

Hard Questions in Church History

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Spiritual Gifts and Counterfeits (D&C 46)

Questions to Consider:

- Does Joseph simply teach the same spiritual practices of spiritualist Pentecostals around him?
- Why don't we have better documentation for the occurrences of the gifts of the Spirit?
- Will all priesthood blessings be fulfilled in the Lord's time?
- Why doesn't God answer every request for healing?

Timeline

1801-1840	Second Great Awakening (dates may differ within a year or two).
1805-1827	Joseph Smith knows of his parents' experience with divine healings and sacred dreams; he experiences visions and angelic visitations.
April 1830	First miracle in the church—exorcism
Oct 28, 1830	Four missionaries preach arrive in Northern Ohio; converts experience “the gift and power of the Holy Ghost” (D&C 28:8; D&C 32:1-3).
Nov 1830	Missionaries leave Kirtland; adversarial counterfeit spirits experienced by a few converts.
Feb 1, 1831	Joseph Smith arrives in Kirtland (D&C 37:1; D&C 38:32).
Feb 9, 1831	The Lord reveals the Law of Consecration (D&C 42).
Feb 1831	Mrs. Hubble claims to be a prophetess; wants to teach over the new church (D&C 43).
Mar 8, 1831	The Lord reveals the purpose and boundaries of gifts of the Spirit (D&C 46).
Fall 1832	First time Joseph hears, interprets, and speaks in tongues—at first meeting with Brigham Young. By this time, Joseph has received all the gifts listed in scripture.
July 1839	Day of Healing

Second Great Awakening: Thoughts on Spiritual Manifestations

Hasty historians and antagonists of the Prophet Joseph Smith often tag his ideas as simply stemming from the Second Great Awakening. In reality, his ideas were vastly different from most Christian subjects at the time, including his understanding of the workings of the Spirit. A careful comparison of how other Christians interpreted New Testament verses on the Spirit shows a dramatic difference between Joseph's writings and those of his contemporaries. (For more on this topic, see the dissertation of Lynne Wilson, published at Marquette University in 2010.) Their differences are one reason why Joseph's contemporaries attacked the Restoration movement so ardently.

Let's examine a few of the ideas about spiritual manifestations from Christian leaders who shaped the first half of the nineteenth century.

Presbyterian: Charles Hodge (1797-1878)

Charles Hodge is arguably the greatest nineteenth-century conservative Presbyterian theologian. Hodge represents the Old School religion of New England's founders, including Joseph Smith's paternal and maternal ancestors, his mother, and his three siblings (JS-H 1:7)

Modern prelates . . . claim no immediate commission; no independent knowledge derived from immediate revelation; no personal infallibility; no vision of Christ; and no gift of miracles. . . . A man cannot be a prophet without the gift of prophecy; or a miracle-worker without the gift of miracles; or have the gift of tongues without the ability to speak other languages than his own; no man can rightfully claim to be an apostle without possessing the gifts which made the original Apostles what they were (Charles Hodge, *Systematic Theology* [Peabody, MA: Hendrickson Publishing, 1981 reprint], 1:140).

Ironically, Hodge refused to see that Joseph Smith filled his requirements.

Return to Original Christianity: Alexander Campbell (1788-1866)

Alexander Campbell's quick mind and dynamic disposition led him to seek a return to the primitive church. He debated his rational interpretation of ancient Christianity with other leading minds. His arguments conflicted with Methodists and those who sought the cleansing power of the Spirit. Enlightenment philosophers influenced Campbell to interpret religious emotion or enthusiasm as signs of irrationalism. He shied away from manifestations of the Spirit and shared the Calvinistic view of the complete cessation of the charismatic gifts of the Spirit outside of the biblical era. He vehemently attacked Joseph Smith's version of a restoration:

The Holy Spirit was communicated by the apostle's hands; consequently, when the apostles all died, these gifts were no longer conferred . . . those gifts have ceased, the Holy Spirit now operates upon the minds of men only by the word . . . Since the Millennium and the evils of sectarianism have been the subjects of much speaking and writing, impostures have been numerous. In the memory of the present generation, many delusions have been propagated and received. . . .The Barkers, Jumpers, and Mutterers of the present age, need not be mentioned here. . . . But we shall proceed to notice the most recent and the most impudent delusion which has appeared in our time. The people that have received this imposture are called, THE MORMONITES. I have just examined their bible . . . it is called the "Book of Mormon" (Alexander Campbell, "Delusions" *Millennial Harbinger* 2, no. 2 [February 7, 1831], 86).

