The Holy Spirit of Promise

I knew that the second Comforter is Jesus Christ but failed to remember where the reference was. It was instructions by Joseph Smith. It was some time before I found my electronic copy because the source was not in Church History or even on LDS.org. When I found the copy, I included it here:

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 ....

Now, what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; ... 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 First Born [TP]S, pp. 150-51].

Joseph used *the Kingdom of God* but I believe that the second comforter only works in the hope of establishing the *Kingdom of Heaven* as the Lord said, *The Kingdom of Heaven is at hand.* The Kingdom of Heaven is where the mysteries are given. Without Heaven in the earth, all we have is the Kingdom of God. Only when prophets seek to live in poverty or practice the Law of Consecration will they receive of the Lord. When the early Church later fell from *Heaven,* this came when the holy people of the restoration destroyed the sanctuary. This changed the Law of Consecration as given in section 119 to a Mosaic Law of tithe by income as interpreted by the Protestants. After the Lord hid his face, what continued was the *Kingdom of God* without any words from Jesus Christ or the second comforter:

[Amos 3:7](https://www.lds.org/scriptures/ot/amos/3.7?lang=eng#p6)

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

Surely no one in the LDS Church will ever consider that at times, the Lord *will* choose to *do nothing—*especially when the Kingdom of God does not live the Law of Consecration but rather drinks damnation to his or her own souls. Jesus Christ does not speak when we have the Law of Christ and do not keep it.

History of the Church, Vol.3, Ch.25, p.380

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…

History of the Church, Vol.3, Ch.25, p.380

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…

The idea that the *first Comforter or Holy Ghost* is pure intelligence seems speculative.I, therefore, did not include all the information. The second comforter is more understandable. If anything, the second comforter in some way is purer than the first. Traditionally the first comforter is a *sign* or promise. The difference is that the *sign* requires we keep the commandments while the second comforter is a *sure sign* of salvation. The first sign requires that we suffer for our own sins, while with the sure sign; there is no punishment as long as we *do not shed innocent blood* or *assent unto my death after ye have received my new and everlasting covenant* or the Holy Spirit of Promise by revelation through him who is anointed.

The Holy Ghost is defiantly the first comforter. The question remains in the mind of those who understand; did the translators know the difference in every case? Was the day of Pentecost the first comforter or was it the second? Based on the situation, it seems more descriptive as the second comforter. Joseph Smith is just assuming the translation is correct or the Holy Ghost as used by Acts is greater than the Holy Ghost as a gift after baptism.

[Acts 2:1-6](https://www.lds.org/scriptures/nt/acts/2.1-6?lang=eng#p1)

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language.

As the *Spirit gave them utterance* causes us to use the Holy Ghost because of its use*.* Is that correct? When one is baptized and receives the Gift of the Holy Ghost, it is only a promise of salvation if the person keeps the commandments. Once we show diligence in keeping the commandments we can receive the Second Comforter or as we shall see, the Holy Spirit of Promise. In our day we think of temples, but in those days, things were different because of some unknown reason. Once their belief was demonstrated they then could receive the Holy Spirit of promise, which is called grace. Grace is not that easy as simply receiving the Gift of the Holy Ghost. Now let us look at John:

[John 14:15-21](https://www.lds.org/scriptures/nt/john/14.15-21?lang=eng&clang=eng#p14)

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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.

The use of *another Comforter* means the second Comforter as Joseph Smith used. This is the *Spirit of truth; whom the world cannot receive.* If one is given the Gift of the Holy Ghost, how much more is the Holy Ghost once we receive it? The high priesthood can give the Gift of the Holy Ghost, but does everyone receive it sufficiently? Tradition does not know how to separate the two stages I have presented here. So if one denies the Holy Ghost you have to ask if one has they actually received it—not by ordinance but by hearing the voice of Jesus Christ or some other spectacular miracle as indicated by Joseph Smith. This comes only after one believes and exercises faith sufficiently to receive the Holy Ghost.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in 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.

