

Priestcraft (v 1.01)

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds. (D&C 33:4)

The first thing any member would have to decide before even attempting to understand this is:

1. Is the Book of Mormon true? Do I really believe that the Book of Mormon is true?
2. Did Nephi, Mormon, Moroni etc really see my day? Do I really believe that?
3. Was the majority of these men's work directed for the benefit of Saints or non-Saints? Do I believe that?

I know that the Book of Mormon is true, I know that with a testimony born from the Holy Ghost. I know that these special, gifted prophets were "shown us", they knew our righteousness and they knew our sins. I also know that this book, which is the keystone to our religion, was written primarily for the Saints. The Saints were to be the ones digesting it, the Saints were to be the ones feasting upon its words, the Saints were to use it as a "guidebook" as our prophet recently said. Every member has to cement this understanding in their own hearts and in their own minds, because the Lord is holding the entire Church under condemnation for not doing just that:

D&C 84:49-58

49 And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

50 And by this you may know they are under the bondage of sin, because they come not unto me.

51 For whoso cometh not unto me is under the bondage of sin.

52 And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

53 And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

55 Which vanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of Zion, even all.

57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

58 That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

Every member has to do this because the natural man rationalizes away sin. The natural man is an enemy to God. Nephi taught that the wicked take the truth to be hard, it makes them hostile because they have no intent on getting better, ie. they have no intent to use the Book of Mormon as an actual guidebook. If these men, these prophets of God, actually saw us, actually saw the problems that would be arising in the

ranks of the Saints, being taught these things for a lot of members would be a painful process. And then the rationalization begins and then the moving from quantifiable realities to qualitative realities begins to happen (ie. that preacher getting paid to preach is practicing priestcraft, but me as a seminary teacher getting paid to be a teacher is not priestcraft because “of my heart”). Once the rationalization has taken place, once we have gone hand in hand with Babylon as Brigham Young said we would, or as Heber C. Kimball said, “the day is coming when it will be hard to tell the difference between a Saint and the enemy” (today), once we throw the quantitative over our shoulder and focus entirely on the qualitative, the unmeasurable, the unknown, the natural man, it becomes increasingly more difficult, if not nearly impossible, for the elect outside the Church to be able to differentiate, to judge the fruit, and tell the difference between the Church of Jesus Christ of Latter-day Saints and any other Christian denomination. For example, this is a conversation that would take place:

Member: Your church can't be true because your pastor gets paid money, that is priestcraft!

Non-member: Don't your seminary teachers get paid money?

Member: Yes, but their heart is in the right place!

Non-member: So you are now judging the heart of my pastor?

You have now by doing this, thrown out the form of judgment that we are supposed to do and left on the table the form of judging (ie. judging a person's heart and motives ect) as the only available option for the elect outside the Church looking in to judge with. The Lord does not want the elect looking at the members of the Church and looking at other Christian denominations to not be able to easily tell the difference between their works, ie. the quantifiable mechanics and other denominations and be forced to make their entire judgment off of “people's hearts”. Changing the symbol of the Church from Moroni to Jesus won't make a lick spit of difference for these people.

If we are using the Book of Mormon as a guidebook for our life and we have a testimony of its authenticity, and foreknowledge of its writers, and its target audience, any sane, rational man of common intelligence or above, is then left to conclude that the warnings in said book, to us the Saints, are what is going to be the problems for Saints leading up to the second coming of the Savior.

In this paper I am going to tackle one of what I call the Book of Mormon's big three: idolatry, priestcraft, and secret combinations. If you haven't guessed it already, this paper will be on priestcraft.

So let us read what the Book of Mormon teaches us about priestcraft.

1 Nephi 22:23

23 For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

2 Nephi 10:5

5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

2 Nephi 26:24-31

24 He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw call men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

26 Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

27 Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.

29 He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is clove. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

31 But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

Alma 1:12-16

12 But Alma said unto him: Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people it would prove their entire destruction.

13 And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for vengeance.

14 Therefore thou art condemned to die, according to the law which has been given us by Mosiah, our last king; and it has been acknowledged by this people; therefore this people must abide by the law.

15 And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death.

16 Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching false doctrines; and this they did for the sake of riches and honor.

*This next one I would add special emphasis to with connection to my last paper A test, a Test, a TEST!

Alma 1:19-20, 22, 23-28

19 But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God, and had taken upon them the name of Christ.

20 Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without money and without price.

22 ... There were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their fists.

23 Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church.