Campbell's quill was quick and harsh.

Methodist: Peter Cartwright (1785-1872)

Peter Cartwright filled the role as a representative of Methodism in America. Many Americans felt Methodism's magnetic pull as it grew from one of the smaller to the largest denomination of the nineteenth century (Mark Noll, *America's God*, 333-334). In his early teens, Joseph Smith studied various religious traditions and became "somewhat partial to the Methodist sect" (Smith, History, 1.3-4).

Yield to the *Spirit*. . . submit to be an humble, shouting, *happy* Christian. . . . We had prayers, and the most of us got shouting happy; and one of his interesting sons, while we were all engaged in prayer, was solemnly convicted, and after praying in mighty agony for several hours, the Lord blessed him with a powerful sense of the forgiveness of his sins. For hours we sung, prayed, and shouted together. . . . I look back on them my heart grows warm, and swells with gratitude to my heavenly Father for the sanction he has given to my poor little ministry amid

all the sacrifices and sufferings (Peter Cartwright, *Autobiography* [Nashville: Abingdon Press, 1986], 206, 261).

He also “proclaimed open war against these [Satanic] delusions” (Cartwright, *Autobiography*, 159). Cartwright spoke much on God’s love and influence, but rarely used the biblical words “Spirit” or “Holy Ghost.” It appears he deliberately avoided it in order to separate himself from those “fanatical” people who claimed the gifts of the Spirit—such as, in his opinion, the “diabolical Mormons” (*ibid.*, 207).

Reformed Baptist: Barton Stone (1772-1844)

Stone was a major proponent of seeking the Spirit, but still cautioned that the Holy Spirit should not supersede the power of the written Word, the Bible. His Spirit-filled revivals in Logan County, Concord, and Cane Ridge, Kentucky led to his fame. The success of the latter week-long revival is often labeled as the beginning of the Second Great Awakening in America (with an estimated 20,000 people in attendance). Stone began his own church in 1804—the “Christian Connection.” He advised:

Candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. . . Christ, the great teacher of the world, never preached the Gospel till he was full of the Holy Ghost—his apostles were forbidden to leave Jerusalem and preach the Gospel till they had received the Holy Spirit of promise, endued with power from on high. Even deacons, who were to attend solely to the temporalities of the Church, must be full of the Holy Ghost, as a qualification of their office. The Lord will have no servants in his Church without this qualification. Without we have the Spirit, how can we minister it to others (Thomas H. Olbricht, [“Barton W. Stone and Walter Scott on the Holy Spirit and Ministry,”](#) *Leaven* 12, no.3, Article 9 [2004]).

Stone regularly preached at camp meetings and encouraged spiritual manifestations:

On the subject of the jerks . . . I have seen the person stand in one place and jerk backward and forward in quick succession. . . . I have inquired of those thus affected. They could not account for it; but some have told me that those were among the happiest seasons of their lives (Roger Finke and Rodney Stark, *Churching America, 1776-2005: Winners and Losers in our Religious Economy* [Toronto: Rutgers University Press, 2005], 95).

Congregationalist: Charles G. Finney (1792-1875)

History honors Charles Finney as theologian, educator, and the greatest revival preacher in the Second Great Awakening. Geographically, he preached in a similar proximity as Joseph Smith—the Burned-over District of upstate New York and Ohio. He was a visionary man and culturally a “popular” preacher.

We need the light of the Holy Spirit to teach us the character of God, the nature of His government, the purity of His law, the necessity and fact of atonement—to teach us our need of Christ in all His offices and relations, governmental, spiritual, and mixed. We need the revelation of Christ to our souls, in such power as to induce in us that appropriating faith,

without which Christ is not, and cannot be, our salvation” (Charles G. Finney, *Systematic Theology* [Grand Rapids, MI: Christian Classic Ethereal Library, 2001], 413).

I am not quite sure that I have laid as much stress as I intended upon the manifest agency of the Holy Spirit, in those revivals. I wish it to be distinctly understood, in all that I shall say, in my narrative of the revivals that I have witnessed, that I always in my own mind, and practically, laid the utmost stress upon this fact, underlying, directing, and giving efficiency to the means, without which nothing would be accomplished (Charles G. Finney, *The Autobiography of Charles G. Finney* [Bloomington, MN: Bethany House, 1977], 138).