The Lord will not leave the apostles *comfortless.* Even though the *world seeth me no more…I live, ye shall live also.* To live can only mean that one has the *Spirit of truth* or the *Holy Spirit of Promise*. If we lose this or do not receive it, we become like the *world.* If we keep the *Spirit of truth, I am in the Father, and ye in me, and I in you.* If we keep the commandments and *he it is that loveth me…shall be loved by my Father…and will manifest myself to him.* This agrees with the definitions of the second comforter and also the Holy Spirit of Promise. The question remains, how do you explain that all modern saints make a covenant to live the Law of Consecration, but the LDS Church does not require it. How can they teach that we can receive the second comforter without keeping all of the commandments? The Church emphasizes sexual purity but neglects the law of the celestial kingdom. I have attempted to explain in prior articles but the writing of the general authorities make a mockery of the law of the celestial kingdom and what is required to receive the sure sign of salvation. Tradition says we have been given a lesser law but that is not true. If you use “interest” as net worth and abolish tithe by income, the Law of Consecration would be in force. Unless we fix this abomination as prophesied by Daniel in the last days, the Lord will not speak and darkness will remain as the prophecies of Joseph and Hyrum still remain clothed in sackcloth. If the Church does not change, some will have to do so without the hand of the Lord. It is like when our children grow up substantially they learn to make the correct choices on their own. If some of us do see and other church communities follow, the mission of Jesus Christ will not be a waste. In the past, every time the Lord tried with his own hand, the residue of the people failed to receive it. We have to learn having all the revelations to do so. When will the LDS Church teach us regarding the redemption of Zion instead of cornering one for creating a false prophecy?

The Lord will win and it becomes an abomination to say the Holy Ghost and the Holy Spirit of promise are exactly the same or one works upon the other. It is like saying the first and second comforter is the same when they are not. If the Holy Ghost is involved in both, we must think of the first case where the Holy Ghost confirms or rejects our conclusion if we ask God, and in the second case, the Holy Ghost gives us the words of Jesus Christ. The latter is hard to justify since we do not have open revelation since Winter Quarters.

[D&C 136:42](https://www.lds.org/scriptures/dc-testament/dc/136.42?lang=eng#p41)

Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

This is not the loss of the priesthood or even the Gift of the Holy Ghost. It is the loss of the second comforter, who is *the Lord Jesus Christ Himself*. Revelation can come through the Holy Ghost if we study it out and make a faithful determination and then ask God. Then the Holy Ghost tells us by our good feeling about it. We cannot assume the Holy Ghost works because we follow tradition. We must first understand something before the Holy Ghost can verify it. This is not an open revelation but we should still ask for confirmation. The Saints talk of revelation all the time, but no one claims it for themselves other than those who simply testify of it. Where are the words, “Thus saith the Lord?” If any revelation included the words of Jesus Christ, that person would write those words or similar first person expressions. There has not been any open revelation of the words of Jesus Christ since Winter Quarters? A declaration or a dream is not an open revelation from the words of Jesus Christ. If the Holy Ghost confirms the dream, so let it be. It is however the responsibility of the recipient to make this decision. In some cases, items put into the D&C are not confirmed properly. This was particular to some teachings of Joseph Smith that seemed to contradict revelation form the Lord. One will be mentioned in the next article.

[John 14:28-29](https://www.lds.org/scriptures/nt/john/14.28-29?lang=eng#p27)

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my, Father is greater than I.

29 And now I have told you before it comes to pass, that, when it is come to pass, ye might believe.

The LDS Church tries to avoid this concept by explaining that the Holy Ghost works with the Holy Spirit of Promise and perhaps even the second comforter. If this is true, why does the Lord say *I go away, and come again unto you?* As to the second comforter, which is Jesus Christ, he must first go away, resurrect and *when it is come to pass, ye might believe* because of the Holy Spirit of Promise or the Second Comforter is the sure sign of salvation. If you read all of John carefully, it is clear.

