

The Object of Faith

LECTURE SECOND

Questions 1-5: Is there a being who has faith in himself independently? Who is it? How do you prove that God has faith in himself independently? Is he the object in whom the faith of all other rational and accountable beings centers, for life and salvation? How do you prove it?

Lecture: 1 Having shown in our previous lecture "faith itself—what it is," we shall proceed to show secondly the object on which it rests.

2 We here observe that God is the only supreme governor, and independent being, in whom all fullness and perfection dwells; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights: In him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centers, for life and salvation.

12 From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

Joseph's Answers: There is. It is God. Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells Eph. 1:23: Which is his body, the fulness of him that filleth all in all. Col. 1:19: For it pleased the Father, that in him should all fulness dwell. (2:12) He is. Isa. 45:22: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Romans 11:34-36: For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen. Isaiah 40, from the 8th to the 18th: O Zion that bringest good tidings, (Or, O thou that tellest good tidings to Zion) get thee up into the high mountain: O Jerusalem, that bringest good tidings, Or, O thou that tellest good tidings to Jerusalem,) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord you God will come with strong hand, (Or, against the strong) and his arm shall rule for him: behold, his reward is with him, and his work before him. (Or, recompense for his work) He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are

counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing; and they are counted to him less than nothing, and vanity! Jeremiah 51:15-16: He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; And he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1 Corinthians 8:6: But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (2:12)

Marlene - It is almost impossible for us as mortals to comprehend immortality. I have sometimes thought on immortality and have tried to wrap my head around it and still to this day cannot understand how something could have no start. I can comprehend no end but no start? That honestly just blows my mind.

D&C 3:1-3 - The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round. Remember, remember that it is not the work of God that is frustrated, but the work of men;

So His course is one eternal round. We know that we too are as immortal as is He not having a beginning or ending, again, blows my mind. When the mortality we have taken on dies, we will return to our previous immortal spiritual state. Through the atonement and resurrection of Christ we will again take up our bodies as immortal and not mortal. To understand our relationship to Him as immortal beings lets look at **Abraham 3:16-19**.

16 If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.

17 Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it.

18 Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

If God is more intelligent than they all, then in His own progression, if faith is a principle of power and action, He would have learned a perfection of action and a perfection of power

understanding perfectly the laws that govern the universe and how to perfectly act to eternally move forward in progression. If He is greater than they all then there would be no other who understands the universe, man, and laws better than He. It stands to reason that He and He alone would be able to have full confidence in himself knowing that He would fully complete all righteousness. And if one being in the entire universe is greater than they all and is guaranteed to complete with all righteousness, then he is the one being in whom we can depend on fully and completely and in whom our faith can draw with out doubt that He will complete with all His promises.

Alma 42:13 - Now the work of justice could not be destroyed; if so, God would cease to be God.

“There are many things, my beloved brethern and sisters, that I know and you know are there because our Father said so.” (Elder Richard L. Evan, “Should the Commandments be Rewritten?”, October 1971 General Conference)

Questions 6-7: How did men first come to the knowledge of the existence of a God, so as to exercise faith in him? What is the object of the foregoing quotation?

Lecture: 3 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based, since the creation, to believe in the existence of a God.

4 We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5 We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation:

6 And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

7 And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8 So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9 And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10 Again, Genesis 2:15-17,19-20: And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you; but remember that I forbid it: for in the day that you eat thereof you shall surely die.

11 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field

13 Moses proceeds: And they [Adam and Eve] heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14 And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15 And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16 And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17 And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall

surely die—for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18 Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which effected his happiness—as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—he heard his voice, walked before him, and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19 Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator; for no sooner did he hear his voice, than he sought to hide himself from his presence.

20 Having shown, then, in the first instance, that God began to converse with man, immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21 We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the new translation:

22 After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence: but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandment.

27 And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall into my hands.

28 But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29 And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry: for his offering was accepted, and mine was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

30 The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31 Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God. Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32 Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless his posterity became acquainted with the fact that such a being existed.

33 From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith, in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

Joseph's Answers: In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. (2:3-11) First, When man was created he stood in the presence of God (Genesis 1:27-28.) From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence. Secondly, God conversed with him after his transgression. (Genesis 3: from the 8th to the 22nd; 2:13-17) From this we learn, that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. (2:19) Thirdly, God conversed with man after he cast him out of the garden. (2:22-25) Fourthly, God also conversed with Cain after he had slain Abel. (Genesis 4: from the 4th to the 6th; 2:26-29) It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (2:30-33)

Marlene- Let's look at how we personally came to a knowledge of God. It may have come in a variety of different ways. Your parents may have taught you or may have taken you to church. You may have first heard of God from a friend, teacher, or other extended family member, or even on tv. However you first heard of God, the idea was planted in your mind to the possible existence of such a being. Their knowledge of God, whether correct or incorrect came from a source previous to themselves and was passed down in a verbal or written tradition. If you chose to believe in such a being, that belief would have had to have grown of the merit of your faith in such a being as you yourself had never seen God face to face not with your own ears, heard His own voice.

