

## **The Light of Christ, the Holy Ghost, the Second Comforter**

“I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen. (Jan. 20, 1844.) DHC 6:183-185.” (TPJS, p.331)

My belief is that Joseph Smith was a prophet and what he said was true. What Joseph Smith is saying here was confirmed in Isaiah as well as many other places; Saints will reject the whole staff of bread, the whole stay of water, celestial law, and the hope of this paper is to help people find truth. We learn from the Lord in Doctrine and Covenants that the wise virgins were not deceived because they took the Holy Spirit for their guide (D&C 45:57).

In this paper I hope to explain what the Light of Christ, the Holy Ghost and the Second Comforter are. Members’ misconceptions about these three is what gives way to their confusion and ultimate apostasy. There are members today claiming to have felt the Spirit when listening to things that were blatantly untrue. And other members who claim to have felt the Spirit leave, or felt the spirit of the Devil or contention when presented with the truth. If one had a fundamental understanding of the Light of Christ, the Holy Ghost and the Second Comforter, one would reason the folly in the hereto mentioned conclusions.

President Hunter warned of a trend that he saw developing, a trend that was caused or was a consequence of members no longer taking the time to understand fundamental definitions and doctrines taught in the Lord’s restored church.

“Let me offer a word of caution...I think if we are not careful..., we may begin to try to counterfeit the true influence of the Spirit of the Lord by unworthy and manipulative means. I get concerned when it appears that strong emotion or free-flowing tears are equated with the presence of the Spirit. Certainly the Spirit of the Lord can bring strong emotional feelings, including tears, but that outward manifestation ought not to be confused with the presence of the Spirit itself.” (The Teachings of Howard W. Hunter, 184)

Preach My Gospel tacks on this clarifier to the end of that quote, “The Spirit of the Lord always edifies” (PMG, p.99). May I be permitted by the angry masses to be here bold and proclaim matter-of-factly that President Hunter’s fears have become a reality in the Church. As I have said, members are hearing verifiable lies and outright apostasy and claiming to feel the Holy Ghost when they do it. You are not feeling the Holy Ghost, you are following after strange spirits and if you do not learn how to “Hear Him”, if you do not take the real Holy Ghost as your guide, you will be deceived.

Much like in my paper, *Zion, a City of Holiness, New Jerusalem*, a lot of members’ confusion arrives when members seek to combine multiple cities that are similar but yet have vast difference between them, into one lump and then try to make sense of it from there. Likewise,

people combine the Light of Christ, the Holy Ghost and the Second Comforter into one lump and then attempt to understand it. These three things are similar but yet have vast differences.

### The Light of Christ

Non-members of the Church of Jesus Christ of Latter-Day Saints would simply know this as a conscience. And in every language, there is a word that describes this unknown (to them) entity or ability for man to discern right from wrong.

#### **Moroni 7:15-19**

15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

18 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

19 Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

Prophets have taught that the Light of Christ is given unto every man and that the heed one pays to it will determine the size of that fire burning within the individual. One can reach a point in time in which this spirit or Light of Christ ceases to strive within them. So when the scriptures say, “the spirit of the Lord ceased to strive with the wicked” this is obviously not talking about the Holy Ghost or gift of the Holy Ghost for the wicked never had it or as McConkie stated, “this is the Spirit which the Lord is withholding from wicked persons in the world (D&C 63:32), not the Holy Ghost which the world never had. (John 14:17) That is, the Light of Christ ceases to strive with the wicked in that it no longer guides and entices them to seek gospel light and walk in the course that will prepare them to receive the gospel and all its saving truths (D&C84:45-48)” (Mormon Doctrine, p.753). The Light of Christ in an individual is what enables them to recognize the messengers of Christ and is what is responsible for the feelings of goodwill, love, comfort, familiarity (ie. “felt like family”) etc. The Light of Christ is very much in the heart of an individual, and it is a power that can enlighten the mind of man but does not act upon the intelligence of a man. There are many in the world who are extremely charitable in their actions

who are not members of the Church of Jesus Christ of Latter-Day Saints and thus do not have the gift of the Holy Ghost, but yet they feel the love of Christ “burning” within their bosom. The more a man follows the path of good, the brighter that flame or Light of Christ in that individual becomes and the contrary is true for the path of wickedness. By this light shall all mankind be judged, for if one was unwilling to follow this light, they would be unwilling to follow the higher light, or intelligence of the Father. This light is a preparatory light, a light that when heeded will bring somebody from a telestial sphere to a terrestrial sphere, and remember, all spheres of glory are spheres of intelligence.

Adam and Eve were in the garden not knowing good from evil, meaning they did not have the Light of Christ in them. Partaking of the fruit of the Knowledge of Good and Evil or the fruit which represented the love of God, ie. the fruit of the Light of Christ, their eyes were opened and they knew good from evil. Subsequently from that point on, Adam and Even were enabled to have children, children being born with the Light of Christ, for they had the Light of Christ before they were born. Thus all the posterity of Adam can be held to account to a righteous judgement based on their adherence to that light.

