

## Chapter Three: Disobedience Necessitates Suffering

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### **Humble vs. Compelled**

**Elder Robert R. Steuer (Being Teachable, 2002)**

“President Brigham Young taught our “first and foremost duty [is] to seek the Lord until we open the path of communication from God to our own soul.” 2 [Teachings of Presidents of the Church: Brigham Young (1997), 41.] Shortly after his death, the Prophet Joseph Smith appeared in a dream to Brigham Young and instructed him: “Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach them what to do and where to go; it will yield the fruits of the Kingdom.” 3 [Quoted by Brigham Young, in Teachings of Presidents of the Church: Brigham Young, 41.]

How do we ignite this power of divine instruction in our lives? First, we need to start with a willingness to be instructed. While many naturally hunger and thirst after righteousness, others may be compelled to be humble. 4 [See Matt. 5:6 and Alma 32:13 Some of us, rather than follow instructions or change ourselves, would simply like to change the rules. Naaman certainly wanted to be rid of his leprous flesh but went away in a rage when told by the prophet’s messenger to simply wash seven times in the River Jordan. It was inconvenient, a little thing, and he felt that the rivers in his land were better than the Jordan. But his leprosy was cured as he listened to his servants, changed his mind, and did “according to the saying of the man of God.” 5 [See 2 Kgs. 5:1–14 He was dramatically shown that there was a prophet and a God in Israel. We too must realize that God has governing laws 6 [See D&C 93:30 and that His wisdom is greater than our own.”

#### **Alma 32:14-15**

14 And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

#### **Book of Mormon Student Manual: Alma 32:8–16. “Blessed Are They Who Humble Themselves”:**

Bishop Richard C. Edgley of the Presiding Bishopric taught that humility and submissiveness are virtues allowing one to access gospel blessings: “Many of us live or work in an environment where humility is often misunderstood and considered a weakness. Not many corporations or institutions include humility as a value statement or a desired characteristic of their management. Yet as we learn about the workings of God, the power of a humble and submissive spirit becomes apparent. In the kingdom of God, greatness begins with humility and submissiveness.

These companion virtues are the first critical steps to opening the doors to the blessings of God and the power of the priesthood. It matters not who we are or how lofty our credentials appear. Humility and submissiveness to the Lord, coupled with a grateful heart, are our strength and our hope” (in Conference Report, Oct. 2003, 104; or Ensign, Nov. 2003, 98)

Humility is important enough in the eyes of the Lord that He sometimes helps us be humble. Alma 32:8–16 speaks of two ways to become humble. Verse 13 describes those who are “compelled to be humble”; verses 14 and 16 speak of others who humble themselves voluntarily “because of the word.”

Elder Carlos E. Asay (1926–99) of the Seventy also described these two groups: “Most of us seem to have the ‘Nephite cycle’ as part of our character. There is a point when we are teachable; our humility enables us to grow and to ride the crest of spirituality. Then there are other times when we begin to feel self-sufficient and puffed up with pride. ... How much better it would be if we kept in remembrance our God and our religion and broke the cycle by consistent worship and righteous living. How much better it would be if we were humbled by the word of the Lord and strong enough in spirit to remember our God in whatsoever circumstances we find ourselves” (Family Pecan Trees: Planting a Legacy of Faith at Home [1992], 193–94).

### **Doctrine and Covenants 105:6, 9-12**

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

9 Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—

10 That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

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

12 For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.

### **Brigham Young, (February 10 1867, Journal of Discourses, 11:324):**

“This is the land of Zion; but we are not yet prepared to go and establish the Center Stake of Zion. The Lord tried this in the first place. He called the people together to the place where the New Jerusalem and the great temple will be built, and where He will prepare for the City of Enoch. And He gave revelation after revelation; but the people could not abide them, and the Church was scattered and peeled, and the people hunted from place to place till, finally, they were driven into the mountains, and here we are. Now, it is for you and me to prepare to return back again; not to our fatherland, in many cases, but to return east, and by-and-by to build up the Center Stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of one mind in the things of this life. Do all the Latter-day Saints arrive at this? No; they have not, our former experience has proved this. Of the great many who have been

baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them. They do not know what to do with the revelations, commandments, and blessings of God. Talking, for instance, about everyday things, how many do we see here that know what to do with money and property when they get it? Are their eyes single to the building up of the kingdom of God? No; they are single to the building up of themselves. With all the knowledge that Elders have obtained who have traveled in the Church five, ten, fifteen, twenty, twenty-five, or thirty years, there are few who understand the principles of the kingdom and whose eyes are single to the building of it up in all respects; but their eyes are like the fool's eye—looking to the ends of the earth. They want this and that, and they do not know what to do; they lack wisdom. By-and-by, perhaps, their wealth will depart from them, and when left poor and penniless, they will humble themselves before the Lord that they may be saved.

