

A Framework for Personal Revelation

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We need to understand the framework within which the Holy Ghost functions. When we operate within the framework, the Holy Ghost can unleash astonishing insight.

Section I

Like many of you, I have been greatly influenced by Elder Dieter F. Uchtdorf over the years. That explains, at least in part, what I am about to say.¹ So, with apologies to him ...

Well-trained airplane pilots fly within the capacity of their aircraft and follow directions from air traffic controllers regarding runway use and flight path. Simply stated, pilots operate within a framework. No matter how brilliant or talented they are, only by flying within this framework can pilots safely unleash the enormous potential of an airplane to accomplish its miraculous objectives.

In a similar way, we receive personal revelation within a framework. After baptism, we are given a majestic yet practical gift, the gift of the Holy Ghost.² As we strive to stay on the covenant path,³ it is “the Holy Ghost ... [that] will show [us] all things [that we] should do.”⁴ When we are unsure or uneasy, we can ask God for help.⁵ The Savior’s promise could not be clearer: “Ask, and it shall be given you; ... for every one that asketh receiveth.”⁶ With the help of the Holy Ghost, we can transform our divine nature into our eternal destiny.⁷

The promise of personal revelation through the Holy Ghost is awe-inspiring, much like an airplane in flight. And like airplane pilots, we need to understand the framework within which the Holy Ghost functions to provide personal revelation. When we operate within the framework, the Holy Ghost can unleash astonishing insight, direction, and comfort. Outside of that framework, no matter our brilliance or talent, we can be deceived and crash and burn.

The scriptures form the first element of this framework for personal revelation.⁸ Feasting on the words of Christ, as found in the scriptures, stimulates personal revelation. Elder Robert D. Hales said: “When we want to speak to God, we pray. And when we want Him to speak to us, we search the scriptures.”⁹

The scriptures also teach us how to receive personal revelation.¹⁰ And we ask for what is right and good¹¹ and not for what is contrary to God’s will.¹² We do not “ask amiss,” with improper motives to promote our own agenda or to fulfill our own pleasure.¹³ Above all, we are to ask Heavenly Father in the name of Jesus Christ,¹⁴ believing that we will receive.¹⁵

A second element of the framework is that we receive personal revelation only within our purview and not within the prerogative of others. In other words, we take off and land in our appointed runway. The importance of well-defined runways was learned early in the history of

the Restoration. Hiram Page, one of the Eight Witnesses to the Book of Mormon, claimed to be receiving revelations for the entire Church. Several members were deceived and wrongly influenced.

Levi's Thoughts:

Read the footnotes! They aren't just references.

Like many of you, I have been greatly influenced by Elder Dieter F. Uchtdorf over the years.

That explains, at least in part, what I am about to say.¹ I found it hilarious that there is a reference for his apology to Elder Uchtdorf

So, with apologies to him ... Well-trained airplane pilots fly within the capacity of their aircraft and follow directions from air traffic controllers regarding runway use and flight path. Simply stated, pilots operate within a framework. No matter how brilliant or talented they are, only by flying within this framework can pilots safely unleash the enormous potential of an airplane to accomplish its miraculous objectives. In a similar way, we receive personal revelation within a framework. After baptism, we are given a majestic yet practical gift, the gift of the Holy Ghost.² As we strive to stay on the covenant path,³ See 2 Nephi 31:19–21; Mosiah 4:8. There is no other way whereby we “can be saved in the kingdom of God.” **Wishing otherwise will not create an alternative path.**

it is “the Holy Ghost ... [that] will show [us] all things [that we] should do.”⁴

Doctrine and Covenants 84:43–44

43 And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. 44 For you shall live by every word that proceedeth forth from the mouth of God.

DC 1:38 - whether by mine own voice or by the voice of my servants, it is the same.

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Savior's promise could not be clearer: “Ask, and it shall be given you;

... for every one that asketh receiveth.”⁶ With the help of the Holy Ghost, we can transform our divine nature into our eternal destiny.⁷ The promise of personal revelation through the Holy Ghost is awe-inspiring, much like an airplane in flight. And like airplane pilots, we need to understand the framework within which the Holy Ghost functions to provide personal revelation. When we operate within the framework, the Holy Ghost can unleash astonishing insight, direction, and comfort. Outside of that framework, no matter our brilliance or talent, we can be deceived and crash and burn.

He just compared being deceived to crashing and burning in an airplane. That is fatal to many people. Later he quotes Joseph Smith saying that “Nothing is a greater injury to the children of

men than to be under the influence of a false spirit, when they think they have the Spirit of God.” I think it is an apt comparison - we will likely die spiritually. If not, we will be greatly wounded. Elder Renlund would not emphasize it so if it were a simple matter to know when we had a false spirit. This framework is so critical to understand because sometimes that understanding is the only way you are going to be able to detect whether or not you are being deceived.

The scriptures form the first element of this framework for personal revelation.⁸ Feasting on the words of Christ, as found in the scriptures, stimulates personal revelation. Elder Robert D. Hales said: “When we want to speak to God, we pray. And when we want Him to speak to us, we search the scriptures.”⁹

There is a little overlap between this and later elements of the framework, because I don’t really see a distinction between knowing and understanding the revelations of prophets and searching the scriptures. It’s all a matter of what His prophets have revealed whether in ancient or modern times.

I would say first and foremost reading the scriptures IS reading or hearing Him. They are His words to His children which include us. I think we should be careful about our expectations of receiving unrelated revelation to that which we read. We can receive personal revelation at the same time we are reading scriptures, but that’s not what we should be hoping for just because we are in the scriptures. More often, it’s important to really study the scriptures so we understand the doctrine they are specifically teaching, and that doctrine will tell us what we should do.

