

1 Nephi 8:36-38

Joseph F. Smith, *Improvement Era*, 1909, 277-78.

Fathers, if you wish your children to be taught in the principles of the gospel ... if you wish them to be obedient to and united with you, love them and prove to them that you do love them by your every word or act to them. For your own sake, for the love that should exist between you and your boys—however wayward they might be ... when you speak or talk to them, do it not in anger; do it not harshly, in a condemning spirit. Speak to them kindly; get down and weep with them, if necessary, and get them to shed tears with you if possible. Soften their hearts; get them to feel tenderly towards you. Use no lash and no violence.... You can't do it by unkindness; you cannot do it by driving.... You can't force your boys, nor your girls into heaven. You may force them to hell, by using harsh means in the efforts to make them good, when you yourselves are not as good as you should be.... You can only correct your children by love, in kindness, by love unfeigned, by persuasion, and reason.

(Cf. Ephesians 6:1-4; Col. 3:21; Alma 42:27-41; D&C 121:39-44)

Alma 13:1-9

Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 365.

Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council.

(Cf. Jer. 1:5; Acts 17:24-26; D&C 138:53-56; Abraham 3:22-23)

2 Nephi 2:26-29

Brigham Young, *Discourses of Brigham Young*, 69-70.

The Devil cannot exercise his influence over us, only as we permit him to do so.... In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the Devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the Devil then has power to overcome the body and spirit of that man, and he loses both.... When you are tempted ... stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives.

(Cf. Romans 7:21-25; Mosiah 3:19; 15:7; also Insight @ D&C 4:2-5)

2 Nephi 31:13-17

Parley P. Pratt, *Key to the Science of Theology*, 61-62.

An intelligent being, in the image of God possesses every organ, attribute, sense, sympathy, and affection that is possessed by God himself. But these are possessed by man, in his rudimental state, in a subordinate sense of the word. Or, in other words, these attributes are in embryo, and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind.... The gift of the Holy Ghost adapts itself to all the organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions and affections, adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates, and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness, and charity.... Such is the gift of the Holy Ghost, and such are its operations when received through the lawful channel – the divine, eternal priesthood.

(Cf. Psalms 82:6; 2 Cor. 3:17-18; Rom. 8:9-17)

2 Nephi 2:25

Heber C. Kimball, *Journal of Discourses*, 4:222.

I am perfectly satisfied that my Father and my God is a cheerful, pleasant, lively, and good-natured being. Why? Because I am cheerful, pleasant, lively, and good-natured when I have His Spirit. That is one reason why I know; and another is—the Lord said, through Joseph Smith, “I delight in a glad heart and a cheerful countenance.” That arises from the perfection of His attributes; He is a jovial, lively person, and a beautiful man.

(Cf. Gal. 5:22; Mosiah 4:20-21; D&C 51:19; Moses 7:35)

Enos 1:2-11

Joseph Smith, Jr., *Doctrinal History of the Church*, 3:381.

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 unto 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 into 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.

(Cf. Alma 5:45-46; D&C 6:23; 8:2-3)

1 Nephi 22:26

George Q. Cannon, *Gospel Truth*, 1:86-87.

Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God.... Satan only gains power over man through man's exercise of his own agency; and when Satan shall be bound, as the Lord says he will be for a thousand years, one of the great powers that will help bring this to pass will be man's agency.... If Satan, therefore, has power with man, it is because man yields to his influence.... Every Prophet who has looked forward to our day has seen and predicted that the wicked would be destroyed. Their destruction means the destruction of Satan's power. The righteous will be left, and because of their righteousness the Lord will have mercy upon them; they, exercising their agency in the right direction, will bring down His blessings upon them to such an extent that Satan will be bound.

(Cf. 2 Nephi 30:18; Ether 8:26; D&C 101:28)

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(Cf. Psalms 82:6; 2 Cor. 3:17-18; Rom. 8:9-17)

Jacob 2:18-19

Brigham Young, *Discourses of Brigham Young*, 306-07.

Men are greedy for the vain things of this world. In their hearts they are covetous. It is true that the things of this world are designed to make us comfortable, and they make some people as happy as they can be here; but riches can never make the Latter-day Saints happy. Riches of themselves cannot produce permanent happiness; only the Spirit that comes from above can do that.... A man or a woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand. Then let us dispense that which the Lord gives us to the best possible use for the building up of his Kingdom, for the promotion of the truth on the earth, that we may see and enjoy the blessings of the Zion of God here upon this earth.

(Cf. Alma 1:26-31; 62:49-51; also *InSight @ D&C* 42:37-42)

Mosiah 15:1-5

1st Presidency, “A Doctrinal Exposition” (1916); cited in *Articles of Faith*, 470-71.

In all his dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during his labors as a disembodied spirit in the realm of the dead.... Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father.

(Cf. Hebrews 1:3; also *InSight @ Revelation* 19:9-10)

Mosiah 29:27-31

George Q. Cannon, *Journal of Discourses*, 22:136.

While the people are pure, while they are upright, while they are willing to observe law, the best results must follow the establishment and maintenance of a government like this; but, on the other hand, if the people become corrupt, if they give way to passion, if they disregard law, if they trample upon constitutional obligation, then a republican form of government like ours becomes the worst tyranny upon the face of the earth. An autocracy is a government of one man, and if he be a tyrant, it is the tyranny of one man; but the tyranny and irresponsibility of a mob is one of the most grievous despotisms which can exist upon the face of the earth.