Do we know and understand that it is our business to build up Zion? To have seen the way this people have conducted themselves in years past, one would not have had the least idea that such was our business.

We say we believe Joseph was a prophet, that he had the priesthood and was called of God to gather the people together and establish Zion. If we believe this, why not let our lives prove that we believe the doctrine that we profess?

**President Benson, (“Beware of Pride”, 1989):**

"God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Alma said, ‘Blessed are they who humble themselves without being compelled to be humble.’ (Alma 32:16)

Let us choose to be humble.

We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are. (See D&C 38:24, D&C 81:5, D&C 84:106)

We can choose to humble ourselves by receiving counsel and chastisement. (See Jacob 4:10, Hel. 15:3, D&C 63:55, D&C 101:4–5, D&C 108:1, D&C 124:61, 84, D&C 136:31, Prov. 9:8)

We can choose to humble ourselves by forgiving those who have offended us. (See 3 Ne. 13:11, 14, D&C 64:10)

We can choose to humble ourselves by rendering selfless service. (See Mosiah 2:16–17)

We can choose to humble ourselves by going on missions and preaching the word that can humble others. (See Alma 4:19 Alma 31:5, Alma 48:20)

We can choose to humble ourselves by getting to the temple more frequently.

We can choose to humble ourselves by confessing and forsaking our sins and being born of God. (See D&C 58:43, Mosiah 27:25–26, Alma 5:7–14, 49)

We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives. (See 3 Ne. 11:11, 3 Ne. 13:33, Moro. 10:32)

Let us choose to be humble. We can do it. I know we can.

My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. (See 4 Ne. 1:24–25)

Pride is the great stumbling block to Zion. I repeat: Pride is the great stumbling block to Zion.

We must cleanse the inner vessel by conquering pride.”

### **Doctrine and Covenants 82:3-4, 9-10**

3 For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

4 Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law.

9 Or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation.

10 I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

### **Babylon vs. Zion**

#### **Doctrine and Covenants 103:9-14**

9 For they were set to be a light unto the world, and to be the saviors of men;

10 And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the lands of their inheritances, and shall build up the waste places of Zion.

12 For after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

13 Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down.

14 Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances.

### **New Testament Student Manual Matthew 5:13. “If the Salt Have Lost His Savour”**

In addition to its uses in flavoring and preserving food, salt was added to sacrificial offerings under the law of Moses. Thus salt was associated with joy, permanence, and covenant making. When Jesus admonished disciples to be the “salt of the earth” (Matthew 5:13), part of the meaning was that their lives should reflect their covenants with the Lord and serve as a preservative for the world in general. Elder Carlos E. Asay (1926–99) of the Presidency of the Seventy explained that salt loses its savor by contamination and that we keep our “savor” by avoiding spiritual contamination. Though directed specifically to priesthood holders, Elder Asay’s words have application to each of us: “A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination. (“Salt of the Earth: Savor of Men and Saviors of Men,” Ensign, May 1980, 42–43).

### **Hugh Nibley, Approaching Zion (Chapters 1-2)**

When we try to mix Zion and Babylon, Babylon has already won the game. Throughout the scriptures, Zion is brought into the clearest focus by placing it against a dark background; and like Zion, that background world is given a code name: Babylon. Babylon, like Zion, is a real society -- a type, place, and environment of human existence, described in the scriptures with great clarity and precision. (The word Babylon is not just a general term to indicate anything that is not Zion; it is the designation of a very particular and specific type of society.) Though Babylon is vividly described by the prophets, the best way to define her is as the exact opposite of Zion in all things. Babylon is just as pure in its way as is Zion; it is pure evil -- for even good, when it becomes contaminated and perverted, becomes an evil. The main thing is that Babylon and Zion cannot mix in any degree; a Zion that makes concessions is no longer Zion.

There are Two Ways lying before every person in this life, the Way of Light and the Way of Darkness, the Way of Life and the Way of Death; and every mortal every day of his life is required to make a choice between them. Unfortunately for our peace of mind, any compromise between the Two Ways is out of the question, since they lead in opposite directions.