This is where the importance related to the order at which the conclusion is arrived at becomes infinitely important. Does one feel good about something and then can safely arrive at the conclusion that said deed must have been from God *or* must one first do and then judge the effects of the fruit. I have said and I will say repeatedly that the Church of Jesus Christ of Latter-Day Saints is the kingdom of God on the earth today. It is Christ’s Church; it is not a cult. That being said, there sure seems to be a lot of members of the Church interested or obsessed with the occult. Can non-members of the Church build a temple? No. Can non-members of the Church officiate in ordinances? No. There is no difference between witches out in the woods cackling and dancing around a pot and this ideology. But why are members arriving at this, or rather why are members seemingly drawn to the occult? The reason is because they don’t understand how the Light of Christ works. They hear something, it makes them feel good ergo it must be of God. Using that same logic, I could have sex with my next-door neighbor, it feels good, ergo it must be of God. Obviously that is not the way to use the Light of Christ.

Moroni warns Saints and attempts to teach Saints how to properly utilize the Light of Christ in judging.

#### **Moroni 7:5-14**

5 For I remember the word of God which saith by their works ye shall know them; for if their works be good, then they are good also.

6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

7 For behold, it is not counted unto him for righteousness.

8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

9 And likewise also is it counted evil unto a man, if he shall pray and not with areal intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

Moroni here teaches that the motivation for the act is more important than the act itself. A Grandmother doing Meals on Wheels for no other reason than to help people is of God, whereas members of other faiths doing deeds of service with the intent to increase the number of their flock is counted unto them evil. For as Nephi said, “There are only two churches, the Church of the Lamb of God and the Church of the Devil” or as Jesus Christ himself said, “He that gathereth not with me, scattereth abroad.” Meaning, if somebody in or outside the Church is attempting to circumvent the keys of God, it doesn’t matter how “good you think you feel” you are heeding to the Spirit of the Devil. Moroni also gives another crucial hint on how to discern in your life, “I remembered the word of God”. Another example you can turn to for this is that of Alma,

#### **Mosiah 26:33-34**

33 And it came to pass when Alma had heard these words he wrote them down that he might have them, and that he might judge the people of that church according to the commandments of God.

34 And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.

For example, if I came out and I said that I was praying in my living room in a white toga, watching General Conference, and the heavens were opened before me and I saw Jesus Christ and God the Father and John the Baptist came down and put his hands on my head and ordained me to be the bishop. I would believe that 99.9% of members would claim that the Light of Christ left them when hearing this story, they didn’t feel good listening to this story. And why not? Because they knew the word of God, in this case the keys of God (which are still on the earth thus they don’t need to be restored), meaning members know that if such a call was to be made, it would be done through the keys. So, your knowledge of the word of God enables you to discern between a chemical reaction in your body and the actual effects of the Light of Christ.

There are members who believe that they can quit their band, listen to a few Jake Hilton videos, sell the few possessions they own, quit their job and sit around in their togas and a couple weeks later see Jesus Christ and the Father, making their calling and election sure, and ordaining them to be members of the 144,000. The only reason why members of the Church of Jesus Christ of Latter-Day Saints can listen to the first story of the man believing he was ordained to be a bishop and feel bad and the second story of being called into the 144,000 and feel good is because they are woefully ignorant to the word of God. Both cases circumvent the keys of God that have been restored and have not been lost and both cases make cheap spiritual experiences, mocking Joseph Smith in the process. And also note, circumventing the keys of God is grounds for excommunication. There is no difference between members teaching to actively pursue obtaining their calling and ordination into the 144,000 directly from God and teaching people to seek their calling and ordination to that of a Stake President, Mission President, Apostle etc directly from the Father. This is teaching people to circumvent the keys of God and the only reason why they get away with it in this case is due to the ignorance of members surrounding the 144,000 and having your calling and election made sure. Period. The 144,000 is a calling, just like every other calling, similar to that of our modern-day Mission Presidents and just like with every other calling, will come through the proper keys.

So even with the Light of Christ it is important to recognize that it is not as simple as “following your gut”. You need to first seek truth to the best you are able to obtain it. For members of the Church your condemnation in this regard is much more severe vs. somebody born in a heathen nation for you have the word of God in its fulness laid before you. You are then to judge the motivations of individuals. Self-less motivations are of God (this is made manifest by the Light of Christ, this is not something you need to be taught), whereas selfish motivations are of the Devil (once again, the Light of Christ makes this manifest, this does not need to be taught) regardless of the deed. This is why understanding idolatry and priestcraft was important enough for Mormon to flood the Book of Mormon with it. The last thing that you need to do with regards to the Light of Christ is judge the fruits. If you “feel good” about a form of missionary work that baptizes nobody and “feel bad” about a form of missionary work that baptizes hundreds or thousands, once again, you are the problem. All of these things do not require the Holy Ghost or gift of the Holy Ghost. Every man is born with the Light of Christ and the ability to seek truth and thus the ability to discern using the Light of Christ. So members listening to other members who are openly practicing priestcraft, openly circumventing the keys of God and teaching things that are categorically false and claiming to feel the Spirit of Christ or the Holy Ghost etc are following strange spirits. And members who, when listening to another member who is bold, without guile and teaches nothing but truth, claim that the Light of Christ or the Holy Ghost left them, are also following strange spirits. This is why Moroni gave the Saints the tools to judge and warned them to be careful not to judge that which of God to be evil and that which is evil to be of God. All one needs is the Light of Christ to be able to discern this, let alone members who should have received the gift of the Holy Ghost.