24 For the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God. And also many withdrew themselves from among them.

25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

26 And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.

27 And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.

28 And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

3 Nephi 16:10

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

3 Nephi 21:19

19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

3 Nephi 29:7

7 Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

3 Nephi 30:2

2 Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

Is there a single instance in the entire Book of Mormon where it says that members of God's church got paid to preach the word of God? No, not a single case. Is there a single case in the Book of Mormon where the preachers of God's church esteemed themselves to be above or better than or above reproach from other members? No, not a single case. Is there a single case where members of God's church thought that it was okay to preach opinions over that of the word of God? No, not a single case. If we were to interpret the scriptures literally and plainly, as they are to be interpreted, what are the irrefutable proofs when using God's word as the arbiter?

1. Any time anyone preaches the word of God or teaches the word of God for money or gain is priestcraft. Now, gain is an interesting word because gain means increase. Meaning, if it takes \$2 to publish a Book of Mormon, you are within your right to sell that Book of Mormon for \$2. You haven't gained anything from the exchange and you are still forced to obtain your bread from an alternative source. There are a lot of people who think that they have circumvented this commandment by simply turning their priestcraft into an art form (ie. novel, painting etc). For example, I read the words of the Book of Mormon about the story of the Stripling Warriors, and I create a fictional character who is a stripling warrior and you make him a bystander to the entire story- what you have done is you have taken the word of God and you have sold it in novel form. This applies to any and all art forms which in their practice take what the Lord gives them for free and they turn around and sell it for a profit. Once again, selling at cost is different. People can and should still write books, paint pictures etc but it should not be how they make their bread. If you think that you have circumvented this by "donating what you make in profits", I'd remind people of two stories. One was the story of Saul ("obedience is greater than sacrifice") and that of the story of early Saints land speculating to make a profit with the intent to buy more land to speculate for the Saints, and who were thoroughly rebuked by the Lord. In both cases we learn of the severity of the commandment to not practice priestcraft.

But does the Book of Mormon stand alone in teaching this first point? No.

1 Peter 5:2

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for **filthy lucre**, but of a ready mind;

1 Corinthians 9:16-18

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ **without charge**, that I abuse not my power in the gospel.

Matthew 10:7-10

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, **freely give**.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Jesus answers my next question which is, does priestcraft only refer to the selling of the teaching of the word of God? No, there is no difference between asking somebody for money to have the word of God taught to you and asking for money to have a priesthood blessing of healing. For some reason members are quick to judge and even excommunicate members who are selling priesthood blessings but are forgiving and will rationalize away the selling of the word of God. But to Christ there is not one iota of a difference.

There are two stories in the bible, one in the Old Testament and one in the New Testament that nail this point home. In the New Testament we read of Simon who tried to purchase the Priesthood with money. He saw Peter and John giving the gift of the Holy Ghost by the laying on of hands and he knew they had the power to do this because they had the priesthood. He wanted to have the priesthood too. He offered Peter money for the priesthood but Peter told him that no one can buy the priesthood and told him to repent (Acts 8:9-24). The story in the Old Testament is the story of the prophet Elisha and the healing of Naaman's leprosy. Elisha is offered money for the healing but refuses. His servant, Gehazi runs after Naaman and accepts payment. Because of this, Elisa curses Gehazi and his descendants forever with Naaman's leprosy (2 Kings 5).

In summary, teaching the word of God for money or selling the word of God (in any form), priesthood or miracles for profit/gain etc are all seen by the Lord as the same thing, and that is a part of priestcraft.

2. Any time anyone preaches the word of God or teaches the word of God with the intent to set themselves up as a light to get praise and glory of the world is priestcraft. The Lord clearly taught that there are those who do good deeds to be seen of men. And then there are those who do good deeds to be seen of the Lord. And those that have done their works openly will receive no reward from Christ because they have already received their "reward" from the praise and accolades of men. Whereas those

who have done their works in secret to glorify God will be rewarded by Christ and the Father. Those that spend their lives trying to get their name to be a household name among the Saints of God will not have their name spoken from the lips of the Savior, as they have already received their reward, and their reward is the praise and honors of Latter-day Saints. Whereas those that have sought to do and share the will of the Father secretly ie. “without their name printed on the front cover or at the bottom” will find the Lord speaking their name openly and finding their reward being given later by the Savior himself. Those practicing priestcraft have as their aim to convert people to themselves, ie. love me, like me, let’s all get along, subscribe, share my content, buy my next book etc. Those with the goal of building themselves up will never and can never be used to build Zion up. For Zion is built upon celestial law, where every man esteemeth his neighbor as himself. This is most readily seen in members that try to sell themselves ie. their personality, be a likeable, nice individual and then proceed to put out 30 minutes videos, papers or books that are filled with the person’s opinions. If you listen to a video that’s 30 minutes long and the individual only reads two scriptures the entire time and for the rest of the 28 minutes proceeds to tell you their “opinion, their opinion, their opinion”, this is 100%, verifiable, priestcraft. Elder Robert D. Hales summarized this thus,

“There is nothing more dangerous than when a student turns his or her love and attention to the teacher the same way a convert sometimes does to a missionary rather than to the Lord. And then if the teacher or missionary leaves or conducts his life contrary to the teachings of the gospel, the student is devastated. His testimony falters. His faith is destroyed. The really great teacher is careful to have the students turn themselves to the Lord” (Robert D Hales, Teaching by Faith, address to religious educators, 1 Feb. 2002, 7).