As there is no compromise between the Two Ways, so there is no mixing of Babylon and Zion; God will not tolerate any concessions by Zion: "A scourge and judgment [is] to be poured out upon the children of Zion. For shall the children of the kingdom pollute my holy land?" (D&C 84:58-59)

This, then, is how things stand: (1) We know what Zion is, (2) we know what Babylon is, (3) we know that the two can never mix, and (4) we know that the Latter-day Saints, against the admonitions of their leaders, have always tried to mix them.

### **President Brigham Young:**

“The worst fear that I have about [members of this Church] is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear for them is that they cannot stand wealth; and yet they have to be tried with riches” (quoted in Preston Nibley, *Brigham Young: The Man and His Work* [1936], 128).

“And when the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and join hands with the wicked, and never until then; which I pray may never come.” (*Discourses of Brigham Young* compiled by John A. Widtsoe p.112)

### **New Testament Student Manual Revelation 9:20–21. Modern Idolatry:**

As described at the conclusion of Revelation 9, the evil men who are not killed by the war and destruction described in earlier verses will still refuse to repent of their evil practices, including idol worship. While serving as a member of the Seventy, Elder David R. Stone taught that a prevalent form of modern idolatry is adopting the tastes and attitudes of the worldly culture that surrounds us: “Our culture tends to determine what foods we like, how we dress, what constitutes polite behavior, what sports we should follow, what our taste in music should be, the importance of education, and our attitudes toward honesty. It also influences men as to the importance of recreation or religion, influences women about the priority of career or childbearing, and has a powerful effect on how we approach procreation and moral issues. All too often, we are like puppets on a string, as our culture determines what is ‘cool.’ ... “Seduced by our culture, we often hardly recognize our idolatry, as our strings are pulled by that which is popular in the Babylonian world” (“Zion in the Midst of Babylon,” *Ensign or Liahona*, May 2006, 91–92).

### **New Testament Student Manual Revelation 18:3, 7–16. The Wealth and Materialism of Babylon:**

John used phrases such as “waxed rich” and “lived deliciously” (Revelation 18:3, 7, 9) to highlight the lust for wealth and lavish possessions that define Babylon. These riches will be destroyed, and those who have placed their hearts upon them will lament (see Revelation 18:8–19; 2 Nephi 9:30; D&C 56:16). President Harold B. Lee (1899–1973) warned that with prosperity often comes the temptation to embrace the materialism of Babylon: “We are tested, we are tried, we are going through some of the severest tests today and we don’t realize perhaps the severity of the tests that we’re going through. ... Today we are basking in the lap of luxury, the like of which we’ve never seen before in the history of the world. It would seem that probably this is the most severe test of any test that we’ve ever had in the history of the Church” (“First Presidency Devotional” [unpublished Christmas devotional for Church employees, Dec. 13, 1973], 4–5; see Jacob 2:18–19).

### **Doctrine and Covenants 101:47-50**

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

## **Seek Him Early**

### **Doctrine and Covenants 101:1-9**

1 Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

2 I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

3 Yet I will own them, and they shall be amine in that day when I shall come to make up my jewels.

4 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

5 For all those who will not endure chastening, but deny me, cannot be sanctified.

6 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

***7 They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.***

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy.

### **Mosiah 21:1-15**

1 And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

2 And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

3 Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass—

4 Yea, all this was done that the word of the Lord might be fulfilled.

5 And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

6 And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

8 And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

9 And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

10 Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

12 Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

13 And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

14 And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

15 *And now the Lord was slow to hear their cry because of their iniquities*; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

### **Helaman 12:1–5**

1 And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

2 Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious



things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

3 And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

4 O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

5 Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!

### **Proverbs 8:17**

17 I love them that love me; and those that seek me early shall find me.

### **Old Testament Student Manual (2-19) Proverbs 8:17. A Key to Spiritual Power**

This verse expounds one of the simplest and yet most profound truths one can learn in life. Too often God's children wait until times of distress to seek Him, and thus they may deprive themselves of the power and solace they need (compare Helaman 12:1–5; D&C 101:7–8).

### **Doctrine and Covenants Student Manual D&C 101:6–8. Why Is God Sometimes Slow to Hear His Children?**

One of the great problems recorded in scripture is mankind's indifference to God in times of prosperity. Too often they forget their Creator, who is the giver of all good things. In times of trouble, however, they remember God and turn to Him for mercy and help in their afflictions, but He is slow to help them. These verses show that the Saints were guilty of this offense. Therefore, the Lord did not support them in their day of affliction. He will not support any who claim His promises but do not keep their covenants. (See D&C 84:54–59; Mosiah 11:24; 21:15; Helaman 4:11–13; 12:1–6; Judges 10:13–14; Isaiah 26:16.)