Here is another quote from the same talk Elder Hales:

If you have not heard His voice speaking to you lately, return with new eyes and new ears to the scriptures. They are our spiritual lifeline. Behind the darkness of the Iron Curtain, the Saints survived because they heard His voice through the scriptures. In other parts of the world, when members couldn’t attend Church for a time, they continued to worship God because they heard His voice through the scriptures. Throughout all the wars of the past century and the conflicts that rage today, Latter-day Saints survive because they hear His voice through the scriptures. For the Lord has said, “The scriptures shall be given . . . to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure.”

The scriptures also teach us how to receive personal revelation.¹⁰ The scriptures teach that the voice of the Holy Ghost is mild and still, like a whisper—not loud or noisy; it is simple, quiet, and plain; it can be piercing and burning; it affects both mind and heart; it brings peace, joy, and hope—not fear, anxiety, and worry; it invites us to do good—not evil; and it is enlightening and delicious—not mystifying And we ask for what is right and good and not for what is contrary to

God's will. We do not "ask amiss," with improper motives to promote our own agenda or to fulfill our own pleasure. Above all, we are to ask Heavenly Father in the name of Jesus Christ, believing that we will receive.¹⁵

He has a lot of footnotes here which reference a ton of scriptures. He is giving more aspects of the framework by which personal revelation is received. Hopefully this is understood by church members, but I am afraid that it isn't. It is proof that we can't and won't receive personal revelation about anything and everything. There are rules about what we can get answers about and what we can't. We have to have pure questions, pure motives, pure faith, and an understanding of God's will, if not specifically, at least generally with a willingness to submit.

A second element of the framework is that we receive personal revelation only within our purview and not within the prerogative of others. In other words, we take off and land in our appointed runway. The importance of well-defined runways was learned early in the history of the Restoration. Hiram Page, one of the Eight Witnesses to the Book of Mormon, claimed to be receiving revelations for the entire Church. Several members were deceived and wrongly influenced.

DC 28

Hiram Page, a member of the Church, had a certain stone, and professed to be receiving revelations by its aid concerning the upbuilding of Zion and the order of the Church. Several members had been deceived by these claims, and even Oliver Cowdery was wrongly influenced thereby.

2 But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses.

11 And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me and that Satan deceiveth him; 12 For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants.

Hiram had pure intentions. After Oliver spoke to him, he repented. He didn't know he was being deceived. We can't just rely on our feelings or our own judgment to recognize if we have been deceived. We have to understand the framework and be humble enough to correct ourselves when we learn we may have been deceived.

"Your stake president, quorum president, and bishop hold keys of presidency. Their keys control the power of their unit of the Church. Those leaders not only may call and release, but they must train and bear sacred responsibility that the mission of the Church be accomplished. They who receive ordinations or callings have obligations of obedience, loyalty, and

understanding. Obedience to law first and foremost means keeping the commandments of God. **By so doing, one becomes worthy to receive personal revelation!** Those who receive the Melchizedek Priesthood are under solemn oath and covenant to **“live by every word that proceedeth forth from the mouth of God”** D&C 84:44”

- President Nelson (1987–O:36, Russell M. Nelson, Keys of the Priesthood)

There is so much more I could say about this one paragraph of the talk, but most of this topic resides in Kelly’s section, so I don’t want to overstep. I have some comments I’ll hold to the end in case they aren’t covered.

Our right to guidance from Holy Ghost.

We have the right to the guidance of the Holy Ghost, but we cannot have that guidance, if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We cannot hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men.” - Joseph Fielding Smith (Doctrines of Salvation, p.43)

“When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. (Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose) wrote in 1913, Doctrine and Covenants Student Manual Enrichment J: Keys for Avoiding Deception)

Revelation from God is always compatible with His eternal law. It never contradicts His doctrine. - Elder Russell M. Nelson (Oct 2009 GC "Ask, Seek, Knock)

Elder Melvin J. Ballard said of the Lord's promise to see that Zion overcomes and is clean: "...the only thing that impedes our progress today is our own lack of willingness to follow the counsel of those whom God has appointed to lead this people, because of the imagination of our hearts that we are wiser than they are." (In Conference Report, Oct. 1921, p. 100.) - Student Manual

How should we regard and interpret counsel in the Church? Is there a distinction between the law of the gospel and counsel? Do we have a responsibility in following the counsel of the brethren? President Stephen L Richards answers these questions in this manner: ". . . a moment's reflection will convince you of the rather serious regard in which we hold counsel. While it is true that we characterize infractions of the law as sin and we do not apply quite that drastic a terminology to failure to follow counsel, yet in the Church, under the priesthood, counsel always is given for the primary purpose of having the law observed, so that it does occupy a place of standing and importance, almost comparable to that law of the gospel." (Address at Brigham Young University, February 26, 1957, p. 1.) -James A. Cullimore (Blessings, Through Obedience to Counsel, 1969)

"My brother, see that you follow the counsel and direction of the prophet, for he is God's representative upon the earth, and he will know." -Alvin R. Dyer (The Laws of Man and God, 1965)

Micah's Thoughts:

The first thing that caught my attention was-it doesn't matter how brilliant someone is, in order to maximize their talents and their progress frameworks are crucial. There are many who view frameworks as fascism, many who view frameworks as encumbering nuisances, and there are those who view frameworks as tools for those who wish to assert their dominance and unrighteous dominion over others. It is true that unrighteous dominion is a thing but equally true is that without a framework and without a structure, people's personal and collective progress is greatly limited. We've run into this debate many times with the School of Joseph's Boys and even the Zion or Bust! Discord, and many people if they are being honest would state clearly that the issues stem out into Relief Society and Priesthood lessons, fast and testimony meetings, etc. Any case in which there is a more laissez-faire approach to teaching- everyone has sat through a RS or Priesthood lesson in which everything was said and yet nothing was said. Knowing that if people had followed the framework, it would have been a lot more edifying to the whole group. The same for fast and testimony meeting- if people followed the framework, this meeting would be a lot more edifying for a lot more people. I appreciate Elder Renlund stating that it doesn't matter how intelligent you think you are, you can only release your maximum potential within frameworks. This is important because those who refuse to follow frameworks typically do so out of arrogance, thinking they are good enough, they don't need frameworks and ignorant enough to not understand that the framework is there to help them, not hinder them. You will find that those who rebel against frameworks are arrogant and are ignorant to the benefits of them, will not understand the connection between them and their eternal progress, etc.