If you find people attacking individuals in the form of their tone, language choice, personality etc (ad hominem) versus the scriptures, doctrine etc (the argument/the convincing), while trying to win people over to themselves, purely off of their opinion or personality, these people are neck deep in priestcraft. I’ll take a moment here not to toot my own horn but to lay the facts bare as they are bare; I don’t want people to care about what I think, I want people to read and understand prophecy, the spirit of prophecy and all revealed truth. Priestcraft is one of the major three problems of the Saints, and I want nothing to do with it.

This, however, is only half of point number two. Building yourself up as a light or as Joseph Smith said, “I am righteous”, only maintains its validity and power with the enforcement of unrighteous dominion. Meaning, in order for one to maintain priestcraft, to maintain an aura of superiority, one has to silence all criticism and critique and in the process attempts to make themselves as the Savior without fault, unflappable, and infallible. This includes deleting comments and blocking people. That is why I blocked ALL comments and gave my email address, I did not want to even be tempted to practice priestcraft by selectively curtailing my comments section. If people feel that I have said something doctrinally incorrect, I welcome their feedback in emails and have edited papers as a result of human error.

Some examples of what righteous dominion ie. non-priestcraft looks like:

Joseph Smith: “I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you and will hold you up with all my heart in all righteousness, before the Lord, and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness or among false brethren, or mobs, or wherever God in His providence may call

us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to or credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitted confidence in your word, for I believe you to be men of truth. And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I know anything that I do not know.” (Joseph Smith, January 16, 1836. DHC 2:373-374)

Joseph Smith: “I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get angry, and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren. I would likewise bear with their infirmities.” (TPJS, p.268)

Brigham Young: “Well, I have been with the rest and I expect I have been covetous like them, and probably I am now; but if I am, I wish somebody would tell me wherein” (Discourses of Brigham Young, p.114)

In summary, I want to once again, reiterate that I know that the Book of Mormon is true. I know that it was written by prophets who saw our day and wrote the book specifically for members of the Church in preparation for the Lord’s second coming. The big three warned of, for us as members, were idolatry, priestcraft and secret combinations. Because I know the Book of Mormon is true, I know that the Saints will be struggling with those three things. We as Saints can rationalize them away, pretend they don’t exist, pretend or rationalize that they apply to non-members but for some reason don’t apply to members, or we can project. The other option we have presented to us is to thank God for inspiring men who saw our day and providing the warning for us so that we will know how we will be judged and why we will be judged thus. The antidote for priestcraft is charity as we learn in 2 Nephi 26 above. We learn in **Moroni 7:45-48** ;

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

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

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

Combining these two sets of scriptures we should now have an idea of why priestcraft is so deadly, why priestcraft is so predominate. If charity is the antidote for priestcraft that means one cannot possess charity while practicing priestcraft. Period. And we learn from Moroni that the lack of charity, despite a fullness of other characteristics, makes us nothing. One must shed their priestcraft before one can obtain charity, and one must obtain charity at least to a degree to be saved in the Kingdom of God. Brothers and Sisters, let us shed priestcraft, let us unite to Christ and the doctrines taught in His restored church; if you are practicing priestcraft, come clean and repent now, for it will be far easier to do so now versus when the Lord's wrath is poured out,

D&C 112:25-26

25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

This is priestcraft, the Lord is coming for those who practice it in His church, first. Let us, brothers and sisters, seek first for the kingdom of God- if we cannot shed priestcraft, we will never be able to live celestial law and thus we will never become of Zion people. May we begin to be repulsed by priestcraft as we should and by so doing, everyone will esteem their brothers as themselves. I share this with you in Jesus' name, Amen.

Additional References

"Each of you who teach seminary and institute has the desire of the heart to be an angel. This is good, but it is a great temptation to play the part of the Pied Piper and to figure that you're going to gather them all around you and love them into a testimony; or to feel that if you can become very popular, you can lead and be the role model and make a difference in the lives of your students. ...