Holy Spirit of Promise—from the guide to the scriptures

The Holy Ghost is the Holy Spirit of Promise ([Acts 2:33](https://www.lds.org/scriptures/nt/acts/2.33?lang=eng#p32)). He confirms as acceptable to God the righteous acts, ordinances, and covenants of men. The Holy Spirit of Promise witnesses to the Father that the saving ordinances have been performed properly and that the covenants associated with them have been kept.

[Acts 2:33](https://www.lds.org/scriptures/nt/acts/2.33?lang=eng#p32)

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

The promise of the Holy Ghost can either be the feeling one receives when they receive the Gift of the Holy Ghost but this is only a confirmation of what an individual has come to believe. It is only a *sign* and not a *sure sign.*

They who are sealed by the Holy Spirit of Promise receive all that the Father has

The above line used in the TG is paraphrased and not found equally in the following:

[D&C 76:51–60](https://www.lds.org/scriptures/dc-testament/dc/76.51-60?lang=eng#p50)

51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

54 They are they who are the church of the Firstborn.

55 They are they into whose hands the Father has given all things—

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58 Wherefore, as it is written, they are gods, even the sons of God—

59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s.

60 And they shall overcome all things.

One is not cleansed from all there sins until they keep the commandments. Why the use of *the Holy Spirit by the laying on of the hands* *of him who is…sealed unto this power.* To be *ordained* seems sufficient unless the Lord is referring to something greater, knowing that man would not see. Then the Lord says, *And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.* This seems to take more time than the reader might suspect when the use of *who overcome by faith* is used. To say that these *are the church of the Firstborn. They are they into whose hands the Father has given all things.* The Lord did give the saints all things but they rejected *the order of Enoch, which was after the order of the Only Begotten Son.* We cannot *overcome all things* until we keep the Law of Consecration. There is not sufficient faith to do so, especially when tradition has changed the words of God. The biggest problem in the church is to assume that the order mentioned is the priesthood without living the Law of Consecration. This is a fundamental lie sponsored by Brigham Young and his Quorum of only ten apostles, which prophecy fortold.

[Eph. 1:13–14](https://www.lds.org/scriptures/nt/eph/1.13-14?lang=eng#p12)

13 In whom ye also trusted, after that, ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The New Testament is hard to justify as Holy Spirit of Promise as a ratifying power for the Holy Ghost and not Jesus Christ ratifying his choice through the Holy Ghost. One does not justify the other. It is better to depend on the Doctrine and Covenants with caution involving section 132. This will be covered in the next chapter on Marriage.

In a conference talk, Elder Bednar gives the following:

The Holy Spirit of Promise is the ratifying power of the Holy Ghost. When sealed by the Holy Spirit of Promise, an ordinance, vow, or a covenant is binding on earth and in heaven. Receiving this stamp of approval from the Holy Ghost is the result of faithfulness, integrity, and steadfastness in honoring gospel covenants in the process of time. However, this sealing can be forfeited through unrighteousness and transgression. Purifying and sealing by the Holy Spirit of Promise constitute the culminating steps in the process of being born again.

There are contradictions in the above by first giving *the Holy Spirit of Promise… ratifying power* *of the Holy Ghost*. It is like saying the Holy Spirit of promise is only a ratifying power regarding a covenant. This is fine if the ratifying power is Jesus Christ but Christ will no longer speak until the redemption of Zion—after some live the Law of Consecration without being commanded by the Church of Jesus Christ of Latter-day Saints. A prophecy says that it will be without hand 1260 days after the abomination in the midst of the 69th week of the 70-week prophecy.