All of this understanding segues perfectly into the spiritual application that is gone into next. Those who refuse to accept frameworks for revelation are arrogant and by arrogant we understand we are in fact using the Lord's definition and not man's, we are not talking about those who are confident in their abilities, confident in their knowledge, confident in their ability to accomplish all things through Christ- we are talking about those who think they know better than the Lord, that put the scriptures up for private interpretation, etc. These people believe that they can receive revelation and instruction outside of this framework- they are ignorant to the fact that they cannot receive revelation in such a way and the reason behind the framework which is to keep us safe from false influences while also maximizing our potential and growth.

The first element in the framework being scriptures was needless to say refreshing and highly appreciated. Everyone knows how often I have quoted President Joseph Fielding Smith (Levi should have read it in his section)- if we don't accept and live according to what is in the scriptures, we have no right to the guidance of the Holy Ghost. So covering this step first is a must.

The second element is just as important as the first and together comprise, in my opinion, the overwhelming majority of problems. We will not receive answers to things if the answers are in the scriptures, and we will never receive revelation (thou shalt know, and thou shalt do) for someone we do not have keys over.

Section II

In response, the Lord revealed that "no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith ... until I shall appoint ... another in his stead."¹⁶ Doctrine, commandments, and revelations for the Church are the prerogative of the living prophet, who receives them from the Lord Jesus Christ.¹⁷ That is the prophet's runway. Years ago, I received a phone call from an individual who had been arrested for trespassing. He told me it had been revealed to him that additional scripture was buried under the ground floor of a building he tried to enter. He claimed that once he obtained the additional scripture, he knew he would receive the gift of translation, bring forth new scripture, and shape the doctrine and direction of the Church. I told him that he was mistaken, and he implored me to pray about it. I told him I would not. He became verbally abusive and ended the phone call.¹⁸

I did not need to pray about this request for one simple but profound reason: only the prophet receives revelation *for the Church*. It would be "contrary to the economy of God"¹⁹ for others to receive such revelation, which belongs on the prophet's runway.

Personal revelation rightly belongs to individuals. You can receive revelation, for example, about where to live, what career path to follow, or whom to marry.²⁰ Church leaders may teach doctrine and share inspired counsel, but the responsibility for these decisions rests with you. That is your revelation to receive; that is your runway.

A third element of the framework is that personal revelation will be in harmony with the commandments of God and the covenants we have made with Him. Consider a prayer that goes something like this: “Heavenly Father, Church services are boring. May I worship Thee on the Sabbath in the mountains or on the beach? May I be excused from going to church and partaking of the sacrament but still have the promised blessings of keeping the Sabbath day holy?”²¹ In response to such a prayer, we can anticipate God’s response: “My child, I have already revealed my will regarding the Sabbath day.”

When we ask for revelation about something for which God has already given clear direction, we open ourselves up to misinterpreting our feelings and hearing what we want to hear. A man once told me about his struggles to stabilize his family’s financial situation. He had the idea to embezzle funds as a solution, prayed about it, and felt he had received affirmative revelation to do so. I knew he had been deceived because he sought revelation contrary to a commandment of God. The Prophet Joseph Smith warned, “Nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God.”²²

Some might point out that Nephi violated a commandment when he slew Laban. However, this exception does not negate the rule—the rule that personal revelation will be in harmony with God’s commandments. No simple explanation of this episode is completely satisfactory, but let me highlight some aspects. The episode did not begin with Nephi asking if he could slay Laban. It was not something he wanted to do. Killing Laban was not for Nephi’s personal benefit but to provide scriptures to a future nation and a covenant people. And Nephi was sure that it was revelation—in fact, in this case, it was a commandment from God.²³

Courtney’s Thoughts:

In the first section Elder Renlund goes over two important truths.

#1 Feasting on the words of Christ as found in scriptures

#2 Personal revelation in our lives only within our purview (or responsibility)

As we discuss section II, we need to remember the first two items above. In this section Elder Renlund also adds a third element.

#3 Personal revelation will be in harmony with the commandments of God and the covenants we have made with Him

In response ([to church members being deceived and wrongly influenced](#)), the Lord revealed that “no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith ... until I shall appoint ... another in his stead.”¹⁶

In his foot notes Elder Renlund references Doctrine and Covenants 28: 2, 7. I love his inclusion of verse 7.

Doctrine and Covenants 28:7

7 For I have given him the **keys of the mysteries**, and **the revelations which are sealed**, until I shall appoint unto them another in his stead.

When I read this verse, I wanted to understand how the framework for personal revelation included verse 7 that referenced the keys of the mysteries AND the revelations which are sealed.

What are the keys of the mystery? Are they something that can be used to guide our personal revelation?

1 Nephi 10:19

19 For he that diligently seeketh ([Feasting on the words of Christ](#)) shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

Alma 12:9

9 And now Alma began to expound these things unto him, saying: **It is given unto many to know the mysteries of God**; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

[In 1833, the prophet Joseph Smith exhorted the brethren to receive the Keys of mysteries of God:](#)

First Presidency Epistle to the Church of Christ in Thompson, Geauga County, Ohio :Kirtland, February 6th, 1833.

