

Destruction of the Wicked By the Flood, Wisdom in God—Priesthood—Temples—Intelligence Comes From God—The Lord Will Take Care of the Saints—Angels Operating With Men in the Work of Human Redemption

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Section I

I am happy to have the opportunity of meeting with the brethren and to talk over the affairs pertaining to the kingdom of God in this Conference. We are engaged in a work in which all of us are interested, individually and collectively. It is a work that differs from any thing else that exists at the present time on the face of the earth, and in many respects it differs from anything that ever has existed. I do not know that we are in any wise responsible for this, or for the position in which we find ourselves. The circumstances with which we are surrounded are not, particularly or specially, of our own making, nor the principles in which we believe. We have an abiding faith, as we heard referred to this morning, in certain principles which have emanated from the heavens; and we find ourselves on the earth at this particular time, in this peculiar dispensation, and engaged in a work that is dependent, I was going to say, altogether upon the Almighty, and which is part and parcel of that program which existed in his mind before the world rolled into existence.

There have been different dispensations existing in the various ages of time, as the purposes of God have rolled on in relation to this earth; all of them, more or less, partook of the same principles that have been revealed unto us, that is so far as the Gospel is concerned, but all of them more or less differing. The first command given to man was to be fruitful, to multiply and replenish the earth; in other words, an earth had been created, and it was necessary, as it had been brought into existence and man placed upon it, that his seed should be propagated, that there might be bodies prepared for spirits to inhabit, that they together might accomplish certain purposes, in the designs of God, pertaining to the creation of the earth.

By and by we find the people departing from the principles of truth, from the laws of the Gospel, repudiating the fear of God, grieving his Holy Spirit and incurring his displeasure. Then a flood came and the inhabitants of the world, with the exception of a very few, were swept from it, after the Gospel had been preached to all who then lived and all had had an opportunity to believe in and obey it. A few of them did so and lived in the fear of God, and, according to the revelations which we have, they were translated and caught up, they had a separate existence from those who lived upon the earth, and occupied the position of translated beings and were necessarily governed by other laws than the denizens of the earth. This was one peculiarity of the dispensation before the flood. Then came the flood, which many people, unacquainted with things as they existed in the bosom of God and with his purposes and designs, consider was a great cruelty, an act of tyranny, evincing a spirit of outrage and oppression upon the inhabitants of the world. Skeptics reason in this manner sometimes, the only reason of their caviling being that they do not understand God or his laws and designs in relation to the earth and the inhabitants that live upon it, and being ignorant of these things they are not competent judges as to the fitness of things generally, and the course pursued by the Almighty in relation to the inhabitants of the earth, hence they arrive at all kinds of foolish conclusions. The fact is there

were certain ideas connected with the destruction of the world that were good, proper and merciful.

Mankind had committed unto them certain powers, among which was the power to perpetuate their own species, of which they could not according to the laws of nature be deprived while living. And they had a certain agency of their own, which they could act upon, and the people who were destroyed in the flood had departed from the laws of God. Man has a dual being, not only a body or mortal tabernacle, but a spirit, and that spirit existed before he came here; and if men before the flood had been allowed to go on in their iniquities, and if, with every thought and imagination of their hearts, which were all unlawful and evil, they had been allowed to perpetuate that kind of existence, of course God would have had very little to do with the operations of the earth and the inhabitants thereof, it would therefore have been unjust to the spirits created by our Father in the eternal worlds to force them to come and inhabit the degenerated bodies which they must have received from such characters as the generation drowned in the flood; and hence God took away their agency by destroying them from the face of the earth, because they were prostituting their powers to an improper use and not only injuring themselves by defying the law of God, but also inflicting an evil upon unborn generations by perverting their own existence and by their powers of procreation entailing misery upon millions of spirits that had a just right to look for protection from their Father. The Almighty therefore took this awful method to redress this aggravated wrong and he had a right to do it. Why, our stockraisers act upon that principle a good deal. I was talking to one of them a little while ago who had a large flock of sheep, and he told me that he had got some better stock, and was going to kill off the poor ones in order that he might raise only good stock and a better breed than he then had. I suppose that God had as much right to do this as sheep raisers and cattle raisers have, and thus by cutting off that wicked generation from the earth he deprived them of the privilege of propagating their own species. And what then? Oh, they were all damned. No, they were not quite, yes they were in part and partly not. God understands all these things and manages matters according to the counsel of his will, and hence he provided a way whereby the people who were then drowned, who would not listen to God's law and who had departed entirely from the precepts of Jehovah, might hereafter have a chance of obeying the laws of life and salvation. Well, were they not all tee-totally doomed to go and be roasted in flames forever and ever. Not quite; for we read that Jesus, when he was put to death in the flesh, was quickened in the spirit, by which he went and preached to the spirits in prison that sometime were disobedient in the days of Noah, when once the long-suffering of God waited upon them in those days. Hence we see that instead of being eternally damned, Jesus went to preach the Gospel of life and salvation to those whom God, in the days of Noah, swept off by the flood, in order that he might introduce another state of things, and try to raise up a people who would listen to his laws and obey his precepts.