Transcendentalist: Ralph Waldo Emerson (1803-1882) and Elizabeth B. Browning (1806-1861)

Transcendentalism was a movement that developed amongst the educated philosophers and writers in the late 1820s and 1830s in Massachusetts and other the eastern United States. The movement advocated knowledge of a personal God from spiritual insight. They saw no need for an intermediary in their idealism. They lauded God’s presence in nature and opposed materialism.

Emerson

Show us that God is, not was; that He speaketh, not spake”

(Emerson, Divinity School Address, Cambridge University, Cambridge, England, July 15, 1838).

Browning

Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes;
The rest sit round and pluck blackberries”

(Nicholson & Lee, eds, *The Oxford Book of English Mystical Verse*, 1917, #86 “Aurora Leigh”).

Spiritual Manifestations among Early Converts in Colesville, New York (1830)

With many people experimenting with spirituality during the Second Great Awakening, unhealthy spiritual activity plagued parts of the new nation, some of which infiltrated the minds of early Latter-day Saints. Let us look at a few counterfeit examples that entered into the Church in the first decade.

When the Prophet Joseph lived in Harmony, Pennsylvania, he had several meetings with the Knight family and their friends who lived just over the Pennsylvania border in Colesville, New York. Shortly after the Church was organized in April 1830, the Prophet Joseph visited Colesville where the first miracle of the Church took place. Newel Knight was the subject of the miracle.

Before Newel Knight was baptized, Joseph asked him to pray vocally. Newel felt uncomfortable, but finally told Joseph that he would pray at the next meeting. When the time for the meeting arrived, fear overcame Newel and he declined again to pray, promising to pray later in private. The next morning Newel went to the forest to pray alone, but couldn’t. He became ill and went home. Joseph recorded what happened next:

His appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally, he was caught up off the floor of the apartment and tossed about most fearfully.

His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew that he was in him, and that he also knew that I could cast him out. I replied, "If you know that I can, it shall be done," and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.

This was the first miracle which was done in this Church or by any member of it, and it was done not by man nor by the power of man but it was done by God, and by the power of godliness: therefore let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son and Holy Spirit, for ever and ever. Amen (Smith, History of the Church, 1:82).

As the devil departed, Newel's countenance and body became natural "and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time." Newel related what happened next—

I now began to feel a most pleasing sensation resting on me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams (*ibid.*, 1:83).

This account sounds unusual to most twenty-first-century Saints but in that culture, these manifestations were more common.

Spiritual Manifestations among Early Converts in Kirtland, Ohio

When the four missionaries sent to the Lamanites preached in the Kirtland, Ohio area, within a few weeks (somewhere over two weeks and less than four), they had 127 converts—fifty living in the Kirtland proper. Several of the converts—Orson Hyde, Lyman Wight, Edward Partridge, and Fredrick G. Williams—had previously affiliated with the Campbellites who sought to establish a church like the church described in the Bible. Alexander Campbell, the leader of the Campbellites, limited all "enthusiastic" manifestations of the gifts of the Spirit to the Bible. Campbell believed that any sign of healings, tongues, or visions were only to be found in the Bible. Sidney Rigdon and his followers left the Campbellites in around 1829 seeking more influence of the Spirit. Their thirst opened a wide door for spiritual manifestations.

After three weeks of introducing the restored Gospel of Jesus Christ in Kirtland, the four missionaries (plus the new convert Fredrick G. Williams) left Ohio to continue their mission to Missouri. The young Ohio converts were confused when counterfeit spiritual experiences entered their meetings. For example, they held nightly prayer meetings where some made “the most ridiculous grimaces, creeping upon their hands and feet, rolling upon the frozen ground.” Levi Hancock wrote of one convert “behave[ing] like a baboon.” The Painesville Telegraph printed the manifestations were of “the most wild frantic and horrible fanaticism . . . Indian modes of warfare, such as knocking down, scalping” (Bushman, *Rough Stone Rolling*, 150). Even though these examples were limited, any satanic evidence was a problem.

By opening the door to spiritual manifestations, discernment was necessary. It appears that the devil tried to stop the work. The confused converts had no one with experience to teach them until John Whitmer arrived to help, followed by the Prophet Joseph Smith on February 1, 1831. As a result, converts had to learn by experience what was from God and what was not. John Corrill remembered attending several prayer meetings—

I attended several meetings, one of which was the laying on of hands for the gift of the Holy Ghost, which, I thought, would give me a good opportunity to detect their hypocrisy. The meeting lasted all night, and such a meeting I never attended before. They administered the sacrament, and laid on hands, after which I heard them prophecy and speak in tongues unknown to me. . . . I watched closely and examined carefully, every movement of the meeting, and after exhausting all my powers to find the deception, I was obliged to acknowledge, in my own mind, that the meeting had been inspired by some supernatural agency. The next day I returned home, satisfied that the evil reports were not true, and spent about six weeks more in the further investigation of the subject.