Brethren beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved brother Paul, that you may be the children of our Heavenly Father, and not give occasion for stumbling, to Saint or sinner. Finally, brethren, pray for us, that we may be enabled to do the work whereunto we are called, **that you may enjoy the mysteries of God, even a fullness**; and may the grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH SMITH, JUN., SIDNEY RIGDON, FREDERICK G. WILLIAMS.—DHC 1:324–325.

[According to Elder Oaks](#) (1989–A:27, Dallin H. Oaks, Alternate Voices)

The Book of Mormon teaches that those who diligently seek shall have “the mysteries of God ... unfolded unto them, by the power of the Holy Ghost.” The prophet Jacob declared the impossibility of uninspired man’s understanding God: “No man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.” Jacob 4:8

The Lord’s prescribed methods of acquiring sacred knowledge are very different from the methods used by those who acquire learning exclusively by study. For example, a frequent technique of scholarship is debate or adversarial discussion, a

method with which I have had considerable personal experience. But the Lord has instructed us in ancient and modern scriptures that we should not contend over the points of his doctrine. Those who teach the gospel are instructed not to preach with “wrath” or “strife” but in “mildness and in meekness” D&C 38:41 “reviling not against revilers”. Similarly, techniques devised for adversary debate or to search out differences and work out compromises are not effective in acquiring gospel knowledge. Gospel truths and testimony are received from the Holy Ghost through reverent personal study and quiet contemplation.

In the scriptures, the Lord has specified how we learn by faith. We must be humble, cultivate faith, repent of our sins, serve our fellowmen, and keep the commandments of God. As the Book of Mormon says, “Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God.”

I have seen some persons attempt to understand or undertake to criticize the gospel or the Church by the method of reason alone, unaccompanied by the use or recognition of revelation. When reason is adopted as the only—or even the principal—method of judging the gospel, the outcome is predetermined. **One cannot find God or understand his doctrines and ordinances by closing the door on the means He has prescribed for receiving the truths of his gospel.** That is why gospel truths have been corrupted and gospel ordinances have been lost when left to the interpretation and sponsorship of scholars who lack the authority and reject the revelations of God.

That is what the Savior told his professional critics, as recorded in the eleventh chapter of Luke. He was confronted by a group who had hypocritically built monuments to the prophets their predecessors had murdered, while personally rejecting the living prophets God was sending them. In what I understand to be a condemnation of their rejection of revelation, the Savior pronounced woe upon these worldly professionals: “For ye have taken away the **key of knowledge**: ye entered not in yourselves, and them that were entering in ye hindered.”

Several years ago, I spent a long time trying to understand why the Mysteries of God were tied to those who diligently seek to bring forth and establish the cause of Zion. I started to mark my scriptures anytime I saw a connection between the establishment of Zion and those who have paid the price for Priesthood Power. Elder Wirthlin said those who seek to bring forth and establish the cause of Zion will have the mysteries of God:

As leaders in Israel, brethren, we should accept wholeheartedly modern-day revelation as presented to the people by His chosen servants, applying it in our lives to the end that we shall be a shining example to all of those who come under our direction—admonishing the people that they, too, can know of the doctrine, modern-day revelation, by following the admonition of the Lord when He declared: “Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you. Now, as you have asked, behold, I say unto you, keep my commandments, and **seek to bring forth and establish the cause of Zion.** Seek not for riches but for wisdom; and, behold, the **mysteries of God** shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich” [D&C 11:5-7](#) And eternal life can only be achieved, brethren, not alone by obeying the principles of the gospel of the Lord Jesus Christ, but by hearkening unto the advice and counsel of those who are in authority that come to us as modern-day revelation.

(1942–O:36, Joseph L. Wirthlin, Untitled)

I would like to end this section with a challenge to those who are seeking the mysteries of God. First, do everything possible to seek to bring forth and establish the kingdom of Zion. Your ability to receive and act upon personal revelation will only increase in your devotion to helping your family and others to become worthy to enter New Jerusalem.

I know that as you dedicate yourself to the “work and glory” of the Lord, you will see miracles in your life. These miracles will continue until Heavenly Father chooses to unfold the mysteries of God to you.

I have loved being a part of this community of Saints the past two years. I am so grateful for each one of you who are striving for Zion. I have no doubt that Christ lives and the joy of New Jerusalem is quickly approaching. We shall see him their Face to Face.

Please know how much I care about all of you and how much joy I have found in this community of Saints. May God bless you until we meet! In the name of Jesus Christ Amen.

Micah's Thoughts:

Normally I end simply with what I went over the previous section- (we will never receive revelation (thou shalt know, and thou shalt do) for someone we do not have keys over and that if the answer is in the scriptures the Lord won't answer us.) This alone causes people to seemingly loose their minds. But Elder Renlund took it one step further stating that you can't even receive thou shalt knows or thou shalt dos for yourself if that revelation would be better suited given to somebody else. Does the prophet hold the keys for buried scripture? You would be incorrect if you assumed yes- he holds no keys over the hidden artifacts of the world, which is something Joseph Smith learned the hard way- that being said however, if the Lord was going to reveal new scripture and have somebody translate it, why wouldn't He use the prophet of the Church? Meaning, the Lord won't give you thou shalt dos that would be best given to somebody else.

For example, you think you receive revelation that you need to do something for the entire ward, but does that make sense even though it is a “thou shalt do” for you yourself? The answer is no, if such revelation were to come, it would come through the Bishop.

Not once but twice does Elder Renlund make it clear that if you ask questions to things to which the answer is already apparent, you will be deceived. If the command has already gone forth, if the Prophet has already told us to do something for example, praying about whether or not you should do the thing the prophet has asked us to do is a question the Lord will not answer. It's the prophet, you know he's the prophet, you know you are to be obedient to the prophet, if you then on top of that pray about whether or not you should be obedient to the prophet the Lord will not answer that, for you are simply praying for a reason to not be obedient to the command. But just because the Lord will not answer you, doesn't mean something else won't answer you.