## The Holy Ghost

Firstly, let's start with the presence of the Holy Ghost before we get into the gift of the Holy Ghost. And let's start with Joseph Smith,

“There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: "Paul we know and Jesus we know, but who are ye?" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which He hath opened, and this is the way marked out by the word of the Lord.” (TPJS, p.199)

The Holy Ghost has three main purposes, two of which occur after the ordinance. The first purpose however, non-members of the Church can experience in their lives, as Joseph Smith described above (and will become more apparent as we continue). The Holy Ghost is not a chemical response, it is a power of convincing to a higher intelligence (terrestrial to celestial). If man had to be baptized and confirmed before they experience this then no man could be convinced. It would then become an act of blind faith which the Lord doesn't teach. One using the Light of Christ properly will be led to further truth (terrestrial to celestial) and thus to the messengers of truth, the messengers of truth's power to convince is wielded through the Holy Ghost. Preach My Gospel counsels,

“Learn to rely on the Spirit to give you what you should say and do. By studying, developing, and using the teachings skills in this chapter, you will become a more capable instrument in the hands of the Lord. The Spirit will draw upon the knowledge and skills you have developed to help you teach more powerfully. The quality and power of your teaching will help others understand and feel the importance the restored gospel has for them. Their understanding will be influenced by your personal worthiness. Their understanding will also be influenced by how well you focus your attention on them, by how well you explain the gospel, use the scriptures, share your testimony, ask questions, and invite them to make and keep commitments.” (PMG, p. 176)

And it says in **D&C 11:21**

21 Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

There are a lot of members who will say things such as, “The Holy Ghost did all the work, I did nothing.” This couldn't be further from the truth, also, take note, once again of the word “convincing”. Your ability as a messenger of Christ to produce fruit, ie. baptisms and converts is

just as important for the Lord to allow to play out so that the righteous can discern between what is right and what is wrong as it is for the Lord to allow the foolish man to build on the sand and have his house be washed away. If the Lord rewarded everyone the same, how could we judge by the fruits? If the Lord rewarded all missionaries equally, how would you be able to judge and discern? Ye would not. This power of convincing also applies to the missionary, as the missionary can have things brought to his mind to say. Another important thing that you need to understand when reading that quote from PMG is the use of the word “understand” and “understanding”. The Holy Ghost is an edifier, it is a teacher, it is a convincer with the end goal always being that of understanding and bringing you to, as President Joseph F. Smith said, “the higher intelligence”. The Light of Christ can and will be used as a preparatory witness or a second witness to cause your heart to burn, but as Joseph Smith taught, “the Holy Ghost is pure intelligence.” It convinces and expands the mind/intelligence. How does it convince the mind?

### **D&C 9:9**

9 But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; ...”

“Yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation.”  
(D&C 8:1-3, 46:7, Matt. 7:7-8, Jas. 1:5)

The Holy Ghost as a convincer has the power to ignite the Light of Christ in your heart and cause your bosom to burn. This is not a guarantee and is directly proportionate to the degree that the Light of Christ dwells in that individual. The other way that the Holy Ghost will convince you is by acting upon the intelligence. The Light of Christ does not do this. If the thought is not of God, then you will have a stupor of thought, it will be removed from your mind. Sometimes you will even forget the question before you ask it. If the thought is of God, your mind will catch hold to it and the more one thinks about it, the more enlightening it becomes to the mind. This allows non-members and members to confirm truth, or in the words of Moroni, “By the power of the Holy Ghost ye may know the truth of all things.” Without the gift of the Holy Ghost, the influence of the Holy Ghost will depart.

So what is the influence of the Holy Ghost that is obtained after the gift of the Holy Ghost? Is it a feeling? Is it an emotion? The answer to these is no. Members have confused the power of the Holy Ghost to activate the Light of Christ in an individual which caused their bosom to burn with that of the influence/effects of the Holy Ghost. What did Joseph Smith teach?

“There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and

make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.” (TPJS, p.149-150)

“The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.,) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.” (TPJS, p.151)

How many times did Joseph Smith use the word “feelings”? How many times did Joseph Smith describe the Holy Ghost as a “feel good, happy emotion”? How many times did Joseph Smith describe the Holy Ghost as “a warm blanket, full of love”? Zero. Because that is not the Holy Ghost. The Holy Ghost or the influence or power of the Holy Ghost is used to bring things to your memory and to convince you, but the gift of the Holy Ghost is to have an actual effect upon the intelligence of an individual. If you are heeding the Holy Ghost and following it you should be getting smarter. He also describes it as “purging.” What does your body do when it is purging? It is vomiting and diarrhea and fevers etc- not pleasant or comfortable experiences. We purge poison out of a body with an anti-venom and it is also an extremely painful process. People who allow the Holy Ghost to work on them know that it can be a very uncomfortable experience, as the Holy Ghost reveals to you your weaknesses and faults etc. The act of learning, line upon line, precept upon precept and thus increasing your intellect is also for many people an uncomfortable experience. When I hear members describe their experiences, not with the Light of Christ, but rather the Holy Ghost, as being rainbows, sparkles and butterflies, to me it is like looking at an individual who is morbidly obese sharing their wonderful experiences at the gym. “I love to go to the gym, I have been going for 15 years. I just feel so warm and welcome and accepted there.” I just look at the individual and think, you got the invitation, you got the Light of Christ, you have been given the gift of the Holy Ghost but you have not received it, you don’t even know what it is, anymore than that morbidly obese person could identify, let alone pull off, a front squat.

