

*D&C 1:37-38*

**John Taylor, *Millennial Star*, 1 Nov. 1847, 323.**

Those books [the scriptures] are good for example, precedent, and investigation, and for developing certain laws and principles; but they do not, they cannot touch every case required to be adjudicated and set in order; we require a living tree – a living fountain – living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth ... and from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens open to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed.

(C.f. Amos 3:7; D&C 21:1-4; D&C 68:2-4)

*D&C 2:2*

**Orson F. Whitney, *Conference Report*, April 1929, 110.**

The Prophet Joseph Smith declared – and he never taught a more comforting doctrine – that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.

(C.f. 1 Ne. 8:36-38; D&C 132:45-46; 138:47-48)

*D&C 4:2-5*

**Joseph Fielding Smith, *Conference Report*, October 1914, 128.**

It is true, we are engaged in a warfare, and all of us should be valiant warriors in the cause in which we are engaged. Our first enemy we will find within ourselves. It is a good thing to overcome that enemy first, and bring ourselves into strict obedience to the principles of life and salvation which he has given to the world for the salvation of men. When we shall have conquered ourselves, it will be well for us to wage our war without, against false teachings, false doctrines, false customs, habits and ways, against error, unbelief.

(C.f. Ezra 7:10; Romans 6:16-23; 7:22-25; Mosiah 15:5; also *InSight* @ 2 Nephi 2:28-30)

*D&C 11:12-14*

**Lorenzo Snow, *Conference Report*, April 1899, 52.**

There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives.... From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling in the dark.

(C.f. 1 Nephi 4:6; 2 Nephi 33:1-2; Enos 1:2-11; Moroni 10:5)

*D&C 13*

**Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 173.**

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how could a restitution of all things spoken of by the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

(C.f. D&C 84:31-32; 124:39; Moses 5:5-8)

*D&C 21:4-6*

**Brigham Young, *Journal of Discourses*, 9:150.**

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not.

(C.f. Moroni 10:4-5; D&C 26:2; also *InSight* @ D&C 1:38)

*D&C 51:15*

**Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 354.**

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.

(Cf. Alma 12:28-34; D&C 93:18-20; 132:11-12, 19-20; Abraham 3:18-23)

*D&C 47:1, 3*

**Joseph Smith, Jr., *History of the Church*, 2:198-99.**

It is a fact, if I had now had in my possession, every decision which had been had upon important items of doctrine and duties since the commencement of this work, I would not part with them for any sum of money ... if we had them now, [they] would decide almost every point of doctrine which might be agitated.... If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when God has revealed them, not esteeming them of sufficient worth, the Spirit may withdraw and God may be angry; and there is, or was, a vast knowledge, of infinite importance, which is now lost.

(C.f. Omni 1:17; Alma 37:1-8; Moses 6:5-6)

*D&C 76:19-24*

**Melvin J. Ballard, *Eternal Testimonies*, 20.**

If I shall live to be a million years old, I shall never forget that smile. He took me into His arms and kissed me, pressed me to His bosom, and blessed me, until the marrow of my bones seemed to melt! When He had finished, I fell at His feet, and as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of Him who hath all things in His hand, to have His love, His affection, and His blessing was such that if I can receive that of which I had but a foretaste, I would give all that I am, all that I hope to be, to feel what I then felt.

(C.f. 1 Ne. 1:9,15 Alma 22:15,18; D&C 110:1-6)

*D&C 28:1-7*

**1<sup>st</sup> Presidency, “A Warning Voice,” *Deseret News (Church Section)*, 2 August 1913, 1.**

From the days of Hiram Page (Doc. & Cov., Sec. 28) at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to men and women who because of transgression become easy prey to the Arch Deceiver. At other times these people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the Church are led astray by false spirits who exercise an influence so imitative of that which proceeds from a divine source that even these persons who think they are the “very elect” find it difficult to discern the essential difference.... When visions, dreams, tongues, prophecy, impressions, or an extraordinary gift of inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also they should understand that directions for the guidance of the Church will come by revelations through the head.

(Cf. Alma 30:53; D&C 30:2; 43:1-7)

*D&C 59:3-5*

**Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 255-57.**

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received.... He never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings ... the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath or might have had.

(C.f. Psalms 19:7-8; Matthew 25:14-29; D&C 50:24; 132:21-25; also *InSight* @ D&C 51:15)

*D&C 84:2-5*

**Joseph Smith, Jr., *History of the Church*, 5:423-24.**

What was the object of gathering the Jews, or the people of God in any age of the world?... The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon gathering of the people in every age of the world.... It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc.

(*Cf. D&C 97:10-15; 109:55-67; 110:6-10; 124:33-41*)

*D&C 36:2*

**Joseph Smith, Jr. (quoted to Brigham Young in vision), *Journal History*, 23 February 1847.**

Tell the people to be humble and faithful, and be sure to keep the Spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. ... If they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion.