“We should study things out in our minds, using the reasoning powers our Creator has placed within us. Then we should pray for guidance and act upon it if we receive it. If we do not receive guidance, we should act upon our best judgment. *Persons who persist in seeking revelatory guidance* on subjects on which the Lord has not chosen to direct us *may concoct an answer out of their own fantasy or bias, or they may even receive an answer through the medium of false revelation*”

- Elder Dallin H. Oaks (“Our Strengths Can Become Our Downfall,” Ensign, Oct. 1994, 13–14; PMG Chapter 4)

“Now, young people, pay attention! Before I say another word about personal revelation, I must tell you so that you cannot possibly misunderstand: “There are many spirits which are false spirits.”³² There can be counterfeit revelations, promptings from the devil, temptations! As long as you live, in one way or another the adversary will try to lead you astray.

The Prophet Joseph Smith said that “nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God.”

-**President Boyd K Packer** (Personal Revelation: The Gift, the Test, and the Promise, October 1994)

I love the fact that Elder Renlund provides some anti-anti in the section, knowing that people are doing to bring up the example of Nephi killing Laban. There are many good answers to this, I personally don't believe this is the best way to answer this, which begs the question, why of all the ways to explain Nephi's killing Laban would he make the choice to attack it this way? I believe that if you examine that it will give you an indication of where Elder Renlund's mind was at- not only to why he wrote the talk but what anti-anti he was expecting because of it. He simply pointed out the fact that Nephi was not told to do something and then prayed about a way to get out of it- Nephi was intent on doing something and the means by which the Lord wanted Nephi to accomplish it surprised him. So what in the last couple years do we think could have inspired Elder Renlund to write this talk as well as to expect this opposition to the talk? Were there those praying for a reason to not have to obey the prophet? Food for thought.

Section III

The fourth element of the framework is to recognize what God has already revealed to you personally, while being open to further revelation from Him. If God has answered a question and the circumstances have not changed, why would we expect the answer to be different? Joseph Smith stumbled into this problematic scenario in 1828. The first portion of the Book of Mormon had been translated, when Martin Harris, a benefactor and early scribe, asked Joseph for permission to take the translated pages and show them to his wife. Unsure of what to do, Joseph prayed for guidance. The Lord told him not to let Martin take the pages.

Martin requested that Joseph ask God again. Joseph did so, and the answer was, not surprisingly, the same. But Martin begged Joseph to ask a third time, and Joseph did so. This time God did not

say no. Instead, it was as though God said, “Joseph, you know how I feel about this, but you have your agency to choose.” Feeling himself relieved of the constraint, Joseph decided to allow Martin to take 116 manuscript pages and show them to a few family members. The translated pages were lost and never recovered. The Lord severely rebuked Joseph.²⁴

Joseph learned, as the Book of Mormon prophet Jacob taught: “Seek not to counsel the Lord, but to take counsel from his hand. For ... he counseleth in wisdom.”²⁵ Jacob cautioned that unfortunate things happen when we ask for things we should not. He foretold that the people in Jerusalem would seek “for things that they could not understand,” look “beyond the mark,” and completely overlook the Savior of the world.²⁶ They stumbled because they asked for things they would not and could not understand.

If we have received personal revelation for our situation and the circumstances have not changed, God has already answered our question.²⁷ For example, we sometimes ask repeatedly for reassurance that we have been forgiven. If we have repented, been filled with joy and peace of conscience, and received a remission of our sins, we do not need to ask again but can trust the answer God has already given.²⁸

Even as we trust God’s prior answers, we need to be open to further personal revelation. After all, few of life’s destinations are reached via a nonstop flight. We should recognize that personal revelation may be received “line upon line” and “precept upon precept,”²⁹ that revealed direction can be and frequently is incremental.³⁰

The elements of the framework for personal revelation are overlapping and mutually reinforcing. But within that framework, the Holy Ghost can and will reveal everything we need to soar onto and maintain momentum on the covenant path. Thus we can be blessed by the power of Jesus Christ to become what Heavenly Father wants us to be. I invite you to have the confidence to claim personal revelation for yourself, understanding what God has revealed, consistent with the scriptures and the commandments He has given through His appointed prophets and within your own purview and agency. I know that the Holy Ghost can and will show you all things that you should do.³¹ In the name of Jesus Christ, amen.

Footnotes

1. Elder Dieter F. Uchtdorf has consistently and effectively used analogies related to aircraft to teach important gospel principles. For example, he recently linked pilots’ preflight checklists to teaching like the Savior in “[A Teacher’s Checklist](#)” ([broadcast for teachers, June 12, 2022], [broadcasts.ChurchofJesusChrist.org](#)).

2. The Holy Ghost is the third member of the Godhead, is often referred to as the Spirit or the Spirit of God, and performs vital roles in the plan of salvation. He bears witness of the Father and the Son, reveals the truth of all things, sanctifies those who have repented and been baptized, and is the Holy Spirit of Promise (see Guide to the Scriptures, “[Holy Ghost](#),” [scriptures.ChurchofJesusChrist.org](#)).

3. See [2 Nephi 31:19–21](#); [Mosiah 4:8](#). There is no other way whereby we “can be saved in the kingdom of God.” Wishing otherwise will not create an alternative path.

4. [2 Nephi 32:5](#); see also [Doctrine and Covenants 84:43–44](#).

5. See [2 Nephi 32:4](#); Russell M. Nelson, “[Revelation for the Church, Revelation for Our Lives](#),” *Ensign* or *Liahona*, May 2018, 93–96.