If you hear something and your mind catches hold to it and something tells you “this is true and it applies to you” and that thought is a very unpleasant thought, you can either A. get defensive and reject the Holy Ghost or B. you can humble yourself and allow the Holy Ghost to purge off pieces of you that are holding you back. The angel explained to Nephi the marvelous work and a wonder yet to come. And the angel explained that the marvelous work and a wonder “shall be everlasting, either on the one hand or the other-either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil.” (1 Nephi 14:7) I read the quote from Joseph Smith at the start of this paper and we’ve now explained the Holy Ghost and

connected it to the marvelous work and a wonder. Can you not see how our ability to “Hear Him” will determine everything. My belief, which I believe is backed up with all these scriptures, is that members are failing to “Hear Him” because of their ignorance. They don’t know what the Light of Christ is, what the Holy Ghost is, so how can they recognize it? The angel once again used the word “convincing” to get people to peace and life eternal. You don’t feel “feelings” that lead you to peace and life eternal. If your understanding is backwards then your understanding is no different than that of pleasure seekers in the world. “How could something that feels so good, feels so right, not be of God?” You hear that all the time. Their problem and our problem as members is that we haven’t taken the time to learn. The Holy Ghost, the convincing power and intelligence of God is like that of the sun. The effects of the sun on wax would be to melt the wax. The effects of the sun on mud would be to dry it out and harden it. It is the same sun. It has the same effects. It is not the sun’s fault that the mud hardened and became brittle, while the wax melted. It is our choice whether or not we will become wax or become mud, but what we don’t get to do is after the words of God, after the Holy Ghost, after the effects of the sun dry us out and make us brittle and angry, blame the sun, blame the word of God or the messengers of God, etc.

Joseph Smith taught that as you catch hold of these inspirations in your mind, thoughts that have appeared in your mind that you know weren’t your own thoughts, as you record and follow through on those thoughts, you will then be able to see the fruit and the more you do the better you will get at receiving the revelation from the Holy Ghost, learning line upon line, purging the old blood out from you, increasing your intellect etc.

In summary up to this point in time, the power of the Holy Ghost unto convincing or bringing things unto your memory occurs for both members and non-members. It can be felt as the Light of Christ burning in your bosom. The effect of the Holy Ghost is that of pure intelligence and purging. It makes one smarter and better, through most likely very uncomfortable situations. This purging and perfecting is designed, over time, to bring us back into the presence of the Son and ultimately the Father (terrestrial to celestial).

The third thing that the Holy Ghost does is seal ordinances, also known as the Holy Spirit of Promise. Elder McConkie summarized this perfectly:

“The *Holy Spirit of Promise* is the Holy Spirit *promised* the saints, or in other words the Holy Ghost. This name-title is used in connection with the sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve the righteous acts of men so that those acts will be binding on earth and in heaven. “All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations,” must be sealed by the Holy Spirit of Promise, if they are to have “efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.” (D&C 132:7). To seal is to *ratify*, to *justify*, or to *approve*. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; it is one which is approved by the Lord; and the person who has taken the obligation upon himself is justified by the Spirit in the thing he has done. The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation. They

“are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are *just and true*.” (D&C 76:53) If they are not just and true and worthy the ratifying seal is withheld. When any ordinance or contract is sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing. (*Doctrines of Salvation*, vol. 1 p. 55; vol. 2 p. 94-99). Seals are placed on contracts through righteousness. The operation and power of the Holy Spirit of Promise is best illustrated by the ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordinance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person would not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If thereafter he became worthy through personal repentance and obedience, the seal would then be put in force. Similarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attending the performance, yet the seal may be broken by subsequent sin. These principles also apply to every other ordinance and performance in the Church. Thus if both parties are “just and true”, if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of the Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal. Even if a person progresses to that state of near-perfection in which his calling and election is made sure, in which he is “sealed up unto eternal life” (D&C 131:5, 132:18-26), in which he receives “the promise...of eternal life” (D&C 88:3-4) in which he is “sealed up unto the day of redemption” (D&C 124:124, Eph. 1:13)-yet with it all, these great promises are secured only if the “performances” are sealed by the Holy Spirit of Promise. (Mormon Doctrine, p.361-362)

### **The Second Comforter**

Joseph Smith taught, “The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted.

When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16, 17, 18, 21, 23 verses:

"16. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;

"17. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

"18. I will not leave you comfortless: I will come to you.\* \*

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

"23. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn." (TPJS, p.150-151)

"We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him." (TPJS, p.51)

As one heeds the Holy Ghost and allows it to purge the old blood out from him and when the time arrives that "he has thoroughly proved himself" it will then be that man's privilege of having his calling and election made sure. The doctrine on this is crystal clear, there are two things that you have to know to keep yourself safe in the days ahead.