The Scriptures say that Jesus went and preached to the spirits in prison, the same as he had preached to others on the earth. What did he preach? Do the Scriptures say what he came to preach? Yes, they say "he came to preach the Gospel to the poor, to bind up the brokenhearted, to set at liberty those who were bound, and to open the prison doors to the captive." That is what he came to do, and he did it.

We are not connected with a something that will exist only for a few years, some of the peculiar ideas and dogmas of men, some nice theory of their forming; the principles that we believe in reach back into eternity, they originated with the Gods in the eternal worlds, and they

reach forward to the eternities that are to come. We feel that we are operating with God in connection with those who were, with those who are, and with those who are to come.

Antonia's Thoughts:

LEARN ABOUT GOD AND HOW HE WORKS

President Nelson in his recent talk on Spiritual Momentum gave us 5 specific actions we can take to help us maintain spiritual momentum

1. Get on covenant path and stay there
2. Discover the joy of repentance
3. Learn about God and how he works
4. Seek and expect miracles
5. End conflict in your personal life

I will try to focus my thought/comments on "Learn about God and how he works".

As I read, studied, and pondered President Taylor's Discourse I struggled to find what was The Lord wanting me to know, understand, and communicate forward. I had several days of just pondering and literal anguish over it. I haven't had that in the past it generally flows as I immerse myself. As I reflected I realized that part of my anguish was because I was sad, and upset the continued reality that "We have failed to build the Tower". In re reading this 1st section I noted that this is the Father's work, and His Principles that he has given us and that we are DEPENDENT on Him for His assistance to carry it through. President Taylor talks about previous dispensations. He then focuses on Enoch and how previous to the Flood a Prophet was raised to allow as many as wanted to partake of his plan. Heavenly Father's WISDOM (mercy & grace) foresaw the continued path those souls were on. In his wisdom he REMOVED that what was good and left the bad to be destroyed. It is in his wisdom that made room for a chance given to those (us) in the future to partake of the same plan set forth. We all talk, admire, study and desire to be like the times of Enoch and we notice how SHORT we fall. It doesn't take a scholar to realize that our time/world is CORRUPT but the Father foresaw this and provided a way for us too. So back to President Nelson, He said in order to gain spiritual momentum "Learn about God and how he works".

LOF Lecture 3:9-11 Character of God

9 Moses gives us the following account in Exodus, 34:6: "And the Lord passed by before him, and proclaimed, **The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.**" Psalms 103:6-8: "**The Lord executes righteousness and judgment for all that are oppressed.** He made known his ways unto Moses, his acts unto the children of Israel. **The Lord is merciful and gracious, slow to anger and plenteous in mercy:**" Psalms 103:17-18: "**But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them.**" Psalms 90:2: "Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to

everlasting, you are God." Hebrews 1:10-12: "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James 1:17: "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi 3:6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." 10 [Doctrine and Covenants, section 3], commencing in the [second verse]: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are strait, and his course is one eternal round:" [Doctrine and Covenants, section] 35:1: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday today and forever." 11 Numbers 23:19: "God is not a man, that he should lie; neither the son of man that he should repent." 1 John 4:8: "He that loves not, knows not God; for God is love." Acts 10:34: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

Daniel 2:20–22

Old Testament

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

Daniel 1:17

17 ¶ As for these four children, God gave them ^aknowledge and skill in all ^blearning and wisdom: and Daniel had ^cunderstanding in all ^dvisions and dreams.

God, Wisdom of

- See also [God, Omniscience of](#); [TG God, Wisdom of](#)
- the Lord commands Nephi¹ to make plates for *wise* purpose, [1 Ne. 9:5 \(W of M 1:7\)](#).
- all things have been done in *wisdom* of him who knows all things, [2 Ne. 2:24](#).
- O *wisdom of God*, [2 Ne. 9:8](#).

- sealed book to be revealed when the Lord sees fit in his *wisdom*, 2 Ne. 27:22.
- the Lord counsels in *wisdom*, **Jacob 4:10** (Alma 29:8; 37:12).
- believe that *God* has all *wisdom*, **Mosiah 4:9** (Alma 26:35).
- the all-*wise* Creator, **Mosiah 29:19**.
- record to be kept for *wise* purpose, **Alma 37:2**.
- when the Lord sees fit in *wisdom*, Three Nephites will minister to scattered tribes, 3 Ne. 28:29.
- writings to come forth when the Lord sees fit in his *wisdom*, 3 Ne. 29:1 (Morm. 5:13).
- men should be patient because of the Lord's *wisdom*, **D&C 9:3**.
- do not murmur, for it is *wisdom* in me that I have dealt with you after this manner, **D&C 9:6**.
- the Lord reveals *wisdom* to preserve Saints, **D&C 10:35**.
- the Lord's *wisdom* is greater than cunning of devil, **D&C 10:43**.
- he who lacks *wisdom* should ask the Lord, **D&C 42:68**.
- great is the Lord's *wisdom*, **D&C 76:2**.
- the Lord will speak words of *wisdom* in Saints' ears, **D&C 78:2**.
- Saints not to reveal what the Lord has revealed to them until it is *wisdom* in the Lord, **D&C 105:23**.
- the Lord to show forth his *wisdom* through weak, **D&C 124:1**.
- *God's wisdom* excelleth them all, **Abr. 3:21**.