6. [Matthew 7:7–8](#).

7. See [“The Family: A Proclamation to the World”](#); [“Young Women Theme”](#); *General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*, [27.0](#); [27.2](#), ChurchofJesusChrist.org.
8. See [2 Nephi 32:3](#).
9. Robert D. Hales, [“Holy Scriptures: The Power of God unto Our Salvation,”](#) *Ensign* or *Liahona*, Nov. 2006, 26–27.
10. The scriptures teach that the voice of the Holy Ghost is mild and still, like a whisper—not loud or noisy; it is simple, quiet, and plain; it can be piercing and burning; it affects both mind and heart; it brings peace, joy, and hope—not fear, anxiety, and worry; it invites us to do good—not evil; and it is enlightening and delicious—not mystifying. See [1 Kings 19:11–12](#); [Omni 1:25](#); [Alma 32:28](#); [Helaman 5:30–33](#); [3 Nephi 11:3](#); [Moroni 7:16–17](#); [Doctrine and Covenants 6:22–24](#); [8:2–3](#); [9:8–9](#); [11:12–14](#); [85:6](#); Boyd K. Packer, [“The Candle of the Lord,”](#) *Ensign*, Jan. 1983, 51–56; Russell M. Nelson, [“Hear Him,”](#) *Ensign* or *Liahona*, May 2020, 88–92; Russell M. Nelson, [“Embrace the Future with Faith,”](#) *Ensign* or *Liahona*, Nov. 2020, 73–76; Russell M. Nelson, [“Revelation for the Church, Revelation for Our Lives,”](#) 93–96.
11. See [3 Nephi 18:20](#); [Moroni 7:26](#); [Doctrine and Covenants 88:64–65](#).
12. See [Helaman 10:5](#); [Doctrine and Covenants 46:30](#).
13. [James 4:3](#); see James 4:3, New International Version; [2 Nephi 4:35](#); [Doctrine and Covenants 8:10](#); [46:7](#); [88:64–65](#).
14. See [Doctrine and Covenants 88:64–65](#); Guide to the Scriptures, [“Prayer,”](#) scriptures.ChurchofJesusChrist.org.
15. See [3 Nephi 18:20](#); [Moroni 7:26](#).
16. [Doctrine and Covenants 28:2](#), 7.
17. See [Doctrine and Covenants 21:4–5](#).
18. Fortunately, arrangements were made for him to receive the help and treatment he really needed.
19. *Teachings of Presidents of the Church: Joseph Smith* (2007), 197.
20. See Thomas S. Monson, [“Whom Shall I Marry?,”](#) *New Era*, Oct. 2004, 4.
21. See [Doctrine and Covenants 59:9–16](#).
22. Joseph Smith, in *Times and Seasons*, Apr. 1, 1842, 744, josephsmithpapers.org.
23. The Lord often does change, amend, or make exceptions to His revealed commandments, but these are made through *prophetic* revelation and not *personal* revelation. *Prophetic* revelation comes through God’s duly appointed prophet according to God’s wisdom and understanding. These exceptions include the Lord’s revelation to Moses and Joshua to kill the inhabitants of the land of Canaan despite His commandment “Thou shalt not kill” ([Exodus 20:13](#)). The Lord, through His prophet, can and will revise *His* commandments for *His* purposes. We are not free, however, through *personal* revelation to alter or ignore established commandments that God has revealed to His Church through the prophet.
- See [1 Nephi 4:12–18](#); for a fuller discussion, see Joseph Spencer, *1st Nephi: A Brief Theological Introduction* (2020), 66–80.
24. For the full account of the 116 manuscript pages, see *Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 1, [The Standard of Truth, 1815–1846](#) (2018), 44–53; see also [Doctrine and Covenants 3:5–15](#); [10:1–5](#).
25. [Jacob 4:10](#).
26. See [Jacob 4:14–16](#).
27. Joseph Smith taught, “We never enquire at the hand of God for special revelation only in the case of there being no previous revelation to suit the case” (in [History, 1838–1856 \[Manuscript History of the Church\], volume A-1](#), 286–87, josephsmithpapers.org).
28. See [Mosiah 4:3](#). When we continue to feel guilt and regret after sincere and intentional repentance, it is usually because of a lack of faith in Jesus Christ and in His ability to completely forgive and heal us. Sometimes we believe forgiveness is for others but does not completely apply to us. That is simply a lack of faith in what the Savior can accomplish because of His infinite Atonement.
29. See [Isaiah 28:10](#); [2 Nephi 28:30](#); David A. Bednar, [“Line upon Line, Precept upon Precept,”](#) *New Era*, Sept. 2010, 3–7.

30. But if God has not given you revelation, keep asking. As Elder Richard G. Scott taught: “Proceed with trust. ... When you are living righteously and are acting with trust, God will not let you proceed too far without a warning impression if you have made the wrong decision” (“[Using the Supernal Gift of Prayer](#),” *Ensign* or *Liahona*, May 2007, 10).

31. See [2 Nephi 32:5](#).

Russell’s Thoughts:

This fourth element of the framework for personal revelation really brings it all home and keeps us all on the proper runway. It asks us to recognize what God has revealed to us personally while being open to further revelation from him. If circumstances have not changed, why then would we expect God’s answers to be different.

I love the example Elder Renlund uses here to teach us this element of the framework. Joseph Smith asked God three times about the manuscript under the pressure from Martin Harris (a friend), and while the first two answers from the Lord had been No the third was, “Joseph, you know how I feel about this, but you have your agency to choose?”

How many times do we ourselves ask of God already knowing the answer has been given, and how many times do we choose something that God has clearly spoken against because of pressure from the world? Often this very pressure comes from our own friends or family members. As the Lord rebuked Joseph so we should consider ourselves equally rebuked when we chose to fear man more than God by our choices. The Lord rebuked Joseph in D&C 3.