1. An individual must be thoroughly proved. An individual who has spent his life not in the game: didn't serve a mission, didn't memorize scripture masteries, didn't do home teaching/ministering, etc cannot and will not have their calling and election made sure. One cannot simply quit their failing band, sell all of their clothes, attempt to practice priestcraft only to have their manuscript turned down, form a secret all-inclusive club circumventing the keys, and have the privilege of seeing the Lord Jesus Christ and the Father in their living room. Won't happen. Having your calling and election made sure is the greatest honor reserved for those who have perfected their lives, I repeat, perfected their lives, this includes mastery of your body. Joseph Smith was the greatest prophet to ever live and that will ever live and it took him decades in his own words to "become the polished shaft". The arrogance of somebody claiming that they could do this in weeks or years is stunning and frankly repulsive. Such individuals suffer from mental delusions. Period.
2. "Revelations and spiritual experiences are sacred. They should be kept private and discussed only in appropriate situations. President Boyd K. Packer counseled: 'I have learned that strong, impressive spiritual experiences do not come to us very frequently.

And when they do, they are generally for our own edification, instruction, or correction. Unless we are called by proper authority to do so, they do not position us to counsel or to correct others. I have come to believe also that it is not wise to continually talk of unusual spiritual experiences. They are to be guarded with care and shared only when the Spirit itself prompts you to use them to the blessing of others” (Ensign, Jan. 1983, 53). Unusual spiritual experiences and revelations should not be shared openly. Seeing Jesus and the Father is the pinnacle of all revelation and experiences. Sharing such an experience is expressly forbidden by the Lord, else we would have stories from all of the apostles, apostle meaning “eye witness of Christ and his resurrection”. Even the apostles with the keys simply refer to themselves as “special witnesses of Christ” and they do not talk about the experience, let alone spew it over the web. Joseph Smith drove this point out of the ballpark (that one’s for you, Brother Guerrero) when he said, “The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I can keep a secret till Doomsday.” (TPJS, p.195)

Having one’s calling and election made sure is not synonymous with being translated, and is not synonymous with being a member of the 144,000 etc. I will go over that in detail in one of my next papers.

In conclusion, below I have tacked on some additional references for your benefit and edification. There are a couple more that I plan on tacking on that will not appear in this video, but will be updated and added to this paper on the bottom on the blog.

We, brothers and sisters, have done a fairly good job as Saints to cultivate the Light of Christ in our lives and attempted to foster charitable acts of goodwill, peace, brotherly kindness etc. with our other brothers and sisters on this globe. But may I be so bold to suggest that we have neglected the greater intelligence. We have found ourselves comfortably in the terrestrial kingdom and have decided that we don’t have to be valiant in our testimony of the Savior and yet will be saved in the kingdom of God. We have convinced ourselves despite the clear warning in the scriptures that all is well in Zion and that if we are guilty God will merely beat us with a few stripes and we will be saved in the kingdom of God. We have convinced ourselves that evil is good and good is evil. We have convinced ourselves that truth that will exalt individuals spoken in a subjectively inappropriate manner, in a subjectively displeasing tone, in a subjectively louder voice, is somehow contentious and not of God, despite the fact that the bearer is without fault and without guile and is speaking the truth. We have convinced ourselves that an individual spewing lies, where the believing of his doctrine is actually damning, let alone grounds for excommunication, but because it is spoken in a subjectively approved manner, in a subjectively approved pleasing tone, in a subjectively approved decimal of volume, it is of God, despite the fact that these individuals are full of guile, spewing apostasy, and circumventing the keys of God by claiming to have received revelations of Jesus Christ and God the Father, and to have been ordained to do certain tasks. Brothers and Sisters, we need to wake up and learn how to “Hear Him” and take the Holy Ghost for our guide. Otherwise we will be deceived and fall by the

wayside. Celestial Law is coming, Joseph Smith did not know how many people would be able to abide it, for many are called and few are chosen. There is yet daylight- we can perform our labors while it is yet day. There is still time to learn how to “Hear Him”. Brothers and Sisters, I know that the Church of Jesus Christ of Latter-Day Saints is true and it still holds all the keys necessary for salvation. I know that we as members have been given the gift of the Holy Ghost but many of us have refused to receive it, refused to let it purify us. There is coming a point in time in the near future, the great tribulation, that will be what purifies and gets us ready to see Jesus. If you take no preparations today, you will fall tomorrow, by the wayside during the tribulation. You don’t have to perfect yourself today, but you have to at least build yourself a foundation and “Hearing Him” is integral to that foundation. And in the words of our prophet, President Nelson, “time to prepare, time to build that foundation, is running out.” I share this with you so that we may all be partakers of that fruit, in the name of Jesus Christ, Amen

### **Additional References**

The Light of Christ: “Christ is ‘the true light that lighteth every man that cometh into the world.’ (D&C 93:2, John 1:9) This enlightenment is administered to all men through the Spirit of Christ, or the Spirit of the Lord, or the Light of truth, or the light of Christ- all of which expressions are synonymous. This Spirit fills the immensity of space, is in all things, and is not to be confused with the Personage of Spirit known as the Holy Ghost (or Spirit of the Lord). (Doctrines of Salvation, vol. 1. pp 38-54). The light of Christ is the Spirit of the Lord which leads men to accept the gospel and join the Church so that they may receive the gift of the Holy Ghost. Men are commanded to ‘live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit’ (D&C 84:44-46). Those who hearken to this Spirit come into the Church, receiving ‘of the Spirit of Christ unto the remission of their sins’ (D&C 20:37, 84:47-48, Alma 19:6, 26:3, 28:14). Men are born again by following the light of Christ to the point where they receive the actual enjoyment of the gift of the Holy Ghost (Mosiah 27:24-31, Alma 36). It is because of the light of Christ that all men know good from evil and enjoy the guidance of what is called conscience. (Moroni 7:12-19). It is the Spirit by means of which God is omnipresent; it is the light which enables Christ to be in all things, and through all thing, and round about all things. It gives life to all things, is the law by which they are governed, and the power of God is manifest through it (D&C 88:6-13).” (Mormon Doctrine, p. 446-447)

The Light of Christ By President Boyd K. Packer

Most members of the Church have a basic understanding of the Holy Ghost. Most have experienced its promptings and understand why the Holy Ghost is called the Comforter.