### **Book of Mormon Student Manual Helaman 12. A Prophet's Insight**

After Nephi saw that the preaching of the gospel failed to bring the people to repentance, he asked the Lord to send a famine in the land to bring the people to their knees, and it was done according to his words (see Helaman 11:4–6). As people began to die by the thousands, the wicked “began to remember the Lord their God; and they began to remember the words of Nephi” (v. 7). The people pleaded with their chief judges to acknowledge Nephi's authority and to ask him to turn the famine aside. Nephi did so, and the famine abated (see vv. 8–16).

For some seven or eight years the people served the Lord, but it was not long until they were once again engrossed in doing evil. At this point Mormon paused in the historical narrative to insert one of his most powerful prophetic insights into the nature of man and history.

It is important for students of the Book of Mormon to remember that Mormon's work is an abridgment from numerous records he had at his disposal. Mormon was exceedingly selective in what he gave us, as is evidenced by the statement that he did not record "a hundredth part" of all he had access to (see Helaman 3:14). It appears that Mormon selected certain materials because of the particular lessons they conveyed. Lest we miss the impact of the lesson conveyed in the preceding chapters, Mormon drew our attention to it with great care in Helaman 12 by means of phrases such as "thus we see" and "thus we can behold." Note particularly verses 1–3. Clearly Mormon intended that we should not miss his message. Helaman 12 contains one of the greatest summaries of a basic human tendency found anywhere in the scriptures (see also Mosiah 11:24, Judges 10:13–14, Isaiah 1:15).

### **Helaman 12:3. "Chasten . . . With Many Afflictions"**

Elder Neal A. Maxwell stated: "The Lord has made no secret of the fact that He intends to try the faith and the patience of His Saints. (See Mosiah 23:21.) We mortals are so quick to forget the Lord: 'And thus we see that except the Lord doth chasten his people with many afflictions . . . they will not remember him' (Helaman 12:3). "However, the Lord knows our bearing capacity, both as to coping and to comprehending, and He will not give us more to bear than we can manage at the moment, though to us it may seem otherwise. (See D&C 50:40; 78:18.) Just as no temptations will come to us from which we cannot escape or which we cannot bear, we will not be given more trials than we can sustain. (See 1 Corinthians 10:13.) . . . "President Brigham Young said of a geographical destination, 'This is the place.' Of God's plan of salvation, with its developmental destination, it can be said, 'This is the process'! "President Young, who knew something about trial and tribulation but also of man's high destiny, said that the Lord lets us pass through these experiences that we might become true friends of God. By developing our individual capacities, wisely exercising our agency, and trusting God—including when we feel forsaken and alone—then we can, said President Young, learn to be 'righteous in the dark.' (Secretary's Journal, 28 Jan. 1857.) The gospel glow we see radiating from some—amid dark difficulties—comes from illuminated individuals who are 'of good cheer'! "To be cheerful when others are in despair, to keep the faith when others falter, to be true even when we feel forsaken—all of these are deeply desired outcomes during the deliberate, divine tutorials which God gives to us—because He loves us. (See Mosiah 3:19.) These learning experiences must not be misread as divine indifference. Instead, such tutorials are a part of the divine unfolding" (in Conference Report, Oct. 1982, p. 97; or Ensign, Nov. 1982, p. 67)

### **Helaman 12:2. When God Prospers His People, They Forget Him**

President Ezra Taft Benson (1899–1994) described the difficulty that can come with prosperity: "Ours then seems to be the toughest test of all for the evils are more subtle, more clever. It all seems less menacing and it is harder to detect. While every test of righteousness represents a struggle, this particular test seems like no test at all, no struggle and so could be the most

deceiving of all tests. Do you know what peace and prosperity can do to a people—it can put them to sleep” (Larry E. Dahl, “Fit for the Kingdom,” in *Studies in Scripture, Volume Five: The Gospels*, edited by Kent P. Jackson and Robert L. Millet [1986], 5:369).

President Harold B. Lee (1899–1973) compared the test of “luxury” with other tests of life: “We’re tested and we’re tried. Perhaps we don’t realize the severity of the tests we’re going through. In the early days of the Church, there were murders committed, there were mobbings. The Saints were driven out into the desert. They were starving, they were unclad, and they were cold. We’re the inheritors of what they gave to us. But what are we doing with it? Today we’re basking in the lap of luxury, the like of which we’ve never seen before in the history of the world. It would seem that probably this is the most severe test of any we’ve ever had in the history of this Church” (Dahl, “Fit for the Kingdom,” in *Studies in Scripture*, 5:369).