6 And behold, how oft you have transgressed the commandments and the laws of God, and **have gone on in the persuasions of men.**

7 For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

8 Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

What persuasions of men do we find ourselves caught up in? How honest and true are we with keeping our word and our covenants with God and others? We know the answers or at the very least we know where to find them. Are we internalizing the counsels of God in our own life, so they become part of our very natures?

9 Behold, thou art Joseph (*Boys*), and **thou wast chosen to do the work of the Lord**, but because of transgression, **if thou art not aware thou wilt fall.**

10 But remember, God is merciful; therefore, **repent of that which thou hast done** which is contrary to the commandment which I gave you, **and thou art still chosen, and art again called to the work;**

11 Except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

Do you know what you have been chosen to do? Are we taking the steps necessary to have the Holy Ghost reveal everything we need to maintain positive momentum along the covenant path?

Continuing on in D&C 10 the Lord clearly lays out the events that took place as a result of Joseph's choice to follow the persuasions of men and the consequences.

1 Now, behold, I say unto you, that **because you delivered up those writings** which you had power given unto you to translate by the means of the Urim and Thummim, **into the hands of a wicked man, you have lost them.**

2 And you also **lost your gift at the same time, and your mind became darkened.**

But the Lord is merciful, and Joseph followed the counsel from God in repenting and seeking again to perform His work.

3 Nevertheless, **it is now restored** unto you again; therefore **see that you are faithful and continue on unto the finishing of the remainder of the work** of translation as you have begun.

4 **Do not run faster or labor more than you have strength and means** provided to enable you to translate; but **be diligent unto the end.** *(BE A FINISHER!)*

5 Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work.

The Lord needed Joseph Smith just as He needs His saints today to be finishers, diligent to the end!

From the footnotes of Elder Renlund's talk Joseph Smith taught a valuable lesson that we all must learn, "We never enquire at the hand of God for special revelation only in the case of there being no previous revelation to suit the case."

In other words, do not ask for things that God has already revealed. President Joseph Fielding Smith described that when we are seeking further light and knowledge in the gospel, we typically already have the answer book to any question we may think to ask the Lord. He said, "We have the right to the guidance of the Holy Ghost, but we cannot have that guidance, if we willfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We cannot hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually.

Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men."

To fill us with the spirit of revelation the Lord will prompt us through the Holy Ghost to study certain scriptures or to listen or read the words of the prophets. We have so much light and knowledge at our fingertips in this modern age to make a concerted study of the gospel of Jesus Christ in our lives. This is so much easier to access than generations had before us. We need to feast upon these words so that we can have a concert of clarity in our minds and open ourselves to receive the revelations the Lord wants to impart to each of us as his children.

The Lord said, "Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation." (D&C 93:31-32)

Direction from the Lord is incremental. When we are striving to keep the commandments, honor our covenants, repent daily and follow the promptings of the Holy Ghost; we receive more light and knowledge to bless our lives and those we serve. As we seek inspiration from the Holy Ghost, he will help us gain all the gifts the Lord wants to give us. He will fill our minds with light, and we will receive line upon line the knowledge and intelligence God desires us to have through personal revelation.

Elder Ronald A. Rasband taught about the Holy Ghost, "We must be confident in our first promptings. Sometimes, we rationalize; we wonder if we are feeling a spiritual impression or if it is just our own thoughts. When we begin to second-guess, even third-guess, our feelings – and we all have – we are dismissing the Spirit; we are questioning divine counsel. First promptings are pure inspiration from heaven. When they confirm or testify to us, we need to recognize them for what they are and never let them slip past. So often, it is the Spirit inspiring us to reach out to someone in need, family and friends in particular."

I had an experience this past week with this very principle of revelation. I had texted a brother in the ward this past Sunday about meeting with him, under the direction of the Bishop (keyholder) as his counselor to extend a calling. He told me he could not meet that day and thanked me for reaching out. I asked him if there was another time that worked to meet with him. He did not respond to that text.

On Thursday I felt I should go to the temple, so I booked an appointment for a 6:30 session. Life got hectic and I was not going to make that session so I pushed the prompting aside thinking I should spend some time with my son. Turns out he had no time for me and was bogged down with homework. The spirit again prompted me to go to the temple, so I threw on a change of clothes and made my way to the temple. I made it just in time for the 7:00 session. As I entered the celestial room, I picked up a set of scriptures and sat down. I opened the scriptures to the bookmarked chapter (2 Nephi 32). I read those verses which are really are a blueprint for this principle Elder Rasband is teaching.

1 And now, behold, my beloved brethren, **I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way.** But, behold, why do ye ponder these things in your hearts?

2 Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

5 For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, **it will show unto you all things what ye should do.**

6 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.**

When I got home from the temple, I had several promptings that I acted upon. One of those promptings was to text this brother and ask if I could meet with him on Friday night. He responded with a very lengthy text sharing some very personal things he was going through including his own faith and confidence in the promptings he was receiving and what he should be doing having recently entered on the covenant path. I was able to share these verses from Nephi with him along with my own message of encouragement. He expressed his thankfulness that I had responded to my own promptings and that it had been timely for him to hear these words from the scriptures and my encouragement.

The next day (Friday) a video came up on my YouTube feed from Elder Bednar entitled, "Quit worrying about it. Is it the Holy Ghost or me? From an MTC devotional from 2010 or 2011. When I saw the video, I was prompted to watch it and share it with this brother. So, I began to watch it. I got most of the way through it and had to come back to it later due to work. After I finished watching I shared it with this brother. He watched it and again I received a response of gratitude for sharing something that he needed to hear.