2 Nephi 25:26 - And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

All knowledge of God originated with Adam and Eve. They walked and talked with God. When Adam and Eve left the garden they taught their children.

2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.

3 And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

4 And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

5 And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

We know that Adam and Eve, after leaving the garden, when they called upon the Lord, heard His voice from the garden giving them commandments. We do not know if the children of Adam and Eve also heard the voice of the Lord from Eden when they called upon Him but Adam and Eve would have taught their children of God and His commandments.

Questions 8-10: What testimony had the immediate descendants of Adam, in proof of the existence of a God? Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony? How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

Lecture: 23 And after many days an angel of the Lord appeared unto Adam, saying, why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24 And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name forever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25 This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26 Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says: In process of time Cain brought of the fruit of the ground, an offering unto the Lord—And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Now satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? why is your countenance fallen? If you do well, will you not be accepted? And if you do not well, sin lies at the door, and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire

34 The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35 Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36 For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by

their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

Joseph's Answers: The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependent upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. (2:23-26) They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively, as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. (2:35, 36) By the chronology obtained through the revelations of God.

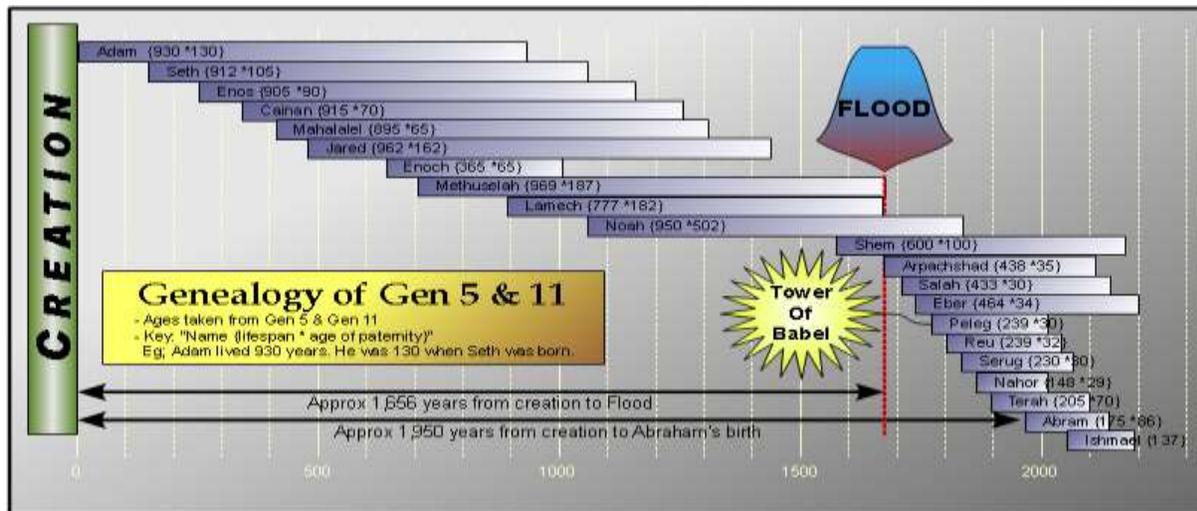
Marlene – Only by faith in the testimony of another, has the belief in such a being as God continued from the time of Adam to the present day. Even those who have had miraculous experiences with deity did not come by them without a previous understanding that God existed. Joseph Smith is shown to have had a knowledge of God in **Joseph Smith History 1:11**

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the [Epistle of James, first chapter and fifth verse](#), which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

If he had had no previous knowledge of God passed down to him from his family and the many religious sects in the area, he would have had no inclination of searching for the truth of God, nor His true church, nor the inclination to even search the scriptures and ask God for such knowledge. Because of his knowledge in God he turned to the source by which truth of God can be obtained and chose to put faith in the words written in the book that was indeed a promise given of God that he who asks will receive. Joseph asked, acting in faith toward God, and he received.

*****Questions 11-143 (Lecture 37-52)*****

Lecture: The lecture lays out in great detail the genealogy from Adam down. There is around 100 questions provided that are like “who is so and so’s son” and “how old was so and so?” I would recommend taking the time to read over this. Below is a visual that represents everything that was discussed above. Instead of going over that in this fireside, a lot of what I would classify as “the who, when and what” I would rather ask and have answered the following questions dealing with “the why”.



