

people (Rom. 9–11), concluding that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom. 11:25).

Jesus prophesied the destruction of Jerusalem and the dispersion of the people of Judah among all nations “until the times of the Gentiles be fulfilled” (Luke 21:24; JST Luke 21:24, 32). As latter-day revelation makes clear, “the times” of the Gentiles refers to the time when the fulness of the gospel will come among them (D&C 45:24–28). Latter-day revelation further teaches that in the last days the restored gospel will “go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews” (D&C 90:9–11), so “that all who will hear may hear” (D&C 1:11) and “all the families of the earth be blessed” (Abr. 2:11). When the Gentiles reject the gospel, “the times of the Gentiles [will] be fulfilled” (D&C 45:29–30).

In 1823 the angel Moroni told Joseph Smith “that the fulness of the Gentiles was soon to come in” (JS—H 1:41). During the ministry of the resurrected Jesus among Book of Mormon peoples, he foretold the coming forth of the restored gospel among the Gentiles and warned that when they reject the fulness of his gospel and are lifted up in pride and all manner of wickedness, he will take his gospel from among them (3 Ne. 16:7–10). After they reject the gospel, it will be offered to the house of Israel (3 Ne. 16:11–12). Thus, Gentiles who have accepted the gospel will be numbered with Israel and escape the judgments that are to come upon the wicked (3 Ne. 16:13–14). In the dispensation of the fulness of times, the Gentiles will have been first to receive the gospel, and the first (Israel) will be the last (cf. 1 Ne. 13:42; *MD*, pp. 721–22).

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GETHSEMANE

The name Gethsemane (derived from Hebrew “oil press”) is mentioned twice in the Bible, both in the New Testament (Matt. 26:36; Mark 14:32); in each case, it is called a “place” (Greek *chōrion*, “piece of land”) to which Jesus Christ and his apostles re-

tired after their last supper together. The fourth gospel calls the area “a garden” (John 18:1). For Latter-day Saints, Gethsemane was the scene of Jesus’ greatest agony, even surpassing that which he suffered on the cross, an understanding supported by Mark’s description of Jesus’ experience (Mark 14:33–39).

According to Luke 22:43–44, Jesus’ anguish was so deep that “his sweat was as it were great drops of blood falling down to the ground,” an observation that harmonizes with the view that Jesus suffered most in Gethsemane during his ATONEMENT. Even though these verses are missing in some of the earliest extant manuscripts of Luke’s gospel, their content is confirmed in modern revelation (e.g., D&C 19:18). The evidence for Jesus’ extreme agony in Gethsemane is buttressed by a prophecy in the Book of Mormon and a statement by the resurrected Savior recorded in the Doctrine and Covenants. About 125 B.C., a Book of Mormon king, BENJAMIN, recounted in an important address a prophecy of the coming MESSIAH spoken to him by an angel during the previous night. Concerning the Messiah’s mortal experience, the angel declared that “he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people” (Mosiah 3:7). The Doctrine and Covenants gives the following poignant words of the resurrected Jesus: “Behold, I, God, have suffered these things for all, that they might not suffer if they would repent; . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit” (D&C 19:16, 18).

Modern LDS leaders have emphasized that Jesus’ most challenging experience came in Gethsemane. Speaking in a general conference of the Church in 1982, Marion G. Romney, a member of the FIRST PRESIDENCY, observed that Jesus suffered “the pains of all men, which he did, principally, in Gethsemane, the scene of his great agony” (*Ensign* 12 [May 1982]:6). Church President Ezra Taft BENSON wrote that “it was in Gethsemane that Jesus took on Himself the sins of the world, in Gethsemane that His pain was equivalent to the cumulative burden of all men, in Gethsemane that He descended below all things so that all could repent and come to Him” (Benson, p. 7).