Joseph Smith said that the power of the priesthood is the ratifying power of a baptismal covenant made. As Joseph Smith said, this is to seal the covenant by recording it. A covenant by being sealed by the Holy Spirit of Promise says nothing more than recording the covenant by the High Priesthood. This de-elevates the Holy Spirit of Promise to be the same as at baptism for the dead, which is also a covenant. If Jesus Christ is the second comforter then also the Holy Spirit of Promise is Jesus Christ. The Lord must ratify through the Holy Ghost to him who is appointed. The Lord clearly appointed Hyrum Smith:

[D&C 124:124](https://www.lds.org/scriptures/dc-testament/dc/124.124?lang=eng#p123)

124 First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

If Hyrum Smith had the authority to seal up, *even the Holy Spirit of promise,* it does not say that Hyrum Smith received *the Holy Spirit of promise* but through him *whereby ye are sealed up.* Does the patriarchal blessing seal us up or was Hyrum Smith a *patriarch unto you,* Joseph Smith, *whereby ye are sealed up.* When the Lord used *sealing blessings of my church,* it is clear. Did Hyrum seal Joseph and his wife and perhaps other women? That is a serious question because it does not make any sense for Joseph to seal himself. On the other hand, what about Hyrum and his wife? It seems logical that more than one should have this power unless the *sealing blessings of my church* are different. Then why the Holy Spirit of Promise?

[Doctrine and Covenants 88:3](https://www.lds.org/scriptures/dc-testament/dc/88.3?lang=eng&clang=eng#p2)

3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

The above indicates that *another Comforter* is the *Holy Spirit of Promise.* This would mean that Jesus Christ is both the second Comforter and also the Holy Spirit of Promise. Both terms serve the same purpose to guarantee salvation and give the sure sign as given in the Temple Ordinances after the Law of Consecration is contracted. Because no Saint lives this law, how can any expect the Sure Sign, even the Holy Spirit of promise? That is certainly why the church works around the concept because Jesus Christ does not speak; otherwise, we would have his words in writing. Again, the Holy Ghost serves two purposes: First to confirm that something is the true way to act after we decide in faith and second to act as a medium for Jesus Christ. It is only the second condition where we cannot deny the Holy Ghost. The first is none other than the faithful consideration that is measured in the same way that the subconscious or intuition is measured. In this sense, Joseph Smith may have been right that the Holy Ghost is perfect intelligence. It would be better to say that Jesus Christ is the ratifying power through the Holy Ghost. This way both the Holy Spirit of Promise or Jesus Christ and the Holy Ghost have individual meanings. The LDS Church avoids this because there is no voice or words of Jesus Christ. No one has seen his face or heard his voice through the Holy Ghost unless by a vision of an artist. We already have all the truth but do not live it.

Elder Bednar contradicts the idea that the Holy Priesthood authorizes the covenant by recording it. The Holy Spirit of promise has to be a revelation from

Jesus Christ through him who is anointed. The Church is trying to change the concept because no one receives a revelation to seal one up unto eternal life. Just today, for the first time, I could not search for the "Holy Spirit of promise" on the LDS.org website. It produced zero results no matter the various efforts. All I could get is a conference talk of Elder Bednar, which I used above. This never happened before. Perhaps the Church measured searches and I caused so much concern for searching the words "Holy Spirit of Promise" so much, I had to go to the LDS software to get the more references.

You cannot say that those who are married in the Temple are the Church of the Firstborn. This is because the Holy Spirit of promise does not seal us because there is no revelation to do so in each case. The Temple sealer does not have the power to seal without a revelation from Jesus Christ through the Holy Ghost. On the other hand, the same priesthood has the power to record a covenant of baptism without a revelation from Jesus Christ. The confirmation of the Holy Ghost is sufficient for each individual if they receive it. The LDS Church has removed the power of Jesus Christ by saying the Holy Spirit of Promise is only a ratifying power rather than admit that Jesus Christ is not speaking through the Holy Ghost.

[D&C 132:7](https://www.lds.org/scriptures/dc-testament/dc/132.7?lang=eng#p6)

7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, are of no 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.

The above says *by revelation and commandment through the medium of mine anointed.* I left out the insert in parenthesis because of easy reading. All the priesthood can do is seal the covenant and not the person or persons. Until the LDS Church understands, that they will change things over time to make all things relate to the Holy Ghost.