(*Cf. 2 Nephi 32:5; D&C 6:14-15; 46:26-30; 93:23-40*)

*D&C 93:18-20*

**Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 348.**

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.

(*Cf. 2 Nephi 28:28-30; Alma 12:9-12; also InSights @ D&C 51:15 & 59:3-5*)

*D&C 93:1-3*

**Francis M. Lyman, *Conference Report*, April 1910, 29-30.**

Every Latter-day Saint is entitled to this witness and testimony. If we have not received this witness and testimony ... I want you all to remember that the fault is ours, and not the Lord's; for every one is entitled to that witness through faith and repentance, forsaking all sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost through the laying on of hands. Now, if any of our brethren and sisters have lived for years without really knowing, being thoroughly satisfied and thoroughly convinced, just as positive as of anything in life, that this work is of God, if they have lacked that witness and testimony it is their fault, for it is not possible for a man to do the will of the Father and not know the doctrine.

(*Cf. John 7:17; 8:31-32; 17:3,8; Moroni 10:3-5*)

*D&C 88:3-4*

**Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 150-51.**

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... 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 election made sure, then it will be his privilege to receive the other Comforter [John 14:12-27].... Now what is the 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.

(*Cf. Mosiah 26:15-25; Helaman 10:4-5; D&C 132:49*)

*D&C 135:3*

**Brigham Young, *Journal of Discourses*, 7:289-90.**

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days.... No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith.... He holds the keys of that Kingdom for the last dispensation—the keys to rule in the spirit-world; and he rules there triumphantly.... He was foreordained in eternity to preside over this last dispensation.

(*Cf. JST Genesis 50:27-33; 2 Ne. 3:11-15; D&C 27:13; 110:16; also InSight @ Alma 13:1-9*)

*D&C 88:20-35*

**George Q. Cannon, *Conference Report*, April 1900, 54.**

The Lord has shown to us that there are differences of rewards.... Is it because God has chosen some of us for the telestial glory, some of us for the terrestrial glory, and some of us for the celestial glory? No, there is no such predestination as this. We are all born with our free agency; with the power within ourselves, aided by the blessing of God, to attain unto the highest glory. How shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws, when obeyed, bring as a reward the highest glory; and the man or woman who expects to attain to the highest glory without obeying these laws deceives himself or herself. It cannot be done. If I rise above the telestial glory, I must obey a law that will lift me above that. If I rise to the terrestrial glory, it will be by obeying terrestrial law. If I do not obey laws higher than that, I cannot attain to a higher glory. I want to promise you ... that our exaltation, our future glory, depends entirely upon our obedience to law.

(*Cf. D&C 51:15; 59:3-5; 131:1-4; D&C 51:1; 59:3-5*)

*D&C 130:2,9*

**Orson Pratt, *Millennial Star*, 17 November 1866, 28:722.**

A Saint, who is one in deed and in truth, does not look for an immaterial heaven but he expects a heaven with lands, houses, cities, vegetation, rivers, and animals; with thrones, temples, palaces, kings, princes, priests, and angels; with food, raiment, musical instruments, etc.; all of which are material. Indeed the Saints' heaven is a redeemed, glorified, celestial material creation, inhabited by glorified material beings, male and female, organized into families, embracing all the relationships of husbands and wives, parents and children, where sorrow, crying, pain, and death will be no more. Or to speak more definitely, this earth, when glorified, is the Saints' eternal heaven. On it they expect to live, with body parts, and holy passions: on it they expect to move and have their being; to eat, drink, converse, worship, sing, play on musical instruments, engage in joyful, innocent, social amusements, visit neighboring towns and neighboring worlds: indeed, matter and its qualities and properties are the only beings or things with which they expect to associate.

(*Cf. D&C 76:50-70; 131:1-4; 138:14-17, 50*)

*D&C 130:18-19*

**Orson F. Whitney, *Conference Report*, October 1928, 64-65.**

One who understands his religion—an intelligent, thoughtful Latter-day Saint, if asked: "How do you expect to spend eternity," would be very apt to reply: "I expect to spend it doing there the things I have learned to do here." That is common sense. It is logical, economical. Else were this all wasted time. No, we are not going to sit down through all eternity and gaze upon the face of the Savior. I don't believe he would want anyone to look at him that long. It would be bad manners. We shall do in eternity the things we have learned to do in time, but we will do them better there than here. We will be better fathers and mothers, better husbands and wives, better in every way; and every faculty exercised and developed will find full play and employment in the Great Hereafter.... I do say that all the occupations of this life that are proper and legitimate are typical of and lead up to and prepare us for the higher occupations of the life to come.

(*Cf. D&C 84:35-39, 58; 130:2; 132:29, 37*)

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