So many things lined up for this one brother to receive this message. Literally this random YouTube video showed up on my feed. The guy has 121 subscribers and I'm not one of them. He has posted one video 2 years ago on his account and it is this one from Elder Bednar which has had about 21k views. It is not even the full message from Elder Bednar but it is exactly what this brother needed to hear. I saw Sylvia posted this very video in Discord last night in the spiritual chat channel.

<https://www.youtube.com/watch?v=AGS45Fd9nmE>

Elder Bednar said at the end of his talk when speaking on revelation from the Holy Ghost “People look at the 12 and the general authorities and think that somehow it is dramatically different for you than it is for everybody else. In some ways, yes, it is. But in the way I’m describing with you tonight, no it’s not. Elder Bednar, how do you tell if it’s the Holy Ghost or just you? Quit worrying about it! Get to work! Press forward with faith in the Lord Jesus Christ. You be a good boy. You be a good girl. You honor your covenants. You keep the commandments and as you’re pressing forward God will guide your steps. As you open your mouth, he will inspire your utterances. You will become a tool in His hands to be at the right place at the right time. Do you really think that the Lord is going to depend on you and me, and our limited capacity to really figure this out? ...Elders and Sisters, quit worrying about it. If you are good, then every good thought you have is inspired of the Holy Ghost. Everything that is good comes from God, so just quit worrying about it.”

The Lord is mindful of each of us and the more we heed the promptings of the spirit the more the Lord will work through each of us to accomplish His work. The prophet Joseph Smith said, “The Holy Ghost is a revelator. No man can receive the Holy Ghost without receiving revelations.”

Brothers and Sisters, I would invite all of us as Elder Renlund has “to have the confidence to claim personal revelation for yourself, understanding what God has revealed, consistent with the scriptures and commandments” or the Pyramid of Truth. It is my testimony that the Holy Ghost can and will show you all things that you should do to move His work along and bring about the redemption of Zion in the coming days.

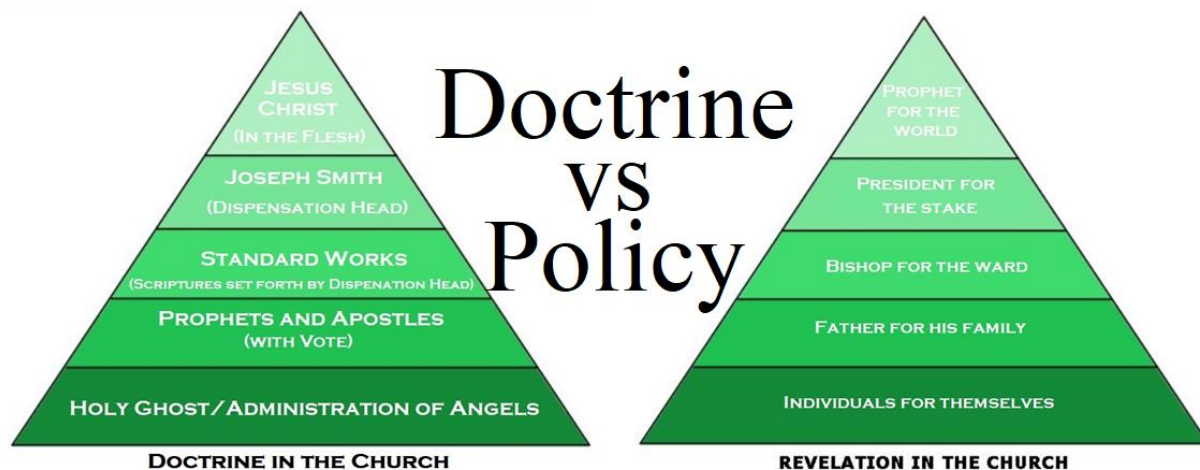
Micah’s Thoughts:

First, we should understand what can be called the principle of “stewardship in revelation.” Our Heavenly Father’s house is a house of order, where his servants are commanded to “act in the office in which [they are] appointed” (D&C 107:99). This principle applies to revelation. Only the president of the Church receives revelation to guide the entire Church. Only the stake president receives revelation for the special guidance of the stake. The person who receives revelation for the ward is the bishop. For a family, it is the priesthood leadership of the family. Leaders receive revelation for their own stewardships. Individuals can receive revelation to guide their own lives. But when one person purports to receive revelation for another person outside his or her own stewardship—such as a Church member who claims to have revelation to guide the entire Church or a person who claims to have a revelation to guide another person over whom he or she has no presiding authority according to the order of the Church—you can be sure that such revelations are not from the Lord. “There are counterfeit signals” (Boyd K. Packer, “Prayers and Answers,” Ensign, November 1979, p. 20). Satan is a great deceiver, and he is the source of some of these spurious revelations. Others are simply imagined.

If a revelation is outside the limits of stewardship, you know it is not from the Lord, and you are not bound by it.

-Elder Dallin H Oaks ("Revelation", BYU Speeches, September 29, 1981)

This talk should make a great addition to everyone's personal archives, under "Keys of the Kingdom" and "Rights of Revelation" and "Follow the Prophet", etc. etc. etc. The four points gone over in this talk are spot on, and are great summations of core doctrinal principles related to this topic. If we are ever to become "one heart and one mind", this is absolutely something that we have to understand, we have to gain a testimony of, etc. or we will be apt to be lost!



If you haven't already, may I strongly suggest checking out this chapter in the Macro Last-day Timeline dealing with Doctrine vs Policy- "Policy" being the revelation in the church or "revelation framework" discussed in this talk.

Ephesians 4

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

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

13 Till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have learned him, and have been taught by him, as the truth is in Jesus:

22 And now I speak unto you concerning the former conversation, by exhortation, that ye put off the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the mind of the spirit;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Can ye be angry, and not sin? Let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands for the things which are good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

In the name of Jesus Christ, amen