Section 121, verses 34 to 40; you are familiar with these. And also, the Oath and Covenant of the Priesthood, Section 84, beginning with the third verse. All right, this expression, "many are called but few are chosen," in essence and in effect means many are called but few have their calling and election made sure. That is only part of it. It also means many are called, but few are chosen for exaltation. Or amplified

out, it says many are called to the priesthood, but few inherit the exaltation that goes with the Oath and Covenant of the Priesthood. Everybody who gets the priesthood gets it with an oath and a covenant; and the covenant is that they will receive “all that my father has.” So somebody gets ordained an elder in the Church, and by the process of that ordination he has been called out of the world, called out of the world to receive something that is named “all that my father has.” He has been called to glory and honor, to get the promises made to Abraham, called to have the fullness of reward. Now our problem, I guess in this day, is that we are not in the habit, as members of the Church, of talking in the kind of language that Paul talks in. And so we are not everlastingly talking about being called and elected, but Paul was. We put a little different emphasis. We are here in the Church, and the emphasis we are putting on is now get busy and keep the commandments. And I guess this is a wholesome emphasis for us in our day, but coupled with it is the fact that we have been called out of the world. We have come out of darkness into the marvelous light of Christ. Contrasted with all the people in the world who do not have the gospel, we have been elected to receive a lot of glorious things, and everything that we have been elected to receive ties in to exaltation. Now, this is the foundation on which we have got to build if we are going to talk about making our calling and election sure.

And so, before we really launch into our subject now, on this foundation, let us see if we are all together and if we are all united in this general premise that I am stating here initially. Does anybody want to ask any question about what we are saying? It is just the plain, simple fact that we have been elected to eternal life. We have been chosen and singled and segregated out to inherit eternal life. Paul says, “I Paul, in hopes of eternal life, which God that cannot lie promised to me, Paul, before the world began, call all his elected.” He is chosen, and in his pre-existence, to be an inheritor of eternal life, “which God that cannot lie promised to me, Paul, before the world began.” All right, I was elected in pre-existence and chosen and called in pre-existence and so were you, to have eternal life in the Kingdom of God. In our lesson on foreordination we came up with the categorical, plain conclusion that people were foreordained to be baptized, foreordained to join the Church, foreordained to have the gospel, foreordained to get the priesthood, foreordained to have the fullness of salvation. And we read it all right out of the revelation, which is a concept that you never hear in the Church, but this is the fact. This is foreordination, where He guarantees us the blessings. Well, this is what is involved in our calling and our election. And so if we have that before us, and then we have this concept before us, that many are called but few are chosen, then it begins to put a little damper on it and we realize that there is something involved that is considerably more than the fact that we have been called to eternal life-elected to get it. In addition to that, we have to be chosen. It is one thing to be called; it is one thing to be elected to get something. But it is quite another thing to be chosen to inherit it. And if you are chosen to inherit it, then the question is, if your calling and election has been made sure, a seal has been placed on the choice, so that you are guaranteed an inheritance of exaltation. One of the interesting things about this to me is that during the latter part of his ministry, the Prophet seems recurrently and repetitiously to talk about this subject. I do not recall anything much in his sermons in the early part of his ministry, but after Elijah came and after the fullness of the keys were here and all the ordinances were available, then he began talking repetitiously about the Saints making their calling and election sure, getting

the seal and the guarantees of exaltation. And when that seal is given, like every other ordinance in the Church, it has to be ratified, or approved, by the Holy Spirit of Promise and hence the usage of that term in connection with it. Well, that is our foundation and that is our basis.

Now, let us talk specifically on what is involved in this thing here, in this matter of being chosen, of not alone being called, but being chosen for eternal life. And so let us turn to 2 Peter, verse 7. And this we need to go through together. Let us start with the second verse, and let us take it and be sure that we have a united concept now on what is involved. He is talking to members of the Church; let us start with the first verse: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us," this is not to the world, this does not apply to sectarians and Catholics now, this is addressed to the members of the Church, the people who have received the faith and have the hope. "Through the righteousness of God and our Savior Jesus Christ." All right, two, "Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord," the cornerstone on which he builds, the knowledge of God and of Christ, without whom, without a knowledge of whom, no eternal life. "According as his divine power hath given unto us all things that pertain unto life and godliness." Now life here, what is it? All things that pertain unto life and godliness, I suppose, is unto eternal life, unto everlasting life and godliness. He has given us all things that pertain to our salvation, in other words, "through the knowledge of him that has called us to glory and virtue." Now we have been called to the Church. We have been called to glory and virtue, through the knowledge of God, which we received when we got a witness of the truth of the gospel. "Whereby are given unto us," that is, through this calling that we have received, the gospel, are given unto us, "exceeding great and precious promises: that by these ye might be partakers of the divine nature." Now the divine nature is the character, the protections, and the attributes, and the nature of being that God himself is. So we are going to become partakers of the same nature and type and kind of existence that God has through a process that is here outlined, "having escaped the corruption that is in the world through lust."

