

Conclusion to Helaman 12 – Power of Everlasting Life

Second Comforter

- 1 After a man so devotes himself to righteousness that his calling and election is made sure, “then it will be his privilege to receive the other *Comforter*,” the Prophet says. “Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; 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 Firstborn.” (*Teachings*, pp. 150-151; John 14:16:23; D&C 88:3-4; 130:3.) “The Holy Spirit of Promise is not the Second Comforter.” (*Doctrines of Salvation*, vol. 1, p. 55.)
Bruce R. McConkie, *Mormon Doctrine*, p. 687.

Jesus Christ, Second Comforter

- 2 The term “Second Comforter” refers to Jesus Christ in his role of ministering personally to his faithful followers (John 14:21-23; D&C 93:1; 130:3). Jesus taught his disciples that the Holy Ghost was a comforter (John 14:26), but he also spoke of a second comforter (John 14:16-21). Latter-day Saints have been given additional understanding about the Second Comforter by the Prophet Joseph Smith:

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 to him, Son, thou shall 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 Firstborn. (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 150).

The Lord has counseled his Saints to “seek his face” (D&C 101:37-38). No sinful person can endure his presence, and hence will not obtain the blessing (D&C 67:10-13; JST Ex. 33:11, 20).

In God's wisdom, some faithful individuals are blessed with the Second Comforter while remaining in mortality.

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Calling and Election

3 An exhortation to make one's "calling and election sure" is found in Peter's writing (2 Pet. 1:3-10), and is associated with the "more sure word of prophecy" (2 Pet. 1:16-19). The Prophet Joseph Smith explained that "the more sure word of prophecy, through the power of the Holy Priesthood" (D&C 131:5).

Peter said that the acquisition and exercise of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are necessary to make one's "calling and election sure" and to obtain a fullness of the blessings of God (2 Pet. 1:5-6; cf. TPJS, p. 305).

In addition to acquiring these qualities of character, those who would have their calling and election made sure is not attained easily. Speaking of this, the Prophet Joseph Smith taught that "When the Lord has thoroughly proved [a person], and finds that the [person] will find his/[her] calling and election made sure" (TPJS, p. 150). The Prophet indicates that this was the case with ancient prophets such as Isaiah, Ezekiel, John, Paul, and others.

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Calling and Election

4 Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, make their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.)

Joseph Smith taught: "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 shall 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 election made sure, then it will be his privilege to receive the other Comforter." To receive the other Comforter is to have Christ appear to him and to see the visions of eternity, (Teachings, pp. 149-151.)

Thus, as the prophet also said, "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy through the power of the Holy Priesthood." (D&C 131:5.) Those so favored of the Lord are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. That is, their exaltation is assured; their calling and election is made sure, because they have obeyed the fulness of God's laws and have overcome the world. Though such persons "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 shall come forth in the first resurrection, and enter into their exaltation.” (D&C 132:26.)

The Lord says to them: Ye shall come forth in the first resurrection;... and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths.” (D&C 132:19.) The prophet, for one, had this seal placed upon him. That is, he knew “by revelation and the spirit of prophecy, through the power of the Holy Priesthood,” that he would attain godhood in the world to come. To him Deity said: “I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father with Abraham your father.” (D&C 132:49.)

It should be clearly understood that these high blessings are not part of celestial marriage. “Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties.” (*Doctrines of Salvation*, vol 2, pp. 46-47.)

Bruce R. McConkie, *Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 109.