Matthew covers the Holy Ghost in particular instances in regard to the birth of Jesus and John the Baptist. Then John later said:

[Matthew 3:11](https://www.lds.org/scriptures/nt/matt/3.11?lang=eng#p10)

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

We assume that the Holy Ghost is given after baptism. It was in the case of Jesus Christ but the lesser priesthood did not have the power to give the Holy Ghost so we assume that it came after Christ gave the Higher Priesthood. Then, what does it mean *with fire?* Is this the Gift of the Holy Ghost or something greater such as the Holy Spirit of Promise? If it is the second comforter, it is not the Gift of the Holy Ghost. When the Lord uses *“comforter”* only, we have to wonder. I do not think Matthew is incorrect but the following are the words of Christ:

[Matthew 12:31-32](https://www.lds.org/scriptures/nt/matt/12.31-32?lang=eng#p30)

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

The use of Holy Ghost really becomes confusing in our time because every LDS member that is baptized receives the Gift of the Holy Ghost. The following is a better description:

[D&C 132:27](https://www.lds.org/scriptures/dc-testament/dc/132.27?lang=eng#p26)

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

This is just after the Holy Spirit of promise is given and even though the Holy Ghost is used, there is a description of certain acts: *murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant* or the Holy Spirit of promise. If the Holy Spirit of promise or the Second Comforter is Jesus Christ, it is going to take more than the Gift of the Holy Ghost to be a judged for blasphemy. The only reasonable conclusion is the Holy Ghost serves in two capacities. First, we receive knowledge if we ask and second the Holy Ghost gives more when Jesus Christ or the Holy Spirit of promise speaks. This is the baptism by fire. We should not assume that the Gift of the Holy Ghost is sufficient to be judged for blasphemy. Why?

[D&C 132:26](https://www.lds.org/scriptures/dc-testament/dc/132.26?lang=eng#p25)

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

This causes us to avoid any conclusions until sufficient understanding is obtained. I do not think anything applies until one has received the *second comforter* or *Holy Spirit of promise*. In this case, the individual has seen the face of Christ and has heard his words as illustrated by Joseph Smith:

[LDS Bible Dictionary--the meaning of Comforter](https://www.lds.org/scriptures/bd/comforter?lang=eng&clang=eng#p1)

Two Comforters are spoken of. The first is the Holy Ghost ([John 14:16–27](https://www.lds.org/scriptures/nt/john/14.16-27?lang=eng#p15); [Moro. 8:26](https://www.lds.org/scriptures/bofm/moro/8.26?lang=eng#p25); [D&C 21:9](https://www.lds.org/scriptures/dc-testament/dc/21.9?lang=eng#p8); [42:17](https://www.lds.org/scriptures/dc-testament/dc/42.17?lang=eng#p16); [90:11](https://www.lds.org/scriptures/dc-testament/dc/90.11?lang=eng#p10)). The Second Comforter is the Lord Jesus Christ Himself. “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” ([D&C 88:3–4](https://www.lds.org/scriptures/dc-testament/dc/88.3-4?lang=eng#p2); [130:3](https://www.lds.org/scriptures/dc-testament/dc/130.3?lang=eng#p2); HC 3:381). See also [Holy Ghost](https://www.lds.org/scriptures/bd/holy-ghost?lang=eng#p0).

The underlined portion is a quote from Joseph Smith at the beginning of this article. The point is 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."

Then comes ***power from on high****,* which is the promise of the Holy Spirit of promise mentioned in the previous article. It was listed **five** times by the Lord before he mentioned receiving the second comforter and defining the Holy Spirit of promise. After section 88, the three following verses came:

[***D&C 95:8***](https://www.lds.org/scriptures/dc-testament/dc/95.8?lang=eng#p7)

8 Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high;

[D&C 105:11](https://www.lds.org/scriptures/dc-testament/dc/105.11?lang=eng#p10)

11 And this cannot be brought to pass until mine elders are endowed with power from on high.

[***D&C 109:35***](https://www.lds.org/scriptures/dc-testament/dc/109.35?lang=eng#p34)

35. Let the anointing of thy ministers be sealed upon them with power from on high.

Other than building a temple for the process of ordinances, the last two referred to preparing the ordinance for others including missionaries. There is no reason not to say that *power from on high* is not also the Holy Spirit of Promise. This would be the reason many could do miracles because Jesus Christ would be with them and speak to them. You have to call this greater than the Gift of the Holy Ghost, which only confirms our faithful choices.