Now this is the announcement so far that we have been called to the gospel and all the glorious blessings of it. "And beside this," you saints, you members of the Church, "giving all diligence, add to your faith virtue;" this is Nephi's proposition, that you have to go up the path from the day of repentance and baptism until you get to the end to get eternal life. And so now we are in the Church and we "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." So in effect, we have been called out of the world and given the promises of glory. We have been elected to eternal life. And now Peter says: All right, you have been elected, so you have got to get busy and get the attributes of godliness in your soul. God has faith and virtue and righteousness and charity and integrity and all these things. You, the saints, have got to get busy and put these in your soul. Verse 8, "For if these things be in you, and abound," that is if we just have a multitude of godly attributes in our soul, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now this is along with the Prophet's statement that the nearer a man

approaches to God, the closer his views of eternal things are, and the more he knows. You only understand the things of God when righteousness is in your soul. So if these things get in you, so that you actually have charity and brotherly kindness and godliness, for the first time you are really able to comprehend the things of God. You can read about the things of God in language that ought to be plain when you are outside and do not have the characteristics, but you cannot comprehend the things of God until you are living in harmony with what the gospel requires. You cannot comprehend what is involved in charity until you begin to get charity in your own life. This is what he is saying. “But he that lacketh these things is blind,” the member of the Church that does not have these characteristics of godliness is blind, “and cannot see afar off, and hath forgotten that he was purged from his old sins.” He was baptized, but he is not acquiring the attributes of godliness, and so he is not approaching God. “Wherefore the rather, brethren, give diligence to make your calling and election sure.” Now check the picture. We are called to exaltation. If we are going to get exaltation, it has to be on the basis of getting into our souls the same characteristics and attributes that God himself has in his soul. We have to have charity as He has charity, and love as He has it, and so on, and we acquire it by the process of conformity to the law of the gospel. “Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” All right, you make your calling and election sure. If you devote yourself wholly and completely without reservation to acquiring the attributes of godliness after you have joined the Church and you never fall, the devil never gets you. Now then, “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” Now why does it say “abundantly”? If you do these things you will be admitted into the everlasting Kingdom of God “abundantly.” Well, you will go to the highest heaven in the Celestial Kingdom. You will go with the abundance of characteristics and godly attributes that you have acquired, and you will be like God because you have His characteristics. If you want to be like God, you have to get the characteristics that God has, and then you have to get charity as He has it, and knowledge as He has it, and virtue as He has it, and so on. All right, now this is a glorious, glorious passage about making your calling and election sure. And he just says out and out, if you analyze it and view it properly, that if you get into your life the characteristics and attributes that God has in His life, and you pursue that kind of a course, you will never fall. Your calling, your election has been made sure—you are chosen. Many are called and few are chosen; but you are chosen to have all the promises of Abraham because you did this sort of thing. Now, having outlined in a marvelous, marvelous way what is involved there, then Peter begins to talk about some experiences that he and James and John had on the Mount of Transfiguration. And down in the seventeenth verse, he says he received, or 16, he says they were eyewitnesses of Christ’s majesty and that Christ “received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” Now we are going to read what the Prophet has to say about this, but here is the announcement that Peter and the rest were on the mount when God the Father was there. God was in the cloud and Peter did not see God, as far as we know, but he heard the voice. And then Peter says, “We have also a more sure word of prophecy.” Now, if we could follow this and be as smart as the prophet was, we could figure out what the