### **Helaman 12:4. “Set Their Hearts upon the Vain Things of the World!”**

Mormon emphasized the foolishness of those who set their hearts upon the vain or worthless, empty, and valueless things of the world. Elder Dallin H. Oaks of the Quorum of the Twelve Apostles remarked: “The ‘vain things of [the] world’ include every combination of that worldly quartet of property, pride, prominence, and power. As to all of these, the scriptures remind us that ‘you cannot carry them with you’ (Alma 39:14). We should be seeking the kind of treasures the scriptures promise the faithful: ‘great treasures of knowledge, even hidden treasures’ (D&C 89:19)” (in *Conference Report*, Apr. 2001, 109; or *Ensign*, May 2001, 84).

### **Elder L Tom Perry (*The Power of Deliverance*, April 2012)**

“What was the difference between the people of Alma and the people of King Limhi? Obviously, there were several differences: the people of Alma were peaceful and more righteous; they had already been baptized and entered into a covenant with the Lord; they humbled themselves before the Lord even before their tribulations started. All these differences made it appropriate and fair that the Lord would deliver them quickly in a miraculous way from the hand which kept them in bondage. These scriptures teach us of the Lord’s power of deliverance.”

### **Book of Mormon Student Manual, Mosiah 18-24, Points to Ponder:**

Note that the people of King Limhi were still out of tune with the Lord when they were forced to turn to him; therefore, “the Lord was slow to hear their cry because of their iniquities” (Mosiah 21:15). The people of Alma, however, had attuned their lives long before their need arose, and so the Lord could help them directly.

### **Isaiah 26:9**

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early

### **Psalms 63:1**

O God, thou art my God; early will I seek thee

### **Doctrine and Covenants 88:83**

83 He that seeketh me early shall find me, and shall not be forsaken.

**Brigham Young (Keeping the Commandments, delivered in the Tabernacle, Salt Lake City, Sunday, April 17, 1870; Journal of Discourses vol. 13, p.310)**

When I contemplate the effects of keeping the commands of the Lord, and look at the Christian world, I cannot help being struck with the difference of the results which flow from serving God and Satan. I have dwelt, for many years, in the Christian world. I have tried to learn all that they know. But what does it amount to? Nothing. How many chapters, pamphlets, and volumes have been written upon the Holy Ghost, the birth of the Savior, and concerning the being of that God whom we serve? But who knows the truth pertaining to these subjects or to any one of them? Not one. But all who keep the commandments of Jesus have the privilege of gaining a correct understanding of these things. If we draw near to him, he will draw near to us; if we seek him early, we shall find him; if we apply our minds faithfully and diligently, day by day, to know and understand the mind and will of God, it is as easy as, yes, I will say easier than, it is to know the minds of each other, for to know and understand ourselves and our own being is to know and understand God and His being. It is true there is a great deal of speculation in the world; and it becomes more apparent every year; and it will continue so until the people believe in the Gospel of the Son of God, or are given over to infidelity. See the sects and parties springing up here and springing up there, from this and that, and embracing this and the other phantom; or following after this and that dream or fantasy of their imagination. They are dividing and subdividing, and drifting, as fast as time can roll, into infidelity.

Who will know the Son of God? Who will know that Jesus is the Christ? Who, in this our day, can say as Peter did, "Thou art the Christ, the Son of the living God." How many will come to this? Very few. How often I have contemplated the condition of the Christian world! I have preached the Gospel to hundreds of thousands of them. Did they believe? If they did, they did not yield obedience. They would contend and argue against the truth, but only one here and another there, or as it is written, "one of a city, and two of a family;" or, to reverse it, one of a family and two of a city, would obey it, and gather with the Saints. Many of those who have gathered, when they have been blessed with a few of the good things of this life, have lifted their heels against Jesus and in opposition to his commands and revelations, and have turned away to fables. I have often asked this question, "Has one-half of those who have obeyed the Gospel and been baptized into the Church ever gathered with the Saints?" No, they have not; and to many who have gathered the Gospel soon became like a dream. They have had their minds opened and seen things correctly; they have had the manifestations of the Spirit of the Lord and have rejoiced in the truth; but by and by, through the lusts of the flesh, they have become sordid, have turned again to the world, and have forgot the Gospel and its blessings.

**Teachings of the Prophet Joseph Smith p.17**

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost

tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.

(Signed) JOSEPH SMITH, JUN.