Many improprieties and visionary notions crept into the church, which tried the feelings of the more sound minded. Many young persons became very visionary, and had divers operations of the spirit, as they supposed. They saw wonderful lights in the air and on the ground, and would relate many great and marvellous [sic] things which they saw in their visions. They conducted themselves in a strange manner, sometimes imitating Indians in their manoeuvres [sic], sometimes running out into the fields, getting on stumps of trees and there preaching as though surrounded by a congregation,—all the while so completely absorbed in visions as to be apparently insensible to all that was passing around them. I would here remark, however, that it was but a very few of the Church who were exercised in that way (<https://www.josephsmithpapers.org/paper-summary/john-corrill-a-brief-history-of-the-church-of-christ-of-latter-day-saints-1839/14-16>).

It was a delicate balance for early Latter-day Saints in the Kirtland area to learn what the Spirit was and what it was not. No one had the background in revelation like Joseph did.

The Lord’s Correction through the Prophet Joseph (D&C 46)

The Prophet Joseph Smith wrote that when he arrived in Kirtland (about February 1, 1831), he noticed “some strange notions and false spirits crept in among them.” The Lord taught Joseph an important distinction that needed to be made. After a mob disrupted a service in Cleveland, Ohio, the Lord gave

Joseph a revelation on worship services and the gifts of the Spirit (D&C 46). The Lord taught them how to discern by explaining that the gifts function in the name of Christ:

That ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men . . . Beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given . . . they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited . . . that ask and not for a sign (D&C 46:7-9).

Disciples receive the gifts of the Spirit to bless others. The revelation repeats five times the important message that gifts of the Spirit are for the benefit or profit of others (D&C 46:9, 12, 16, 26, 29).

Outsiders saw the Prophet Joseph Smith's claims and displays of the gifts of the Spirit as fanaticism. While Joseph believed that he had the gift to discern Spirits, many like Charles Hodge, Peter Cartwright, and Alexander Campbell were doubtful. Their fear of rampant forgeries drove them away from acknowledging anything extraordinary. Joseph also warned against extremist behaviors and insisted that the gifts of the Spirit were sacred and given from God to bless His kingdom. He carefully avoided irreverent displays to safeguard a reverent setting where the Spirit could dwell. Only when proper authority and divine purposes mandated their use did he profess the gifts were from God.

Unlike his contemporaries, Joseph did not balk at charismatic gifts but insisted they required another gift—the gift of discernment to judge between God's gifts and Satan's deceptions. As he spoke of spiritual gifts, he also warned that the devil would deceive those unfamiliar with the Spirit of God with counterfeit gifts. One of Smith's closest companions (and his first cousin) George A. Smith observed, "There was no point upon which the Prophet Joseph dwelt more than the discerning of Spirits" (Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph* [Provo, UT: Religious Studies Center, Brigham Young University, 1980], 21). For a comparison of the words in D&C 46 and other scriptural passages, see below.

Spiritual Manifestations of Healings among Early Converts in Nauvoo (1839-1844)

July 22, 1839

The first summer after the Missouri expulsion, an estimated 17,881 refugee-Saints gathered in tents and old army barracks on both banks of the Mississippi River. Someday in the future they hoped to build a new "city beautiful"—Nauvoo. But initially, the swampy lowlands bred mosquitoes that carried malaria. The plague left many Saints deathly ill, the majority of whom were already destitute and immuno-compromised from the expulsion from Missouri.

On July 22, 1839, as Joseph lay sick in bed, "confined to his house [for] several days," he meditated and was filled with "a great desire to attend to the duties of his office." What happened became known as "the day of healing." He rose from his sick-bed and experienced the gift of healing. Wilford Woodruff recounted the miraculous day when hundreds were healed:

Joseph . . . commenced to administer to the sick in his own house and door-yard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him. Many lay sick along the bank of the river; Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the

sick that lay in his path. . . . After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose (Smith, *History of the Church*, 4.18).

Across the river in Iowa, more miraculous healings occurred; Brigham Young and other leaders joined to heal the afflicted. Wilford Woodruff's account adds his own contribution:

After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat, a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children who were very sick. They were twins and were three months old. Joseph told the man he could not go, but he would send someone to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave to Brother Woodruff, telling him to wipe the faces of the children with it, and they should be healed . . . Elder Woodruff did as he was commanded, and the children were healed (Smith, *History of the Church*, 4.18).