"There is nothing more dangerous than when a student turns his or her love and attention to the teacher the same way a convert sometimes does to a missionary rather than to the Lord. And then if the teacher or missionary leaves or conducts his life contrary to the teachings of the gospel, the student is devastated. His testimony falters. His faith is destroyed. The really great teacher is careful to have the students turn themselves to the Lord.

"Once we have touched the lives of the youth, we have to turn them to God the Father and His Son, our Redeemer and Savior Jesus Christ, through prayer, study, and the application in their lives of the gospel principles" (Robert D Hales, Teaching by Faith, address to religious educators, 1 Feb. 2002, 7).

"Let me give a word of caution to you. I am sure you recognize the potential danger of being so influential and so persuasive that your students build an allegiance to you rather than to the gospel. Now that is a wonderful problem to have to wrestle with, and we would only hope that all of you are such charismatic teachers. But there is a genuine danger here. That is why you have to invite your students into the

scriptures themselves, not just give them your interpretation and presentation of them. That is why you must invite your students to feel the Spirit of the Lord, not just give them your personal reflection of that. That is why, ultimately, you must invite your students directly to Christ, not just to one who teaches his doctrines, however ably. You will not always be available to these students. You cannot hold their hands after they have left high school or college. And you do not need personal disciples. ...

“... Please make sure the loyalty of these students is to the scriptures and the Lord and the doctrines of the restored Church. Point them toward God the Father and his Only Begotten Son, Jesus Christ, and toward the leadership of the true Church. Make certain that when the glamour and charisma of your personality and lectures and classroom environment are gone that they are not left empty-handed to face the world. Give them the gifts that will carry them through when they have to stand alone. When you do this, the entire Church is blessed for generations to come. ...” (President Howard W. Hunter, Eternal Investments, address to religious educators, 10 Feb. 1989, 2–3).

The Book of Mormon says, "Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the Welfare of Zion…. But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish" (2 Ne. 26:29, 31). Inherent in this definition is the concern that Church leaders must labor to build Zion into the hearts of the people, and not for their personal aggrandizement or reward. When leaders "make merchandise" of men's souls (2 Pet. 2:3), they turn religion into a business, and pride, materialism, and unrighteous dominion follow. Both in scripture and in literature priestcraft is condemned. Peter cursed Simon the sorcerer, who wanted to purchase the priesthood for money (Acts 8:14-24) (Priestcraft, Encyclopedia of Mormonism; Twentieth Century Mormon Publications, Charles D. Tate Jr)

Mosiah 2:9-41

9 And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.

10 I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man.

11 But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me.

12 I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you;

13 Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered

that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you—

14 And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day.

15 Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day.

16 Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

17 And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.

18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another?

19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King!

20 I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

21 I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

22 And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you.

26 And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.

27 Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.

28 I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God.

29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a king and a ruler over you.

31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

32 But, O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah.

33 For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.

34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that you have and are; and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem;

35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are just and true.

36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved—

37 I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.

38 Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.

39 And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment.

40 O, all ye old men, and also ye young men, and you little children who can understand my words, for I have spoken plainly unto you that ye might understand, I pray that ye should awake to a remembrance of the awful situation of those that have fallen into transgression.

41 And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.

Spencer W. Kimball, General Conference April 1948

"There are those today who seem to take pride in disagreeing with the orthodox teachings of the Church and who present their own opinions which are at variance with the revealed truth. Some may be partially innocent in the matter; others are feeding their own egotism; and some seem to be deliberate. Men may think as they please, but they have no right to impose upon others their unorthodox views. Such persons should realize that their own souls are in jeopardy. The Lord said to us through the Prophet Joseph: ". . . teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel. And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit. . . . And if ye receive not the Spirit ye shall not teach." (D&C 42:12-14)

The great objective of all our work is to build character and increase faith in the lives of those whom we serve. If one cannot accept and teach the program of the Church in an orthodox way without reservations, he should not teach. It would be the part of honor to resign his position. Not only would he be dishonest and deceitful, but he is also actually under condemnation, for the Savior said that it were better that a millstone were hanged about his neck and he be cast into the sea than that he should lead astray doctrinally or betray the cause or give offense, destroying the faith of one of "these little ones" who believe in him. And remember that this means not only the small children, it includes even adults who believe and trust in God...

The Savior also said: And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28)

In our own Society, the murderer who kills the body is hunted, imprisoned, and executed, but the character who kills the soul by implanting doubt and shattering faith is permitted not only to go free but also is often retained in high places. The body which is killed will rise again in the resurrection with little

damage to its eternal welfare, but he whose faith has been shattered may suffer long ages before complete restoration of spiritual stature can be had, if at all."