[Acts 9:31](https://www.lds.org/scriptures/nt/acts/9.31?lang=eng#p30)

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Joseph Smith was clear that to be edified is to receive the sure sign of salvation. The *comfort of the Holy Ghost* may be an improper translation and could very well be either *the comfort of the Holy Spirit* or the *Holy Spirit of Promise.* Acts were translated from the Greek and can easily be misunderstood. When we combine the Holy Spirit with the Holy Ghost, we form a new tradition that has caused us to think falsely. Those who do this have not yet received the Holy Spirit of Promise. The Lord’s house is a house of order and not of confusion. The Spirit of the Lord has one mission and then the Holy Ghost has another. When we blend them, first, we do not use the Holy Ghost properly and second, we assume we have the Holy Spirit of Promise when we do not. Either this is true or the Holy Ghost acts in two ways. The latter does not work without open revelation. One authorized cannot assume the Holy Spirit of promise is to seal one without a revelation from Jesus Christ. The Holy Ghost is not the judge. The Holy Ghost can communicate but not determine a sure sign of salvation. Until we identify Jesus Christ as the second comforter, the Holy Spirit of Promise, and the power from on high, we will continue to live in darkness and will be unable to see prophecy with understanding because tradition has covered it with sackcloth.

Tradition does this because the carnal mind or one lacking the Holy Spirit of Promise, who seeks a nebulous solution because no one since a long time has seen the face of Christ or heard the words of his mouth. This is why Bruce R. McConkie (Quorum of the Twelve) came up with the following:

To be sealed by the Holy Spirit of Promise;  
To be justified by the Spirit;  
To be approved by the Lord; and  
To be ratified by the Holy Ghost.

The above words of Elder McConkie do not explain the process of the Holy Spirit of Promise, as do the words of Joseph Smith. To the Church, the Holy Spirit and the Holy Ghost are too close represent different functions. Since the Holy Spirit of Promise is Jesus Christ, why would he say *approved by the Lord?* If the Lord acknowledges one to have the sure sign of salvation, for what purpose is the Holy Ghost if he is the same as the Spirit. If we do not see Jesus Christ or hear his voice, we do not have the Holy Spirit of Promise. Receiving the Holy Spirit of promise is the same as receiving the power from on high. This is a greater gift or sure sign of salvation. When missionaries have Christ to be with them, only then can miracles be performed. Faith in the keeping the commandments are required but no one in the Kingdom of God keeps the Law of Consecration. Why? Because only the rich excel as we grind the faces of the poor. A tithe by income does this more specifically than the Church cares to admit.

Instead of the truth, we make the temple endowments to fulfill the process of receiving power from on high. The endowments are the Laws of Jesus Christ and not the Holy Spirit of Promise. To attach this to marriage defies the power of the Lord. Hyrum Smith received it without a marriage covenant. Even Joseph Smith receives an eternal promise from the Lord in more than one revelation. The Lord simply wanted a temple for future cases and the laws of the Temple. Because of tradition, we simply combine all expressions as one to cover the idea that no one sees the face of Jesus Christ or even hears his voice. The LDS Church should admit that the Lord has hid his face in the same way the prophecy said *the sun shall hide his face*. No one wants to admit that so they blend the Holy Spirit of promise with the Holy Ghost. The Church does this to separate these things according to some action like, *sealed, justified, approve, and ratified* that says absolutely nothing if the Holy Spirit of promise, Spirit of the Lord, and Holy Ghost imply similar connotations with different implied actions to separate the idea into responsible authorities. This is how tradition develops because who wants to admit that sometimes the Lord God will do nothing if we do not keep the law of the Celestial Kingdom.