While tradition locates Gethsemane on the lower slopes of the Mount of Olives, the exact spot remains unknown. Luke associates it with the Mount of Olives (Luke 22:39), and John notes that it lay across the Kidron brook (John 18:1), which flows from the north along Jerusalem's east side. The particular use of "place" (Greek *topos*) to describe the spot in the gospels of Luke and John suggests that the location was bound up with Jesus' destiny and consequently possesses a sacred character (Luke 22:40; John 18:2). It was a spot that Jesus and his disciples customarily visited (Luke 22:39), which allowed Judas and the others to find him on the night of his arrest (John 18:2).

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GIFT OF THE HOLY GHOST

The gift of the HOLY GHOST is the right or privilege of receiving divine manifestations, spiritual gifts, and direction from the Holy Ghost. This gift is conferred upon members of the Church by the LAYING ON OF HANDS following BAPTISM. It is considered one of the essential ORDINANCES of the GOSPEL OF JESUS CHRIST and an absolute prerequisite of SALVATION.

The Holy Ghost is the third member of the GODHEAD, while the gift of the Holy Ghost consists of the privilege to receive inspiration, manifestations, and other spiritual gifts and blessings from that member of the Godhead (*TPJS*, p. 199). Among the most important spiritual blessings associated with the gift of the Holy Ghost is the sanctifying or cleansing power of the Holy Ghost, whereby men and women are BORN OF GOD. Through this BAPTISM OF FIRE AND OF THE HOLY GHOST, individual hearts and desires are cleansed and spirits made pure as the culmination of the process of repentance and baptism (2 Ne. 31:13, 17; 3 Ne. 27:20). Other important manifestations of the Holy Ghost include bearing witness of Jesus Christ and of divine truths, providing spiritual

guidance and warning as appropriate, and enabling discernment of right and wrong.

The gift of the Holy Ghost is understood to be the key to all of the "spiritual gifts" found in the Church, including the gifts of PROPHECY and REVELATION, of healing, of speaking in tongues, and of the translation and interpretation of tongues. These distinctive GIFTS OF THE SPIRIT normally are manifested only among those who have received the gift of the Holy Ghost and who qualify by their needs and their worthiness for such divine assistance, even as the original apostles of Christ received these gifts only after the Holy Ghost came upon them on the Day of Pentecost (Acts 2:1–17).

In LDS practice, the gift of the Holy Ghost is given by the laying-on of hands as indicated in the New Testament (see Acts 8:17–18; 19:2–6; 2 Tim. 1:6; Heb. 6:2), normally immediately following or within a few days of the baptism by water. A bearer of the Melchizedek Priesthood (usually joined by a few others holding the same priesthood) lays his hands upon the head of the newly baptized member, calls the person by name, confirms him or her a member of the Church, and says, "Receive the Holy Ghost." The exact wording of this ordinance is not prescribed, but it always involves the CONFIRMATION OF MEMBERSHIP, the bestowal of the gift of the Holy Ghost, and a reference to the priesthood authority by which the ordinance is performed. These basic components of the ordinance often are followed by a verbal BLESSING that offers counsel and direction to the new member. In proxy TEMPLE ORDINANCE work for deceased persons, the same basic confirmation follows the ordinance of baptism for the dead.

The New Testament account of how the Saints in Samaria received the gift of the Holy Ghost makes clear that bestowal of this gift requires a higher AUTHORITY than is needed for performing baptisms (see Acts 8:14–17).

When Jesus Christ visited the Nephites, he first gave authority to baptize (3 Ne. 11:22), and in a subsequent visit he gave authority to bestow the Holy Ghost, as he touched and spoke to each of the twelve disciples individually (3 Ne. 18:36–37). Whereas baptisms can be performed by priests in the Aaronic Priesthood, the Holy Ghost can be conferred only by bearers of the higher or Melchizedek Priesthood (Moro. 2:2; JS—H 1:70). JOHN THE BAPTIST referred to this fundamental distinction between the two priesthoods: "I indeed