

## Items on Faith

### FAITH AND REVELATION: FAITH IS A GIFT FROM GOD

**Marion G. Romney**, *Improvement Era*, April, 1966, 274ff. It is also clear from the scriptures that one must pray in faith. It is apparent that there is a direct relationship between the strength of one's faith and the effectiveness of his prayer. There is, however, a principle associated with this matter of faith that we should all understand. **I used to feel** that if I could develop enough faith, I could receive in every instance exactly what I prayed for. This belief was based upon such scriptures as Matthew 17:20, in which Jesus said to his disciples [*passage quoted*]. But at that time I had not learned that this promise was made upon the implied condition that one's request be made in harmony with the **will of God**. [And the only way one can know the will of God is by revelation; therefore, faith and revelation are inseparable.]

**Marion G. Romney**, Conference Reports, Oct, 1963, 24. An honest seeker hears the message. He asks the Lord in prayer if it is true. The Holy Spirit gives him a witness [by revelation]. This is a testimony. If one's testimony is strong enough, he repents and obeys the commandments [is faithful]. By such obedience he receives divine forgiveness which remits sin. Thus he is converted to a newness of life. His spirit is healed. [Note the similarity between faith and testimony. Also compare to Romans 10:11-17.]

**Dallin H. Oaks**, *The Lord's Way*, 12. Chapters 1 and 2 [of this book *The Lord's Way*] discuss learning by study (reason) and learning by faith (revelation).

**A. Theodore Tuttle**, Conference Reports, October 1986, 92f. How do you *develop* faith? ... the way to do it is to recount the examples of faith that have happened in our history and in our heritage and with our people. [Note: that is what Paul does in Hebrews 11.] ... We cannot go one generation without losing faith if we do not do this. And to rear a generation of faith for what we must do in these days, you and I simply must develop and increase faith in the Lord Jesus Christ.... We're not going to survive in this world, temporally or spiritually, without increased faith in the Lord — **and I don't mean a positive mental attitude** — I mean downright solid faith in the Lord Jesus Christ.

*Teachings of the Prophet Joseph Smith*, 148, 149. Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is **always** attended by the Spirit of prophecy and **revelation**.... This first Comforter or Holy Ghost has no other effect than pure intelligence"

*Teachings of the Prophet Joseph Smith*, 253. Our only confidence can be in God; our only wisdom obtained from him.

**Joseph Smith**, *History of the Church*, 5:127. ... let faith on the name of Thy Son Jesus Christ, to a greater than Thy servant ever yet has enjoyed be **conferred** upon him, even the faith of Elijah ...

**Acts 17:31**. Marginal notes in many Bibles list *faith* for the word *assurance*. Compare JST Hebrews 11:1.

**1 Ne 17:50**. Source of faith, or revealed instruction.

**Joseph F. Smith**, *Gospel Doctrine*, 212. Faith is always a **gift** of God to man which is obtained by obedience as all other blessings are.

**James E. Talmage**, *Jesus the Christ*, 347, note 9. **Faith is a gift of God**. — "Though within the reach of all who diligently strive to gain it, faith is nevertheless a **divine gift**, and can be obtained only from God (Matt 16:17; John 6:44, 65; Eph 2:8; 1 Cor 12:9; Rom 12:3; Moroni 10:11). As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates. Although faith is called the first principle of the Gospel of Christ, though it be in fact the foundation of all religion, yet even faith is preceded by sincerity of disposition and humility of soul, whereby the word of God may make an impression upon the heart (Rom 10:17). No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness [obedience], the faith that leads to life eternal will be given us of our Father." — *Articles of Faith*, 107.

**Heber J. Grant**, *Gospel Standards*, 7–8. Faith is a **gift** from God, and faith comes to all of us who serve God and supplicate [pray to] Him for the guidance of His Spirit.

**Heber J. Grant**, *Gospel Standards*, 154; also in Mel. Pr'd manual *Teachings of the Presidents of the Church: Heber J. Grant* (SLC: Intellectual Reserve, Inc., 2002 — used in 2004), 206. Faith is a **gift** of God. If we seek for faith the Lord blesses us with that faith. It becomes a gift from Him, and we are promised that if we will do the will of the Father we shall know of the doctrine.