They know “the Holy Ghost . . . is a personage of Spirit” (D&C 130:22) and a member of the Godhead (see A of F 1:1).

But many do not know that there is another Spirit—“the light of Christ” (D&C 88:7)—another source of inspiration, which each of us possesses in common with all other members of the human family. If we know about the Light of Christ, we will understand that there is something inside all of us, and we can appeal to that in our desire to share truth.

The Holy Ghost and the Light of Christ are different from each other. While they are sometimes described in the scriptures with the same words, they are two different and distinct entities. It is important for you to know about both of them.

The more we know about the Light of Christ, the more we will understand about life and the more we will have a deep love for all mankind. We will be better teachers and missionaries and parents, and better men and women and children. We will have deeper regard for our brothers and sisters in the Church and for those who do not believe and have not yet had conferred upon them the gift of the Holy Ghost.

The Light of Christ is defined in the scriptures as “the Spirit [which] giveth light to every man that cometh into the world” (D&C 84:46; emphasis added); “the light which is in all things, which giveth life to all things, which is the law by which all things are governed” (D&C 88:13; see also John 1:4–9; D&C 84:45–47; D&C 88:6; D&C 93:9).

And the Light of Christ is also described in the scriptures as “the Spirit of Jesus Christ” (D&C 84:45), “the Spirit of the Lord” (2 Cor. 3:18; see also Mosiah 25:24), “the Spirit of truth” (D&C 93:26), “the light of truth” (D&C 88:6), “the Spirit of God” (D&C 46:17), and “the Holy Spirit” (D&C 45:57). Some of these terms are also used to refer to the Holy Ghost.

The First Presidency has written, “There is a universally diffused essence which is the light and the life of the world, ‘which lighteth every man that cometh into the world,’ which proceedeth forth from the presence of God throughout the immensity of space, the light and power of which God bestows in different degrees to ‘them that ask him,’ according to their faith and obedience.”<sup>1</sup>

Regardless of whether this inner light, this knowledge of right and wrong, is called the Light of Christ, moral sense, or conscience, it can direct us to moderate our actions—unless, that is, we subdue it or silence it.

Every spirit child of our Heavenly Father enters into mortality to receive a physical body and to be tested.

“The Lord said . . . they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency” (Moses 7:32).

“Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great

Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil” (2 Ne. 2:27).

Therefore, we know that “every man may act in doctrine and principle pertaining to futurity, according to the moral agency [the words free agency do not appear in the revelations] which I have given unto him, that every man may be accountable for his own sins in the day of judgment” (D&C 101:78; emphasis added).

We are admonished to “quench not the Spirit” (1 Thes. 5:19). Thus we can see that “[all] are instructed sufficiently that they know good from evil” (2 Ne. 2:5; see also 2 Ne. 2:27). They have their agency, and they are accountable.

This Spirit of Christ fosters everything that is good, every virtue (see Moro. 7:16). It stands in brilliant, indestructible opposition to anything that is coarse or ugly or profane or evil or wicked (see Moro. 7:17).

Conscience affirms the reality of the Spirit of Christ in man. It affirms, as well, the reality of good and evil, of justice, mercy, honor, courage, faith, love, and virtue, as well as the necessary opposites—hatred, greed, brutality, jealousy (see 2 Ne. 2:11, 16). Such values, though physically intangible, respond to laws with cause-and-effect relationships as certain as any resulting from physical laws (see Gal. 6:7–9). The Spirit of Christ can be likened unto a “guardian angel” for every person.<sup>2</sup>

The Spirit of Christ can enlighten the inventor, the scientist, the painter, the sculptor, the composer, the performer, the architect, the author to produce great, even inspired things for the blessing and good of all mankind.

This Spirit can prompt the farmer in his field and the fisherman on his boat. It can inspire the teacher in the classroom, the missionary in presenting his discussion. It can inspire the student who listens. And of enormous importance, it can inspire husband and wife, and father and mother.

This inner Light can warn and guard and guide. But it can be repulsed by anything that is ugly or unworthy or wicked or immoral or selfish.

The Light of Christ existed in you before you were born (see D&C 93:23, 29–30), and it will be with you every moment that you live and will not perish when the mortal part of you has turned to dust. It is ever there.

Every man, woman, and child of every nation, creed, or color—everyone, no matter where they live or what they believe or what they do—has within them the imperishable Light of Christ. In this respect, all men are created equally. The Light of Christ in everyone is a testimony that God is no respecter of persons (see D&C 1:35). He treats everyone equally in that endowment with the Light of Christ.

