

God the Father

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Joseph Smith, HC, 6:305

ADVERSITY



DISCIPLES, LIKE DIAMONDS, ARE DEVELOPED IN A PROCESS OF TIME AND HEAVY PRESSURES, AND BOTH THE DISCIPLE AND THE DIAMOND REFLECT AND MAGNIFY THE LIGHT THAT COMES THROUGH THEM.

Elder Neal A. Maxwell, *Press Forward*, p25

FAMILY/FAMILY HISTORY



When everything gets finished, we will all be one family - every member of the Church a member of one family, the family of God... We are one family. And we all have to be joined to that family. So it is not merely enough that we be baptized for our dead or for ourselves, but also we have to be sealed to our parents. We must have the parents sealed to their parents and so on, as far back as we can go, and eventually back to Adam.

There will be cases where some of our ancestors will not be worthy and will drop out, but the links will have to be joined without them. So when the Prophets says we cannot be saved or exalted without our dead, he had this in mind. Suppose we do not do any work for our ancestors. Then where are we? We are out on a limb. We leave ourselves on the side lines. We are not joined into this great family. We may be born under the covenant and thus belong to our parents, but where there are breaks in that lineage we are not united.

We are taught in the gospel of Jesus Christ that the family organization will be, so far as celestial exaltation is concerned, on that is complete - an organization linked from father and mother and children of one generation, to the father and mother and children of the next generation, thus expanding and spreading out down to the end of time. If we fail to do the work, therefore, in the temples for our dead, you see our links in this chain - genealogical chain - will be broken; we will have to stand aside at least until that is remedied.

We could not be made perfect in this organization unless we are brought in by this selective or sealing power, and if we have failed to do the work for those in our line, who have gone before, we will stand aside until somebody comes along who will do it for us. And if we have had the opportunity and have failed to do it, then naturally we would be under condemnation, and I think all through eternity we would regret the fact that we had failed to do the thing that was placed before us to do and which was our duty to accomplish in the salvation of the children of men.

President Joseph Fielding Smith, *Selections from Doctrines of Salvation*, 226-227

Holy Ghost/Revelation

I will tell you of an experience I had before I was a General Authority which affected me profoundly. I sat on a plane next to a professed atheist who pressed his disbelief in God so urgently that I bore my testimony to him. "You are wrong," I said, "there is a God. I know He lives!"

He protested, "You don't know. Nobody knows that! You can't know it!" When I would not yield, the atheist, who was an attorney, asked perhaps the ultimate question on the subject of testimony. "All right," he said in a sneering, condescending way, "you say you know. Tell me how you know."

When I attempted to answer, even though I held advanced academic degrees, I was helpless to communicate.;;;

When I used the words *Spirit* and *witness*, the atheist responded, "I don't know what you are talking about." The words *prayer*, *discernment*, and *faith*, were equally meaningless to him. "You see," he said, "you don't really know. If you did, you would be able to tell me how you know."

I felt, perhaps, that I had borne my testimony to him unwisely and was at a loss as to what to do. Then came the experience! Something came into my mind. And I mention here a statement of the Prophet Joseph Smith: "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 ... 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." (*Teachings of the Prophet Joseph Smith*.)

Such an idea came into my mind and I said to the atheist, "Let me ask if you know what salt tastes like,"

"Of course I do," was his reply.

"When did you taste salt last?"

"I just had dinner on the plane."

"You just think you know what salt tastes like." I said.

He insisted, "I know what salt tastes like as well as I know anything."

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience—I know it as well as I know anything."

"Then," I said, "assuming that I have never tasted salt, explain to me just what it tastes like."

After some thought, he ventured, "Well-I-uh, it is not sweet and it is not sour."

"You've told me what it isn't, not what it is."

After several attempts, of course, he could not do it. He could not convey, in words alone, so ordinary an experience as tasting salt. I bore testimony to him once again and said, "I know there is a God. You ridiculed that testimony and said that if I *did* know, I would be able to tell you exactly *how* I know. My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to tell me what salt tastes like. But I say to you again, there is a God! He does live! And just because you don't know, don't try to tell me that I don't know, for I do!"

As we parted, I heard him mutter, "I don't need your religion for a crutch! I don't need it."

From that experience forward, I have never been embarrassed or ashamed that I could not explain in words alone everything I know spiritually. The Apostle Paul said it this way:

"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. 2:13-14.)

We cannot express spiritual knowledge in words alone. We can, however, with words show another how to prepare for the reception of the Spirit. The Spirit itself will help. "For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

Then when we have a spiritual communication, we can say within ourselves, this is it! This is what is meant by those words in the revelation. Thereafter, if they are carefully chosen, words are adequate for teaching about spiritual things.

President Boyd K. Packer, "The Candle of the Lord," *Tambuli*, Jul 1983, 27

Charity

GOD'S CHILDREN NEED TO BE LOVED, AND TO HAVE SOMEONE TO LOVE. ... WE HAVE TWO GREAT CHALLENGES, YOU AND I, AND THE CHALLENGE NEVER ENDS AS LONG AS BREATH LASTS: *To choose him and to love each other.* THEN WE MAY BE SURE WE WILL KNOW HIM IN THIS WORLD AND AT LAST IN THAT KINGDOM WHICH IS NOT OF THIS WORLD.

Marion D. Hanks, *Ensign*, May 1980, pp. 30-3.

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