We should understand that since no one has kept the Law of Consecration, the Holy Spirit of Promise was withheld from that time forth. The end of the confirmation of the covenant ended when the Lord hid his face to Brigham Young at Winter Quarters. Christ did not take away the Holy Ghost but we do not receive the voice of Jesus Christ through the Holy Ghost. This does not end revelation but the Holy Ghost is more difficult and requires that one study it out in their own mind, come to a decision, and then ask God if it is right. Far too many think that their decision itself comes from God because of some authoritative position. Individuals do not need any authority to receive from the Holy Ghost. Authority simply means service to a certain number of saints. The Priesthood is not this type of authority, rather it is the power to deal with covenants and see that they are sealed or recorded properly. Unless we study it out and receive confirmation, it is not revelation. The Holy Spirit of promise is not as difficult because the Lord is with that person, but until they are sealed by the Holy Spirit of promise, I do not think that anyone can say that they have seen the face of Christ without the Spirit of the Lord directing it. We do not hear his voice because we could write it down in words that the Lord himself would use. If they are not the words of the Lord, why do we assume words of a leader to be true unless we have evidence of the Lord to support it? If we had the Holy Spirit of promise, we would know. The problem is that too many think they have a sign or emotion. This is darkness to those who cannot see. It is true that many will see after the redemption of Zion?

I included the above references by Bruce R. McConkie that I deem as incorrect. He was a fundamentalist and curve fitted everything to fit a traditional narrative. A fundamentalist stresses a literal interpretation of scripture, as did his father in law Joseph Fielding Smith. Fundamentalism is the reason no one to this date, that I can find, teaches prophecy other than from a physical fulfillment or perspective. They do not understand that the Lord uses physical things of the time to express in allegory those things, which will happen spiritually in the future. If you are waiting for physical stars to fall from the sky instead of those called and anointed fall from the order of heaven, you are a fundamentalist. Waiting for the moon to physically turn read or to be observed as such is fundamentalist thinking. The spiritual meaning is that the scriptures that reflect the lite of the sun turn to blood meaning the true meaning is lost by the change according to tradition. Those who are not fundamentalists try in the best way possible to seek the light of Christ through his recorded words—the moon that rules the night of darkness. Very few will see through the scriptures unless they can see through the allegory of prophecy. The LDS Church more and more conditions the lessons to learn from conference speeches. In time, no one will read the word because they cannot understand it.

Tradition has ruled and how much Brigham Young participated in this change, should be considered. How can we not think that it was Brigham Young to whom the Lord hid his face? It has not changed since because no one keeps the Law of Conservation or a commandment of poverty.

Fundamentalism is relatively modern as it is also ancient. McConkie’s daughter was my first-year schoolteacher. She thought that I should be committed because I did not talk or respond to others. I was a thinker and never remembered details. I was slow and dreamed of concepts and visionary things. The principal interviewed me and came to a different conclusion that my mother paraphrased as a mind that was more spiritual. I did not know what she meant at the age of five, but I do more and more since I am approaching the age of 80 but I remember for years I was accused of failure in looking out the window and dreaming. I thought that Gods creations were greater than mans. Machines replace machines many times the life of a man.

What is most difficult with tradition is that marriage is always associated with the Holy Spirit of Promise without even considering any revelation of the Lord. We just assume the Priesthood has some mystical power to give the Holy Spirit of Promise in a marriage without any direct revelation from the Lord. I have never seen the face of Christ nor have I heard his voice. I saw spirits at the age of 11 but misinterpreted their purpose. My wife at the same age saw spirits in the temple when she was baptized for the dead. It took time for others to determine why she saw them. I have several stories and all I can say is that spirits help us. In no way do I consider these experiences to be the Holy Spirit of Promise. All I have is the confirmation of the Holy Ghost whenever I ask God.