It is important for a teacher or a missionary or a parent to know that the Holy Ghost can work through the Light of Christ. A teacher of gospel truths is not planting something foreign or even new into an adult or a child. Rather, the missionary or teacher is making contact with the Spirit

of Christ already there. The gospel will have a familiar “ring” to them. Then the teaching will come “to the convincing of [those who will listen] that Jesus is the Christ, the Eternal God, manifesting himself unto all nations” (Book of Mormon ).

During His mortal ministry, Jesus taught His gospel and put in place the foundation upon which His Church would be built. The foundation was built of stones of doctrine which can neither be seen with mortal eyes nor felt by touch; they are invisible and intangible. They will not weather away or crumble. They cannot be broken or dissolved or destroyed. These stones of doctrine are imperishable and indestructible.

These stones of doctrine existed “before the world was” (D&C 124:38), “from before the foundation of the world” (D&C 124:41). Christ built His Church upon them.

Jesus spoke of “the stone which the builders rejected” (Matt. 21:42). Then the shadow of apostasy settled over the earth. The line of priesthood authority was broken. But mankind was not left in total darkness or completely without revelation or inspiration. The idea that with the Crucifixion of Christ the heavens were closed and that they opened in the First Vision is not true. The Light of Christ would be everywhere present to attend the children of God; the Holy Ghost would visit seeking souls. The prayers of the righteous would not go unanswered.

The conferring of the gift of the Holy Ghost must await the restoration of the priesthood and the dispensation of the fulness of times, when all things would be revealed. Temple work—ordinance work—would then be revealed. Then those who lived during the many generations when essential ordinances were unavailable, when baptism was not available, would be redeemed. God never abandons His children. He never has abandoned this earth.

When the fulness of His gospel was restored, The Church of Jesus Christ of Latter-day Saints was built upon the same foundation stones of doctrine.

Because we learn most everything through physical senses, teaching intangible doctrines which cannot be seen or felt becomes very difficult. Jesus, the Master Teacher, taught these doctrines, and they can be taught in the same way today. It is my purpose to show you how He, the Master Teacher, taught them.

You can come to understand spiritual truths as clearly as if these stones of doctrine were as tangible as granite or flint or marble. Marble will yield to the hands of the sculptor so that others can see what he sees hidden within the shapeless stone. In like manner, you can teach others to see—that is, to understand—these intangible, invisible stones of doctrine.

The way the Savior taught, and the way you can teach, is both simple and very profound. If you choose a tangible object as a symbol for a doctrine, you can teach just as He did. A teacher can associate the doctrine with an object already known, which can be seen with physical eyes.

Jesus compared faith to a seed, the tiny mustard seed, which can be seen and touched. He told how if the seed is nurtured, it can grow and flourish and become a tree. (See Luke 13:19.)

He compared the kingdom of heaven to an everyday object that can be seen. “The kingdom of heaven,” He said, “is like unto a net, that was cast into the sea, and gathered of every kind”

(Matt. 13:47); and He said, “The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (Matt. 13:44).

Christ used as examples, as symbols, such ordinary things as salt (see Matt. 5:13; Mark 9:49–50; Luke 14:34) and candles (see Matt. 5:15; Mark 4:21; Luke 8:16; Luke 11:33–36; Rev. 18:23), as rain (see Matt. 7:25–27) and rainbows (see Rev. 4:3; Rev. 10:1). The four Gospels are full of such examples. Likewise the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price have dozens of similar references. They are everywhere. That is what a story or a parable is—a true-to-life example used to teach a principle or a doctrine that is invisible or intangible.

One time in Matthew, one time in Luke, three times in the Book of Mormon, and three times in the Doctrine and Covenants, the Savior spoke of a hen with her chickens (see Matt. 23:37; Luke 13:34; 3 Ne. 10:4–6; D&C 10:65; D&C 29:2; D&C 43:24). Everyone knows about hens and chickens, even little children.

Now faith is not really exactly like a seed, nor is the kingdom of heaven exactly like a net or a treasure or leaven (see Luke 13:21) or “a merchant man, seeking goodly pearls” (Matt. 13:45). But with these illustrations, Jesus was able to open the eyes of His disciples—not their natural eyes but the eyes of their understanding (see Matt. 13:15; John 12:40; Acts 28:27; Eph. 1:18; 2 Ne. 16:10; D&C 76:12, 19; D&C 88:11; D&C 110:1).

With the eyes of our understanding, we see things that are spiritual. With our spirits reaching out, we can touch things that are spiritual and feel them. Then we can see and we can feel things that are invisible to the physical senses. Remember, Nephi told his rebellious brothers, who had rejected a message from an angel, “Ye were past feeling, that ye could not feel his words” (1 Ne. 17:45; emphasis added).

Paul wrote to the Corinthians that “God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ...

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:10, 13–14).

In modern revelation, Christ spoke of “the light which shineth, which giveth you light [and] enlighteneth your eyes, which is the same light that quickeneth your understandings” (D&C 88:11).

I do not know how to teach about the Spirit of Christ except to follow what the Lord did when He taught invisible, intangible truths to His disciples.

To describe the Light of Christ, I will compare or liken it to the light of the sun. Sunlight is familiar to everyone; it is everywhere present and can be seen and can be felt. Life itself depends upon sunlight.