prophet is going to say to us in the probations of your youth in a minute. But note what happens up to now. They have been on the mountain. They stood in the presence of Christ. Christ was transfigured before them. Moses and Elijah were there. As a matter of fact, Peter, James and John were themselves transfigured. We learned that from the prophets we have had from the New Testament account. So they were glorious in appearance like Moses was glorious when he was on the mount, and God was talking to him. Their bodies were changed and quickened. What an experience to stand in the presence of angels and have the Son of God in your presence, glorified and transfigured, and have a cloud at your side where God the Father is. Now, God the Father speaks out of the cloud, and He certifies who Christ is. Whether they saw the Father, we have no way of knowing. But in that kind of a situation, in spite of all that heavenly manifestation, we come to this nineteenth verse, and he says he has something that is greater than that. Here is something that is over and beyond and above the fact that we heard the voice of God and saw the majesty of Christ, and he says, "We have also a more sure word," something that is more positive and certain and calculated to endure eternally, than even the fact that we stood in the presence of God. We have a more sure word of prophecy, "whereunto ye do well that ye take heed," as we, the saints, Peter and others of them, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Now that last is obviously some figurative language that is Jewish in context, but what it has to mean is, that we have this more sure word of prophecy that we will take heed to and abide by until the day that the promises come to us. Until the day dawn, until the day of exaltation, until the day star arise in our hearts when we inherit and possess all, until the day that we go on, in this chosen state, to exaltation. Now we read that in Peter, and let us read now, let me read now to you what the Prophet says about it.

This is on page 298 of *The Teachings of the Prophet [Joseph Smith]*. And the heading is "Calling and Election Sure." Now there is some grand secret here, and keys to unlock the subject:

Notwithstanding, the apostle exhorts them to add to their faith virtue, knowledge, temperance, etc. (Think of the text we read) Yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven, bearing testimony that Jesus was the Son of God, yet he says, 'we have a more sure word of prophecy, whereunto ye do well that ye take heed as under a light shining in a dark place.' Now wherein did they have a more sure word of prophecy than to hear the voice of God saying, 'This is my beloved son'?

How could you possibly, in other words, get a greater spiritual manifestation, than to have the voice of God speak audibly to you in this majestic setting that we have just outlined. Well, the Prophet says, 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. You are a joint-heir with him if your calling and election is made sure. 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 upon them, it was an anchor to [the] soul, pure and steadfast. Though the thunders might roll, and lightning flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge, through our Lord and Savior, Jesus Christ, is the grand key that unlocks the glories and mysteries of the Kingdom of Heaven.

And then he proceeds to compare that with the drivel and nonsense that there is in the sectarian world that even goes so far as to deny apostles and revelations and the like.

Well, one more. That was page 298. Now this is page 305, for your references, of *The Teachings of the Prophet [Joseph Smith]*, and the prophet is still talking about the same subject: “Contend earnestly for the live, precious faith with the apostle Peter, and add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. For 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.” Another point, after having all these qualifications, he lays this injunction upon the people: “To make your calling and election sure.” He is emphatic upon the subject. After adding all this virtue, knowledge, etc., in other words, after getting all of these godly graces into your soul, make your calling and election sure. What is the secret, the starting point? Then he quotes, “According as his divine power has given unto us all things that pertain unto life and godliness.” How did he obtain all things? Through the knowledge of him who hath called him. There could not anything be given pertaining to life and godliness without knowledge. “Wo, wo, wo to Christians, especially to the wise and priests if this be true.” All right, now here is a concept, that says, that a man’s calling and election can be made sure and he can be guaranteed an inheritance as a joint-heir with Christ, receiving possession and inheriting all things. And when it happens to someone, when this occurs to someone, then it is said that he has something that is the more sure word of prophecy. This is the greatest assurance that can come prophetically into the heart of anybody in mortality, and we get the contrast by seeing how Peter said it and how the Prophet developed it, that it is a greater and more sure thing than to stand in the presence of Christ on the mountain and hear the voice of God.

Well, the next reference is on page 300 and 301 of *The Teachings of the Prophet [Joseph Smith]*. Now I will read this, I hesitate to a little bit, because it is going to leave some unanswered problems that we will not answer until tomorrow—we just will not possibly get to it, but let us read it and have it before anyway, it does not mean exactly what it says. That is, you have to read something into it that is in addition to what is here. It does mean what it says, but something is left out. “Remarks of the Prophet at Raymond: the Importance of the Eternity of the Marriage Covenant,” that is the heading. It does not say so here, but he is talking to William Clayton when he says this. And there ought to be a phrase that is here, in my judgment, that is not; it is in the original account. And in the original account it says, “Putting my hand on the knee of William Clayton, I said,” and