**David A. Bednar**, "BYU-Idaho: A Disciple Preparation Center," Brigham Young University–Idaho Devotional, August 31, 2004. A disciple recognizes that faith in the Savior is a spiritual gift and appropriately seeks for that gift in his or her life. Faith is not a trait to be developed or a reward to be earned. Rather, it is a gift we receive from God. Scriptural synonyms for faith include trust, confidence, and reliance. Thus, the spiritual gift of faith enables us to trust in Christ and to have confidence in His power to cleanse, to renew, to redeem, and to strengthen us. Faith means we are beginning to rely upon His merits, mercy, and grace (2 Nephi 2:8; 31:19; Moroni 6:4). Indeed, you and I have a responsibility to properly seek after this gift; and we must do all that we can do to qualify for the gift of faith. Ultimately, however, the gift is bestowed upon us by a loving and caring God.

**Wilford Woodruff**, Pr'd/RS Manual, 2006, 161–162. In the ensuing days, Sister Woodruff's condition worsened, even though they had been able to pause on their journey and find places to rest. Brother Woodruff recalled: "December 3rd found my wife very low. I spent the day in taking care of her, and the following day I returned to Eaton [a nearby town] to get some things for her. She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead.

"The sisters gathered around her body, weeping, while I stood looking at her in sorrow. **The Spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul**, although she lay before me as one dead."

Strengthened in his faith, Wilford Woodruff gave his wife a priesthood blessing. "I laid my hands upon her," he said, "and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body.

"Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in him and keep his commandments.

"While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw her body lying upon the bed, and the sisters weeping. She looked at them and at me, and upon her babe, and, while gazing upon this scene, two personages came into the room. ... One of these messengers informed her that she could have her choice: she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the Gospel's sake unto the end. When she looked at the situation of her husband and child she said: 'Yes, I will do it!'

"**At the moment that decision was made the power of faith rested upon me**, and when I administered unto her, her spirit entered her tabernacle...." ("Leaves from My Journal," *Millennial Star*, October 3, 1881, 638–39.)

**Alma 58:11.** [Note the dispensing of faith and what it caused.]

**Luke 17:5.** And the apostles said unto the Lord, Increase our faith.

**Bruce R. McConkie**, *Mormon Doctrine*, "Faith," 262ff. [Italics in original.] *Faith is based on truth and is preceded by knowledge. Until a person gains a knowledge of the truth he can have no faith.* Alma said, "Faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are **true**." (Alma 32:21; Ether 12:6.) Thus, faith is a hope in that which is not seen which is **true**, and accordingly it can enter the heart of man only after he has received the truth.

... There is no salvation in that general principle of faith alone,

that moving cause of action, which causes the farmer to plant his seed with the unseen hope [or trust in induction] that it will bear grain.

... So a belief in a false god can engender no faith. If a person believes that an idol is God, or that Deity is a power or essence that fills the immensity of space, or if he has any other false concept, he estops himself from gaining faith, because faith is a hope in that which is not seen which is true. ***Faith and truth cannot be separated; if there is to be faith, saving faith, faith unto life and salvation, faith that leads to the celestial world, there must first be truth....***

Not only is a true knowledge of God a condition precedent to the acquirement of this faith, but *faith can be exercised only by those who conform to the principles of truth which come from the true God who actually exists....* On this same principle no one can exercise faith, saving faith, faith unto life and salvation, in infant baptism, or in any ordinance or performance that does not conform to revealed truth, for no faith can be exercised "contrary to the plan of heaven."

... Accordingly, if a person accepts the false heresy that God is progressing or increasing in any of these attributes [knowledge; faith or power; justice; judgment; mercy; and truth], that is, does not now possess them in their fulness and perfection, he places a bar across the path leading to a full measure of faith. "Without the knowledge of *all things*," for instance, as the Prophet expresses it, "God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of *all things*, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and *if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.*" (*Lectures on Faith*, p. 44; *Doctrines of Salvation*, 1:1-17.) Obviously those who suppose there is a power or being greater than God (a necessary corollary of the false notion that God is gaining new knowledge or new truth or more power), cannot have full faith in God because there is always the chance that the new knowledge will reverse the order of the past or that the greater power will rescind the eternal decrees of God.

*Faith is a gift of God bestowed as a reward for personal righteousness.* It is always given when righteousness is present, and the greater the measure of obedience to God's laws the greater will be the endowment of faith.

... "*When faith comes,*" the Prophet said, "*it brings its train of attendants with it -- apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto — revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation ...*" (*Lectures on Faith*, pp. 69-71.)

**Joseph B. Wirthlin**, "Shall He Find Faith on the Earth?" Sunday Afternoon Session, 6 October 2002, *Ensign*, Nov. 2002, 82ff. Faith exists when absolute confidence in that which we cannot see combines with action that is in absolute conformity to the will of our Heavenly Father. Without all three — first, absolute confidence; second, action; and third, absolute conformity — without these three all we have is a counterfeit, a weak and watered-down faith.