The Light of Christ is like sunlight. It, too, is everywhere present and given to everyone equally.

Just as darkness must vanish when the light of the sun appears, so is evil sent fleeing by the Light of Christ.

There is no darkness in sunlight. Darkness is subject unto it. The sun can be hidden by clouds or by the rotation of the earth, but the clouds will disappear, and the earth will complete its turning.

According to the plan, we are told that “it must needs be, that there is an opposition in all things” (2 Ne. 2:11).

Mormon warned that “the devil ... persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

“[Now] seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully” (Moro. 7:17–18).

This Light of Christ, which gives life, is within you. The evil one will attempt to obscure it. It can be so clouded with confusion so far as to convince you that it does not even exist.

Just as sunlight is a natural disinfectant, the Spirit of Christ can cleanse the spirit.

Every soul, no matter who or where or when, is a child of God. Our responsibility is to teach that “there is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8).

President Joseph Fielding Smith spoke of the teachings of the Holy Ghost and of the Spirit of Christ: “Every man can receive a manifestation of the Holy Ghost, even when he is out of the Church, if he is earnestly seeking for the light and for the truth. The Holy Ghost will come and give the man the testimony he is seeking, and then withdraw; and the man does not have a claim upon another visit or constant visits and manifestations from him. He may have the constant guidance of that other Spirit, the Spirit of Christ.”<sup>3</sup>

The Spirit of Christ is always there. It never leaves. It cannot leave.

Everyone everywhere already has the Spirit of Christ, and while the Spirit of the Holy Ghost can visit anyone, the gift of the Holy Ghost is obtained “by obedience to the laws and ordinances of the Gospel” (A of F 1:3), by submitting to “baptism by immersion for the remission of sins; [and the] laying on of hands for the gift of the Holy Ghost” (A of F 1:4). It is not automatically present like the Spirit of Christ is present. This gift must be conferred by one holding authority (see A of F 1:5).

That is what we are commissioned to do, to foster the Light of Christ, which is within every soul we meet, and bring souls to the point where the Holy Ghost may visit them. And then, in due time, they can receive, through the ordinance, the gift of the Holy Ghost, which is conferred upon every member of the Church.

Once a person has received that gift of the Holy Ghost and can cultivate it together with the Light of Christ, which they already have, then the fulness of the gospel is open to their understanding. The Holy Ghost can even work through the Light of Christ.<sup>4</sup>

The Light of Christ is as universal as sunlight itself. Wherever there is human life, there is the Spirit of Christ. Every living soul is possessed of it. It is the sponsor of everything that is good. It is the inspirer of everything that will bless and benefit mankind. It nourishes goodness itself.

Mormon taught: “Search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ” (Moro. 7:19).

Everyone knows about sunlight. When you liken the Spirit of Christ to sunlight, ordinary examples from your own experiences may come to your mind. These examples are almost endless. These examples can be understood by little children or by adults, as the parables of Christ can be understood. It should not be difficult to teach how revelation can come through Light, even though we do not know exactly how inspiration works.

Man himself, with all his limitations, can convey messages through fiber-optic cables. A single tiny fiber of glass, smaller than a human hair, can carry 40,000 messages at the same time. These can then be decoded and turned into sight and sound and color, even motion. Man can do that.

A laser beam, where there is no wire or fiber at all, can carry 100 billion bits of information in a second.

If man can do that, why should we marvel at the promise that the Light of Christ is in all of us and that the Holy Ghost can visit any of us?

It should not be difficult, therefore, to understand how revelation from God to His children on earth can come to all mankind through both the Spirit of Christ and the Holy Ghost.

This Light of Christ is everywhere in the scriptures. The Doctrine and Covenants is a very rich source of teaching on the Light of Christ. For example, it speaks of “the light of truth; which truth shineth. This is the light of Christ. . . . He is in the sun, and the light of the sun, and the power thereof by which it was made” (D&C 88:6–7).

Ordinary teachers responsible to teach the doctrines and to testify of spiritual things have within their own personal experience everyday things which can be likened unto things which are spiritual.

Then the Light of Christ can be ignited by the Spirit of the Holy Ghost, the Comforter. We are told that then “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

President Harold B. Lee explained: “That light never entirely goes out . . . [speaking of the Light of Christ] unless we commit the unpardonable sin. Its glow may be so dim that we can hardly perceive it, but it is there for us to fan into a flame that shall burn brighter with understanding

and with knowledge. Except for that, we wouldn't be able to achieve. Our missionary work would come to naught.”<sup>5</sup>

If we understand the reality of the Light of Christ in everyone we see and in every meeting we attend and within ourselves, and understand the great challenge that we have—the surroundings in which we live, the danger which sometimes besets us—we will have courage and inspiration beyond that which we have known heretofore. And it must be so! And it will be so! All of this is a dimension of gospel truth that too few understand.

May you prayerfully and diligently endeavor to comprehend the meaning of these principles, and then begin to apply them. As you do, then follows the testimony that the gospel of Jesus Christ is true, that the Restoration of the gospel is a reality, and that The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth” (D&C 1:30). Jesus is the Christ, the Son of God, the Only Begotten of the Father. And from Him emanates the Light of Christ to all mankind.

May you who are called as missionaries or teachers and you who are parents “feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Ne. 32:3). In the name of Jesus Christ, amen.