then what follows is what he says to William Clayton. If that were here we would have a little different perspective of what is involved in this. What is here generalizes, and actually the Prophet was not generalizing. He was talking to William Clayton, but what he says applies to anyone in principle, provided they are in the same category of people that William Clayton was in and hence we misunderstand this in part. This is what he said to William Clayton who wrote "Come, Come ye Saints." "Except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation, by the power and authority of the holy priesthood, they will cease to increase when they die," that is, they will not have any children after the resurrection. "But those who are married by the power and authority of the priesthood in this life and continue without committing the sin against the Holy Ghost," now there is something left out here which we are going to discover, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood or be accessory thereto. All other sins will be visited with judgment in the flesh and the spirit being delivered up to the buffetings of Satan until the day of the Lord Jesus." Now please note he is talking about a man and a wife; he is talking about Celestial Marriage. He is talking about something else which he does not name and does not here mention. And in the same breath that he talks about this, he talks about people being turned over to the buffetings of Satan until the day of redemption if they do not conform to what is involved. When we get to the revelation we will read that in the revelation. And this is the place where we get this thing that is now Section 131. "In the celestial glory there are three heavens or degrees (this is where the Prophet reveals to us) and in order to obtain the highest, a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage); And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase." The salvation means the man is being placed beyond the power of all his enemies. And then this: "The more sure word of prophecy means," and this is verbatim the way it is in our Doctrine and Covenants, as it now exists, but the early editions of the Doctrine and Covenants had a phrase in parenthesis that isn't here. The early editions of this helped a little, really. It says, "The more sure word of prophecy (mentioned by Peter)," I am speaking from memory, but I think that is verbatim, and so it has the effect of tying it all in to this sermon that we have been reading from Peter. "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. It is impossible for a man to be saved in ignorance." Paul saw the third heaven and . . . (inaudible) . . . more. Peter has the most sublime language of any of the apostles. You see, he said a lot more, but when he wrote it down in his journal, he did some summarizing of what he said, so that this is not all coherent and consecutive. He digested his thoughts; they are sort of like Matthew digested what Jesus said on the Sermon on the Mount. Well, we have now picked up what Peter said, we have read two sermons of the Prophet, where he interpreted what Peter said in that first chapter of 2 Peter and then we have come to his announcement to William Clayton, that, in his case, he has done something which enabled and caused him to receive this thing that is called the more sure word of prophecy, the word that comes by revelation and by the authority of the priesthood to an individual that says to him he is sealed up to eternal life in the Kingdom of God, something that is greater than getting these revelations, or seeing these visions of Christ and of holy angels.

Well, I guess that I better go on and take enough of this subject to have it before us. And the main parts of it, in a sense, we will take up tomorrow and tomorrow we will tie the loose ends together, but here follows the balance of this now. And then we will have brought out the references and you can follow them yourselves. I guess maybe our next approach would be to take pages 149 of *The Teachings of the Prophet [Joseph Smith]*. And this is the great sermon on the Second Comforter. But we want to start a little before he begins to talk about the Second Comforter. We want to start where it says “the doctrines of resurrection and election.” “The doctrines,” page 149, “the doctrines of the resurrection of the dead and the eternal judgment are necessary to preach among the first principles of the gospel of Jesus Christ. The doctrine of election,” here is a plain instance of a mistake in this book (it is amazing that things do not get caught), but this says, “the doctrine of election, St. Paul exhorts us to make our calling and election sure.” Well, I guess he does (but maybe this is not a mistake in the book) but really, Peter is the one that exhorts us to make our calling and election sure. “This is the sealing power spoken of by Paul in other places.” I think, really, both names ought to be there. And then he quotes from Paul, and this is from Ephesians, “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, that we may be sealed up unto the day of redemption.” Now, every time that you come to one of these passages in the New Testament or anywhere else where it is talking about making your calling and election sure it is not plain. There is not any one of them that just comes out and says something in blunt language. And the reason is very obvious, that this is something that cannot be understood without having a great background of the knowledge of God and the gospel anyway. So no sectarian is going to read what Paul just said about the Holy Spirit of Promise and have the faintest notion that it is talking about making your calling and election sure, and about being sealed up unto eternal life. But you can go back and pick up the language in it when we get through with our discussion today and tomorrow and have a vision of what is involved. “This principle ought, in its proper place, to be taught.” The Prophet is now talking, and this is one of the plainest, simplest, most coherent statements that I think the Prophet ever made. This is just pure revelation from this point on where the Prophet is talking. The words just flow out like they flowed out in Section 76. You get superlative language that is beyond man’s capability of putting together without inspiration:

This principle ought, in its proper place, to be taught, for God has 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.