<http://www.linearconcepts.com/theology/bible-timelines/geneological-ages-of-genesis>

Micah's Questions: Why in a series of lectures on Faith would Joseph Smith take the time to lay out the genealogy from Adam on? Why did Joseph Smith believe it was important to differentiate the genealogy pre-flood and post-flood?

Marlene – We see that the descendents of Adam, Seth to Lamech, lived at the same time as Adam. They would have all learned from the first hand testimony of Adam and Eve. Many of these may have also dwelt in the valley of Adam-Oni-Omen, with Adam. If when calling upon the name of God, Adam and Eve heard the voice of God, some of their descendants dwelling in Adam-Ondi-Omen may have heard his voice as well gaining their own first had witness of God speaking to them. We do know from scripture that both Cain and Enoch walked and talked with God. One slew his brother and became a son of perdition and the other raised up a righteous people who were later taken up unto God.

Moses 5: 22-24 And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen? If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him;

For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the world. And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

D&C 107 :48-49 Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

Enoch and his people knowing God, exercised their faith unto life eternal. Cain on the other hand, also knew God. His decedents would have known of God by Cains' own mouth, but chose to not to love God and put the faith in Him but rather chose to love Satan.

Moses 8: 12-21 And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham.

And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.

And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose.

And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.

And the Lord said unto Noah: My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.

And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words;

And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

So it is important for us to understand that pre-flood, everyone living would have either walked and talked with God, been translated and taken up to God with Enoch, would have heard the voice of God, would have learned from the testimony of Adam himself, would have learned of God from someone who learned from Adam, or would have learned of God from someone who had done one or more of the before mentioned items. First or second hand witnesses of God pre-flood were abundant and yet by the time Noah was born, the majority of people had become so wicked that the earth was ripening for destruction thus proving that it is by faith that we believe in God and not by sight.

2 Corinthians 5:6-7 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:)

The distinction made between pre and post-flood is important because all those who came after have come to know God through other's testimonies thus meaning that they would have to walk indeed by faith and not by sight.

Questions 144-145: What testimony have men, in the first instance, that there is a God? What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes?

Lecture: 56 We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed, always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

Joseph's Answers: Human testimony, and human testimony only. (2:56) The credence they gave to the testimony of their fathers. (2:56)

Marlene – Once we have come to a knowledge of God, it is then up to us to exercise faith unto exaltation or unto damnation. Two recent quotes have illustrated the exercising of faith to exaltation as Enoch and his people and as Noah and his sons, or to that of damnation as Cain and his family and the Sons of God who perished in the flood.

President Nelson this last conference in his talk, “Faith to Move Mountains”, said, “Your mountains will vary, and yet the answer to each of your challenges is to increase your faith. That takes work. Lazy learners and lax disciples will always struggle to muster even a particle of faith.”

In the Journal of Discourses volume II pg. 114 in reads, “If the Latter-day Saints will walk up to their privileges, and exercise faith, in the name of Jesus Christ, and live in the enjoyment of the fullness of the holy Ghost constantly day by day, there is nothing on th face of the earth that they could ask for, that would not be given them.”

It is those who live up to their privileges, exercise faith in Christ, are not lazy learners, and who are valiant disciples who will seek diligently after a knowledge of the glory of God, his perfections and attributes. May I be so bold as to say that lazy learners, lax disciples, and those who do not live up to their privileges are no better than those who were destroyed in the flood. As members of the Church of Jesus Christ of Latter-day Saints, who have made covenants, and

have gained our own testimony of God, to be lazy learners, lax disciples, and to not live up to our privileges is to deny what we ourselves have come to know to be true.

Questions 146-148: How do men obtain a knowledge of the glory of God, his perfections and attributes? Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves? How do you prove it?

Lecture: 53 We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition, at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54 We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55 Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge, respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

Joseph's Answers: By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. (2:55) It is. From the whole of the first lecture of the second section.

Marlene: It is by first learning of God then exercising even a particle of faith that we first come to know God.

Alma 32:26-27 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an

experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

It is then that we let that seed grow or time. And as we continue to put our faith in God our eternal Father fulfilling the commandments He has set out for us, taking upon us covenants and honouring those covenants we too will become even as the Sons and Daughters of God full of righteousness being able to forever put all our faith and trust in our God. And as was written in the journal of discourses, “there [will be] nothing on the face of the earth that they could ask for, that would not be given them.” And I say these things in the name of Jesus Christ, Amen.