**Joseph B. Wirthlin**, "Improving Our Prayers," BYU Speeches, Devotional, 21 January 2003.

What is faith? Faith is absolute confidence in that which is in absolute conformity to the will of heaven. When we combine that confidence with absolute action on our part, we have faith.

*Lectures on Faith*, Lecture 3, ¶2-5.

... three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

First, the idea that he actually exists. Secondly, a *correct* idea of his character, perfections and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive.

*Lectures on Faith*, N. B. Lundwall, 2:30–33, 35–36, 44, 53–54, 56 (18–25).

30. The object ... is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man. [Not inherent in man.]

31. Adam ... communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God ...

32. God condescended to talk with Cain ... through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

33. From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance....

35. Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man ... [Not brought with them from the preexistence.]

36. ... Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live ..."

44. From the foregoing [chronology of the Old Testament patriarchs] it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved ... there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God."

53. ... there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants ... the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals, without their having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a Being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

56. ... it was human testimony, and human testimony **only**, that excited this inquiry [about God], in the first instance, in their minds.

*Lectures on Faith*, N. B. Lundwall, (24–25). How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

... it may be clearly seen how it was that the first thoughts were suggested to the minds of men of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (Lecture ii, 30-33.)

What testimony [proof] had the immediate descendants [*sic*] of Adam, in proof of the existence of God? The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependent upon the exercise of their own faith [revelation, instruction from heaven] for a knowledge of his character, perfections, and attributes. (Lecture ii, 23-26.)

Had any other of the human family, besides Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony? They had not.... [Rules out preexistent knowledge.] and so from father to child the knowledge was communicated as extensively as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. (Lecture ii, :35, 36.)

What testimony have men, in the first instance, that there is a God? Human testimony, and human testimony **only**. (Lecture ii, 56) ...

Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony **alone**, until persons

receive a manifestation of God to themselves? It is. How do you prove it? From the whole of the First and Second *Lectures*.

*Lectures on Faith*, N. B. Lundwall, 7:8 (62–63). When men begin to live by faith [revealed instructions] they begin to draw near to God; and when faith is perfected they are like him ...

*Lectures on Faith*, N. B. Lundwall, 7:18 (68). These sayings put together show the apostle's [Peter's] views most clearly. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given—through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they would with it obtain all other things which pertain to life and godliness.

**Joseph Fielding Smith**, *Doctrines of Salvation* 2:303. We are far ahead of any other people in the world. We have greater faith because we have a better understanding of the truth and because we are to a greater extent striving to keep the commandments of the Lord.

**Joseph Fielding Smith**, *Doctrines of Salvation* 2:303. In the old Doctrine and Covenants, published before 1921, we have seven Lectures on Faith. I would like to make a correction of some thing that has gone forth. The statement has been made that Sidney Rigdon wrote these lectures. Sidney Rigdon did not have an analytical mind, I am told. He was considered to be the leading orator of the Church in his day, but he could not sit down and analyze his thoughts and arrange and correlate them, as we find them arranged and correlated here.

Furthermore, the only evidence we have as to where these Lectures on Faith come from is from the Prophet Joseph Smith. There was a committee appointed to prepare lessons for the School of the Prophets. I have here the statement from the History of the Church, December 1, 1834:

“Our school of the elders was now well attended, and with the lectures on theology [later called Lectures on Faith], which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes, being mostly elders gave the most studious attention to the all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears, and hearts.” [2:175–176.]

Later the Prophet, in two different places, makes this statement: “January, 1835 — During the month of January, I was engaged in the school of the elders, and in preparing the lectures on theology for publication in the book of Doctrine and Covenants, which the committee, appointed last September, were now compiling.” [*History of the Church*, 2:180.]

These lectures are not now considered, and were not considered when they were placed in the Doctrine and

Covenants, on a par with the revelations, but we must give the Prophet Joseph Smith credit for them.

**Joseph Fielding Smith**, *Doctrines of Salvation* 2: 304. = 2 Ne 27, 3 Ne 26, Ether 3 & 4. = Hidden revelation, hidden truth.

#### FAITH IS MENTAL, NOT PHYSICAL— FAITH AND WORKS

(When one moves a mountain by faith, he does not have to use a dump truck and a backhoe to demonstrate he has faith by his works; he does not have to “do his part” by works. The works providing evidence that a person has faith to have moved a mountain, according to James’ statements in James 2, would be prayer, scripture study, paying an honest tithing, living the word of wisdom, magnifying one’s callings, etc., not works directly related to moving the mountain itself).