This miraculous day of healing reached all within the Prophet Joseph's path that day. His gift of healing, however, was not available to heal his own infant twins who had died eight years before, nor his three other children who also died in infancy (Lucy Smith, *History of Joseph Smith*, 208). He did not feel that he controlled the God's power, only exercised the gift when directed by the Spirit of God.

November 29, 1839

Shortly after the Latter-day Saints arrived in Commerce (soon named Nauvoo), the Prophet Joseph Smith singled out "the gift of the Holy Ghost" as the key difference between the restoration of our Lord's Church and other Christian denominations while in conversation with US President Martin Van Buren. We learn from a letter he wrote to his brother Hyrum just a few days after the experience, that when Van Buren asked what was different about his religion, Joseph answered: "We differed [from other churches] in mode of baptism and the gift of the Holy Ghost by the laying on of hands. . . . We considered that all other considerations were contained in the gift of the Holy Ghost" (Smith, *History of the Church*, 4.42).

1842

Joseph infuriated some of his Christian neighbors by claiming to cast out devils, heal the sick, speak in tongues, discern spirits, and prophesy (let alone reveal new scripture and redefine the Godhead). To counter their attacks and defend his gifts, Joseph quoted Mark 16:17: "These signs shall follow them that believe." In 1842, critic Mr. Sollars confronted Joseph about the need for the gifts of Spirit: "May I not repent and be baptized, and not pay any attention to dreams, visions, and other gifts of the Spirit?" Joseph explained,

Suppose I am traveling and am hungry and meet with a man and tell him I am hungry, and he tells me to go yonder. . . . I go and knock, and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No. I must eat. The gifts are the food; and the graces of the Spirit are the gifts of the Spirit (Smith, *History of the Church*, 5:219).

Joseph hungered for the gifts of the Spirit. He preached about the gifts of the Spirit and exercised the gifts when needed.

Comparing Scriptural Accounts of the Many Gifts of the Spirit

Each of the four canonized books of scripture includes a discussion or list of the gift of the Spirits (D&C 46:8-31; Moroni 10:7-18; 7th Article of Faith; 1 Corinthians 12:1-11). While some gifts overlap between the four scriptural accounts, none is exhaustive. The placement of the gifts of the Spirit in the very last chapter of The Book of Mormon acts as an emphatic conclusion on the subject. Section 46 of the Doctrine and Covenants is the longest and most inclusive, while the Article of Faith is the shortest.

The Doctrine and Covenants includes three particular elements that are not found the other three scriptures:

- 1) The gift of faith divided into four categories,
- 2) The roles of a bishop, and
- 3) The need for a “head.”

The four elements of the gift of faith include: a witness to know that Jesus is the Son of God, the faith to believe the witnesses of others (D&C 46:13-14), faith to heal, and faith to be healed (D&C 46:19-20 also Acts 14:9).

The three longer records call their audience to seek the gifts of the Spirit: “Covet earnestly the best gifts” (1 Cor 12:31). Going beyond that simple encouragement, Moroni implores: “Again I would exhort you that ye would come unto Christ, and lay hold upon every good gift,” adding, “and touch not the evil gift, nor the unclean thing” (Moroni 10:30). Similarly, D&C 46:8 encourages, “seek ye earnestly the best gifts,” and then adds another crucial conditional, “always remembering for what they are given.”

The gifts of the Spirit became one of Joseph’s most prominent themes in his recorded sermons, conversations, and editorials, as well as his additional scripture. In an editorial published in 1842, he claimed “We believe in the Gift of the Holy Ghost being enjoyed now, as much as it was in the apostles' days” (Smith, History, 5.25–26). He strategically included them as his seventh Article of Faith: “We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.”

Paul hoped the Saints would use the gifts of the Spirit to build up the church or the body of Christ (1 Cor 12:12, 27). Through the gifts of the Spirit, the Prophet Joseph felt that each member—men, women, and children—had the responsibility to serve God by building his kingdom on earth (Smith, History, 4.570). Smith believed that God’s work and glory came from helping humans to reach their full potential by drawing closer to God, as stated in Moses 1:39.

By the time Joseph received D&C 46, he was twenty-five years old and had exhibited nearly all the gifts of the Spirit listed in scripture. The only gift he lacked came to him the following year, in the fall of 1832. The first time Joseph heard the gift of tongues was from the mouth of Brigham Young. It was their first meeting. After Joseph received the gift to translate Brigham’s message, and then Joseph himself received the gift.