(Cf. Mosiah 23:6-9; D&C 98:4-10; 101:77-80)

Helaman 3:35

Brigham Young, *Journal of Discourses*, 2:123.

When the Lord commands the people, let them obey. That is virtue. The same principle will embrace what is called sanctification. When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives.

(Cf. Mosiah 3:19; Alma 13:28; Moroni 10:32-33)

Alma 40:11-14

Brigham Young, *Latter-day Prophets Speak*, 26.

When you lay down this tabernacle, where are you going? Into the spiritual world.... Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of the organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity.

Heber C. Kimball, *Journal of Discourses*, 3:112-13.

As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person.

(Cf. John 20:17; D&C 138:18-22, 57)

Alma 34:32-34

Melvin J. Ballard, *The Three Degrees of Glory*, 12, 19.

It is my judgment that any man or woman can do more to conform to the laws of God in one year in this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one.... That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand years to do what it would have taken, but three score and ten to accomplish in this life.... So, men won't know any more when they are dead than when they are living, only they will have passed through the change called death. They will not understand the truths of the Gospel only by the same process as they understand and comprehend them here.

(Cf. Alma 5:15; D&C 88:100-01)

3 Nephi 12:48

Brigham Young, *Deseret News Weekly*, 31 August 1854, 1.

We all occupy diversified stations in the world, and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether their knowledge be little or much, or whether they can do little, or much, if they do the very best they know how, they are perfect.... 'Be ye as perfect as ye can,' for that is all we can do, tho' it is written, 'Be ye perfect as your Father who is in heaven is perfect.' To be as perfect as we possibly can according to our knowledge, is to be just as perfect as our Father in heaven is. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know how in the sphere, and station which we occupy here, we are justified.... We are as justified as the angels who are before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is, that they have not done as well as they know how.

(Cf. Moroni 10:32-33; D&C 67:13; 82:3)

Mosiah 5:2

Lorenzo Snow, *Improvement Era*, 22:654-55, June 1919.

Immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding.... It was a complete baptism—a tangible immersion in the heavenly principle or element (the gift of) the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling forever, so long as reason and memory last, all possibility of doubt or fear in relation to the fact handed down to us historically, that the "babe of Bethlehem" is truly the son of God; also the fact that he is now being revealed to the children of men, communicating knowledge, the same as in the apostolic times.

(Cf. Mosiah 4:3; Alma 5:45-46; Helaman 5:44-47; 3 Nephi 9:20; D&C 11:13-14; JS-H 1:73-74)

Moroni 10:8-18

George Q. Cannon, *Millennial Star*, April 1894, 260-61.

How many of you ask the Father, in the name of Jesus, to manifest Himself to you through these powers and these gifts? ... If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections.... God has promised to give strength to correct these things, and to give gifts that will eradicate them.

(Cf. Alma 22:15; D&C 46:8-9, 26)

Ether 12:6

Orson F. Whitney, in Kimball, *Faith Precedes the Miracle*, 98.

No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in Heaven.

(Cf. D&C 121:7-8; D&C 122:7; Mosiah 24:9-16)

3 Nephi 18:1-12

James E. Talmage, *Articles of Faith*, 175.

It is plain that the sacrament is administered to commemorate the atonement of the Lord Jesus, as consummated in His agony and death; it is a testimony that we are mindful of His Son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments, in the hope that we may ever have His Spirit to be with us. The sacrament has not been established as a specific means of securing remission of sins; nor for any other special blessing aside from that of a continuing endowment of the Holy Spirit, which, however, comprises all needful blessings. Were the sacrament ordained specifically for the remission of sins, it would not be forbidden to those who are in greatest need of forgiveness; yet participation in the ordinance is restricted to those whose consciences are acceptable before the Lord, those indeed who are in as little need of special forgiveness as mortals can be.

(Cf. Matthew 26:26-29; D&C 20:75-80)

Moroni 10:3-5

Joseph Smith Jr., *Teachings of the Prophet Joseph Smith*, 11.

“Search the scriptures—search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how He will save them. Then again, we say: Search the Scriptures, search the Prophets and learn what portion of them belongs to you...”

(Cf. 1 Corinthians 2:10-14; D&C 1:37-38)

Ether 2:7-9

Brigham Young, *Journal of Discourses*, 2:176, 178.

Assuredly in the preservation of virtue, morality, and intelligence she [a nation] may look for the perpetuity of her free institutions, and the preservation of her liberty. And in the moment of her disregard of these principles when wickedness and sin can run riot with impunity, and not moral influence and force enough be found in the people to check it, and walk it under foot, then may she reckon on a speedy downfall. When moral obligations cease to exert an influence, and virtue hides its face, and the unblushing effrontery of sin and foul corruption takes its place, then may the nation consider there is danger, “When the wicked rule the people mourn” . . . In the sincere observances of the principles of true religion and virtue, we recognize the base, the only sure foundation of enlightened society and well-established government.... that city, nation, government, or kingdom which serves not God, and gives no heed to the principles of truth and religion, will be utterly wasted away and destroyed.

(Cf. Mosiah 29:26-27; Hel. 5:2; Ether 9:20; D&C 98:5-10)

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