Now, for the purpose of your notes, please be aware that what he has done here is paraphrase what is in the thirty-first chapter of Jeremiah, the thirty-first verse, about making the new covenant with Israel, where God says to Israel that “they will no more have to teach every man his neighbour . . . (inaudible) . . . saying, Know ye the Lord: but all will know him from the greatest to the least,” meaning that that day comes to pass

when every man gets the visions and revelations that we are going to read about here. 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. There are two comforters spoken of. One is the Holy Ghost, the same that is given on the Day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first comforter, our Holy Ghost, has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, insures the intellect its present knowledge of a man, who is of the literal seed of Abraham than one that is a gentile, though it may not have half as much visible effect upon the body. Or as the Holy Ghost falls upon the literal seed of Abraham, it is calm and serene and his whole soul and body are only exercised by the pure spirit of intelligence. Prior to the effect of the Holy Ghost upon a gentile we should purge out the old blood and make him actually of the seed of Abraham, through the doctrine of adoption. That man that has none of the blood of Abraham naturally must have a new creation by the Holy Ghost. In such a case there may be more of a powerful effect upon the body, invisible to the eye, than upon an Israelite while he, by the light of his birth, might be far before the gentile in pure intelligence. The other comforter spoken of is a subject of great interest and perhaps understood by few of this generation. Now think of what we have read from Peter. Think about adding to your faith virtue and to virtue knowledge and to knowledge temperance and so on. Think about getting the attributes of godliness into your heart until you become like God so that you can get what we read of as the more sure word of prophecy, and the definition of it in the revelation was, that it was to know, by revelation, and by the authority of the priesthood, that you are sealed up to eternal life. All right now, in this setting that we have laid, 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." After this . . . after he has been through the Missouri persecution, after he has proved himself at all hazards that he will keep the commandments and live right and have integrity, there comes a day when his calling and election is made sure and by revelation. The more sure word of prophecy is a man's knowing by revelation and the power of the priesthood that his calling and election has been made sure, that he has been chosen. That he is no longer just elected, but now he is chosen. After all the trials then, 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 hazard 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 has promised the Saints, as is according to the testimony of St. John. In the fourteenth chapter, in the twelfth through the twenty-seventh verses, and then certain verses or quotes: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever," that is the Holy Ghost. "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." That is the Holy Ghost in this instance, the comforter that the world cannot receive Now verse eighteen changes. Verse eighteen, Christ talks about himself.

I will not leave you comfortless: I will come to 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 . . . 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.

Now be reminded at this point that in Section 130, one of those first verses says, “John 14:23—The appearance of the Father and the Son, in this verse, is a personal appearance; and the idea, in substance, that God can dwell in the heart of a man is an old sectarian notion, and is false.” Now I just read the twenty-third verse, and I refer you to the revelation that says that that is a personal appearance of God the Father and Christ the Son to a man, when it says we will come unto him and make our abode with him. The revelation says they will personally appear to him, in not any figurative terms. And now, continuing the sermon, what is this other comforter? It is no more nor less than the Lord Jesus Christ himself. And this is the stuff and substance of the whole matter. When any one obtains this last comforter he will have the personage of Jesus Christ to attend to him, or appear to 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.” Now that is what he said in the beginning. It is no longer necessary for every man to say to his brother know the Lord; nobody has to come and tell you who God is or what he is like. The Lord teaches him face to face, and every man knows, because he sees God, what God is like, and everybody knows the seventy-sixth Section, because everybody gets the vision and sees what the Prophet says, and you do not read it in a book, you get it by revelation. He will manifest the Father unto him, and they will take up their abode with him and the visions of the heavens will be opened unto him and the Lord will teach him face to face and he may have a perfect knowledge of the “mysteries of the Kingdom of God.” And this is the fate and place the ancient saints arrived at when they had such glorious visions: Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul and the three heavens with all the saints who held communion with the general assembly and Church of the Firstborn.

Well, one more thing today, and we will have laid our foundation, and we will build on this tomorrow. And the one more thing is the Section 132, and open to verse 49 and we will have before us the revelation in which the Lord said to Joseph Smith, as one individual, “Son, thou shalt be exalted.” You get a revelation where God tells you will be exalted, and also the power of the priesthood is involved, is exercised. Now look at verse 49. He says to the Prophet, “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.” Now this is in thought content the same thing that we have here, “Son, thou shalt be exalted.” “I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.” Now I have done all the talking today, but you will have some discussion tomorrow, and what we have done today is lay the foundation for the doctrine. We will apply it to ourselves tomorrow and we will start with those two phrases right there, “Son, thou shalt be exalted,” and “I seal upon you your exaltation,” and we will show their relationships to Celestial Marriages and other things, and how they apply to us as well as how they apply to others. I guess it is a good thing we left two

days for this, because if you really get an understanding of it, you cannot do it in one day, so we have laid the foundation now and we will go on tomorrow.