This section ends with three tables comparing the scriptural accounts follows by subject and text.

Table One: Gifts of the Spirit as Described in Joseph Smith's Scriptural Canon

1 Corinthians 12:1-11	Moroni 10:7-18	D&C 46:8-31	7th Article of Faith
Testify of Jesus		Know Jesus is the Son	Revelation
		Believe others' testimony	
Administrations		Administrations	
Operations		Operations	
Wisdom	Teach wisdom	Wisdom	
Knowledge	Teach knowledge	Knowledge	
Faith	Faith	Faith to be healed	
Healing	Healing	Faith to heal	Healings
Miracles	Miracles	Miracles	
Prophecy	Prophecy	Prophecy	Prophecy
Tongues	Tongues	Tongues	Tongues
Interpretation of Tongues	Interpretation of Tongues	Interpretation of Tongues	Interpretation of Tongue
Hope	Hope		
Charity	Charity		
Discerning of spirits	Ministering spirit	Discerning of spirits	
	Beholding of angels		Visions
		Head	

Table Two: Comparison of Three Scriptural Texts on the Gifts of the Spirit

<u>1 Corinthians 12:1-11, 28, 31, 13:13</u>	<u>Moroni 10:7-18</u>	<u>D&C 46:8-33</u>
<p>1. Now concerning spiritual gifts, brethren, I would not have you ignorant. 2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4. Now there are diversities of gifts, but the same Spirit. 5. And there are differences of administrations, but the same Lord. 6. And there are diversities of operations, but it is the same God which worketh all in all. 7. But the manifestation of the Spirit is given to every man to profit withal. 8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. . . . 27. Ye are the body of Christ, and members in particular. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. . . . 31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way. . . . 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.</p>	<p>7. And ye may know that he is, by the power of the Holy Ghost wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. 8. And again, I exhort you, my brethren, that ye deny not the power of God for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. 9. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; 10. And to another, that he may teach the word of knowledge by the same Spirit; 11. And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit; 12. And again, to another, that he may work mighty miracles; 13. And again, to another, that he may prophesy concerning all things; 14. And again, to another, the beholding of angels and ministering spirits; 15. And again, to another, all kinds of tongues; 16. And again, to another, the interpretation of languages and of divers kinds of tongues. 17. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. 18. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. 19. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. 20. Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.</p>	<p>8. Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given; 9. For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me . . . 11. for there are many gifts, and to every man is given a gift by the Spirit of God. 12. To some is given one, and to some is given another, that all may be profited thereby. 13. To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14. To others it is given to believe on their words, that they also might have eternal life if they continue faithful. 15. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. 16. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal. 17. And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom. 18. To another is given the word of knowledge, that all may be taught to be wise and to have knowledge. 19. And again, to some it is given to have faith to be healed; 20. And to others it is given to have faith to heal. 21. And again, to some is given the working of miracles; 22. And to others it is given to prophesy; 23. And to others the discerning of spirits. 24. And again, it is given to some to speak with tongues; 25. And to another is given the interpretation of tongues. 26. And all these gifts come from God, for the benefit of the children of God. 27. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God. 28. And it shall come to pass that he that asketh in Spirit shall receive in Spirit; 29. That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. 30. He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh. 31. And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; 32. And ye must give thanks unto God in the Spirit for what-soever blessing ye are blessed with. 33. And ye must practise [sic] virtue and holiness before me continually. Even so. Amen</p>

Table Three: Comparison of Four Scriptural List of the Gifts of the Spirit

Gifts of the Spirit

GIFT	1 Corinthians 12	Moroni 10	D&C 46	Article of Faith 7
To know that Jesus Christ is the Son of God			v. 13	
To have a testimony of the atonement			13	
To believe on the words of those who know			14	
To know the differences of administration			15	
To know the diversities of operations			16	
To have wisdom	v. 8		17	
To have knowledge	8		18	
To teach the word of wisdom		v. 9		
To teach the word of knowledge		10		
To have faith	9	11		
To have faith to be healed			19	
To heal	9	11	20	✓
To work miracles	10	12	21	
To prophesy	10	13	22	✓
To discern spirits	10	14	23	
To behold angels		14		
To speak in tongues	10	15	24	✓
To interpret tongues	10	16	25	✓
To interpret languages		16		
To receive revelation				✓
To behold visions				✓