**Joseph Smith**, *Lectures on Faith*, 7:3, (61). ... when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith.... Faith, then, works by words ...

*Teachings of the Prophet Joseph Smith*, 270. Because faith is wanting [lacking], the fruits are. No man since the world was had faith without having something along with it.... A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has.

**David O. McKay**, Conference Report, October, 1959, 89–90. He had an appointment with the Branch in Edinborough from ten to twelve. He filled that appointment. When they asked him to go to lunch, he said, “No, thank you, I have to be in Falkirk and I have to take the train that leaves at one o’clock, or thereabouts.” One by one the Saints bade him good-bye, all but Brother Robertson, who was president of the Branch. “Why,” he said, “Well, if ye canna go hame with me, I’ll gae ye Scot’s convoy,” and together they walked across Princess Street down to Waverly Station, and crossed under the glass covered canopy, over to the gate from which the train was to leave.

The only possible way that Brother McMurrin could have kept his appointment that night was to get that train. **He had faith that the Lord would open up his way. He did not ask anyone for a shilling, nor for sixpence, nor for twopence, nor for two and six**, and as the time approached, Brother Robertson said, “Well, Brother McMurrin, it is time just to get your ticket, so I will say good-bye.” “Good-bye, Brother Robertson,” and Brother McMurrin was left alone. There was his extremity. [Note: no works.]

“Father,” — I will give you his words as he gave them to me — “Father, I have come just as far as I can in fulfilling my duty. Open up the way that I may get on this train and go to Falkirk.” He had in mind, he said, that the gatekeeper would probably let him go through. He did not think of the fact that the gatekeeper was a Scotsman. He would never do that. What happened? Brother Robertson had just returned to the steps

leading up to Princess Street and the thought came to him [by revelation], "I wonder if Brother McMurrin has enough money." Quickly retracing his steps, he walked across the station, pulled out of his pocket a two and six piece, and said, "Here, Brother McMurrin, perhaps you need this." "Thank you Brother Robertson, I need that to get my ticket." "Man's extremity is God's opportunity."

You brethren in the Church will come against the wall. It seems to be across your path. It may be morally. You cannot overcome it, or you cannot get through it, you cannot see. You can walk from here to that wall, having faith that God will give you a ladder, or show you a hidden ladder or an opening, and he will do it, if you will walk just as far as you can in the performance of your duty. No matter what it is or how difficult your duty, do it; walk that distance, and then say in all sincerity and faith, "Father, help me. Open up the way for me. Give me strength to do my duty, give me strength to overcome temptation."

**A. Theodore Tuttle**, *Ensign*, November, 1975, 23. Just as faith without works is dead, likewise, works without faith are dead.

**Bruce R. McConkie**, *Doctrinal New Testament Commentary*, 3:258f. First, faith is power; it is action, the moving cause of all action in intelligent beings; it is, in effect, the occurrence of certain eventualities as a result of the **prior assurance** [by revelation] that they shall surely come to pass — such is Joseph Smith's inspired explanation [see *DNTC* 1:523-525]. Thus a man who has **no power from God**, no power to perform the works of the Lord, has no faith.

Next, Jesus said that certain signs shall follow those that believe. That is, whenever and wherever there is faith, the gifts of the Spirit will be found. (Mk 16:16-20.) Thus in the absence of healings, tongues, prophecies, and all the gifts enjoyed by the ancient saints, there is no faith.

Both Mormon and Moroni taught that miracles always accompany faith and that where there are no miracles there is no faith. (Morm 9:7-25; Moro 7:26-39.) And the Prophet taught that the fruits of faith always are present when there is faith, and that "no man since the world was had faith without having something along with it." (*Teachings*, p. 270; *Lectures on Faith*, pp. 70-71.)

Faith then includes signs, miracles, and good works. Unless these are present, there is no faith; there may be the stirring motions of **hope** or **belief** or anticipation. There may be something which is **falsely called faith**. But faith in the Lord Jesus Christ, faith unto salvation, presupposes works; it requires miracles. Works [obedience] are part of the definition of faith and without them there is no faith.

#### GOD WORKS BY FAITH

*Lectures on Faith*, N. B. Lundwall, 1:16 (9) Had it not been for the principle of faith the worlds would never have been framed neither would man have been formed of the dust. It is

the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist.

*Lectures on Faith*, N. B. Lundwall, Q&A (23). Is there a being who has faith in himself, independently? There is. Who is it? It is God.

*Lectures on Faith*, N. B. Lundwall, 7:5-6 (62). It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was by faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning, and carries it forward to the end; or, in other words, from eternity to eternity. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity [joy, happiness], we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world ...

#### ATTENDANT PRINCIPLES TO FAITH

(Counterfeits: pride, positive mental attitude, trusting in the arm of flesh.)

Ether 12:27. What other principle is linked with faith?  
Moroni 7:38-39. Linked again?  
Mosiah 4:1-3, 5, 11. Again?  
Alma 32:3, 8, 16. And again?

Beware of substitutes:

Proverbs 3:5-62	Nephi 4:34; 9:28-29, 42
Psa 81:11-16	2 Ne 28:31
Psa 82:6	Jacob 4:10
Isa 56:11	Mosi 3:19
Isa 66:3-4	Alma 13:28
Jere 7:24, 28	Hela 12:4-8
Jere 9:23-24	D&C 1:12-16, 19
Jere 10:23-24	D&C 56:14-15
Jere 16:12; 17:5	D&C 58:41 (see vs. 25-29)
Zeph 3:2	D&C 63:55
John 8:28-37	D&C 101:42
	D&C 124:84

*Teachings of the Prophet Joseph Smith*, 26. ... it is in vain to warn and give precepts, for all men are naturally disposed to walk in their own paths as they are pointed by their own fingers, and are not willing to consider and walk in the path which is pointed out by another ...

*Teachings of the Prophet Joseph Smith*, 156. When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and

confounded at the doctrine, and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they **do not ascribe the glory unto themselves** [don't take credit for it], but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have power thus to speak. What art thou, O man, but dust? And from whom receivest thou thy power and blessings, but from God?

*Teachings of the Prophet Joseph Smith*, 176. ... I have no doubt but that the Spirit of the Lord has directed you [the Twelve]; and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow men, and not for your own aggrandizement, and selfish interests.

*Teachings of the Prophet Joseph Smith*, 225. President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big Elders," as he called them, who caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this [Relief] Society, and must be guarded against; that every person should stand, and act in the place appointed, and thus sanctify the Society and get it pure. He said he had been trampled under foot by aspiring Elders, for all were infected with that spirit ...

*Teachings of the Prophet Joseph Smith*, 289. ... for I refer to the prophets [in the scriptures] to qualify my observations which I make, so that the young elders who know so much, may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

*Teachings of the Prophet Joseph Smith*, 297. Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another [see D&C 58:41; 124:84]; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell.

*Teachings of the Prophet Joseph Smith*, 348. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here, that they would cry "treason" and put me to death. So I will go to the old Bible and turn comment-ator today.

**Brigham Young**, *Journal of Discourses*, 4:270. If the devil tells you you've got more faith than Brigham, Heber, or the Twelve, "tell Mr. devil to kiss your foot and leave, that you have no more faith and knowledge than your Father and God has **given** you ..."

**Joseph F. Smith**, *Gospel Doctrine*, 58-59. ... we should live so near the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit [not under our

own influence], that we will be able to **know** the mind and will of the Father concerning us as individuals and as officers in the Church of Christ in all circumstances.

**James A. Cullimore**, Conference Reports, Oct. 1970, 40. I believe sincerely that our faith in God, our works of righteousness, and our sincerity of purpose are greatly determined by our concept and understanding of God. [Compare *Teachings*, 345f.]

**Brigham Young**, *Discourses of Brigham Young*, 8. We are the most religious people in the world; but we are **not so enthusiastic** as some are. We have seen plenty of enthusiasm, but we do not care about it.

**D&C 63:10-11** (cross-ref. 2 Ne 10:24; Jacob 4:10; Isa 40:13-14). Note the contrast between the will of man (positive mental attitude) and faith.

**Mosiah 11:19**. Boasting in man's own strength; pride.

**Galatians 6:3** (J B Phillips translation). If a man thinks he is "somebody", he is deceiving himself, for that very thought proves that he is nobody.

Attitudes necessary to, or contributing to, implementing the world's definition of faith or positive mental attitude (see 2 Ne 4:34) —

trust in man	humanism	self-assurance
pride	rationalism	self-trust
vanity	materialism	self-centeredness
enthusiasm	naturalism	self-expectations
pragmatism	empiricism	self-esteem
existentialism		

(See Sherem, Nehor, and Korihor in the Book of Mormon. They serve as examples of counterfeit faith.)