So, this is our Heavenly Father and he is full of Wisdom and he a good, perfect Father, and he has plenty of wisdom to give us. If we desire and seek it.

Your Charge:

To Increase in Wisdom and Favor with God and Man

by President Ezra Taft Benson

President of the Quorum of the Twelve

As a text I take a phrase from the words of the beloved physician Luke in the New Testament. For impressive brevity it stands out boldly. It covers a period of 18 years following the return of Jesus from Jerusalem to Nazareth. Except for this one rich sentence of greatest import, the scriptures for this 18-year period are silent. These are Luke's words: "**And Jesus increased in wisdom and stature, and in favour with God and man**" (Luke 2:52).

Here in a broad outline, in one succinct sentence, are given the four major fields of man's activity and striving—mental, physical, spiritual, and social. All are important. Each occupies an important place in man's advancement toward perfection.

All of us, like the Savior, can, and must, continue to advance all the days of our lives in all that really matters. How shall we do all this? How shall we continue to increase in wisdom and stature and favor with God and man until we reach the perfection that should be our destiny?

Do you recall the passage in the 14th chapter of John, where Jesus is bidding farewell to his disciples after the Last Supper? He tells them that he goes to prepare a place for them in his

Father's house; that where he is, they also may be. And Thomas says to him: "Lord, we know not whither thou goest; and how can we know the way?" (John 14:2-5).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The road lies before us. It is clearly marked. Our course is clear. *We must follow the strait and narrow road marked out for us by the Son of God in all that we desire, think, and do.*

We must imitate him in our mental growth as we search for truth. Let us never fear truth, but only its misuse. On the contrary, let us love truth above all else—for God himself is truth.

King Solomon of old, advised that "wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). This was his profound conclusion after a lifetime spent in searching for that which is most important to man.

Blessed are they who seek to learn wisdom. This same Jesus who increased in wisdom declared to a modern prophet, Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich" (D&C 6:7).

It was once thought, and still is in some places, that when a young person sets out on a quest for academic knowledge, his faith in God will soon be destroyed. But it is not the search for knowledge—nor knowledge itself—which costs a man his faith. As President Joseph F. Smith declared, some "read by the lamp of their own conceit; who interpret by rules of their own contriving; who have become a law unto themselves" (*Gospel Doctrine*, p. 373). Yes, it is intellectual pride that leads one to think he is self-sufficient in matters of mind and of spirit. Let us ever realize the difference that exists between a discoverer of the truth and the Lawgiver of all truth. The first is human; the other divine.

There is an all-too-prevalent spirit of experimenting with things that have already been proved beyond doubt. It finds expression in such phrases as "I'll try anything once," "You're only young once," "Be a good sport," "You only go around once in life," "Times are different," etc.

Times *are* different, but fundamentals remain unchanged. Honesty is still honesty. Virtue is still virtue. Truth is still truth. Honest effort is still rewarded. Gravity still pulls all things to earth. Disregard for law still brings punishment. Two and two still make four. The Ten Commandments are still in force, as are all the other laws of life, nature, and the universe. Cecil B. DeMille once said that men and nations cannot break the Ten Commandments; they can only break themselves upon them.

It is unscientific and unscholarly to waste time attempting to prove or disprove things that have already been established beyond question. The true scientist no longer attempts to disprove the pull of gravity, or the rotation of the earth, or the motion of heavenly bodies, or the sequence of the seasons, or man's need of food and water, or the function of the heart. These things are established, and for each individual to bring them into question and insist on going through all the experimentation whereby they have been established would be costly, wasteful, and unfeasible.

It is just as unscientific, unscholarly, and even more costly for each individual to insist upon personally conducting the experiments that have proved that sin brings sorrow, that disbelief brings emptiness and unrest, that things forbidden of God are not good for man, that the use of tobacco is an enslaving habit, that unchastity brings unhappiness, etc.

Religion and science have sometimes appeared in conflict. Yet, the conflict can only be apparent, not real, for science seeks truth, and true religion is truth. There can never be conflict between revealed religion and true science. Truth is truth, whether labeled science or religion. All truth is consistent. There is no conflict—only in the interpretation of fact.

It is well to remember that when men make new discoveries in their energetic search for truth, these will always be in harmony with all fundamental and eternal truths. Yes, truth is always consistent, whether it is revealed directly from God to man, through his inspired prophets, or comes from the laboratory through diligent searching of his children and through the influence of the Spirit of the Lord upon them.

This quest for wisdom or intelligence, which the Lord defines as “light and truth,” is a glorious challenge. We have been assured by the Author of Eternal Life that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

“And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.” (D&C 130:18–19.)

One of the prophets on this continent before the advent of the Savior commented that “to be learned is good *if they hearken* unto the counsels of God” (2 Ne. 9:29; italics added). This same thought was expressed in another way by the writer of the Proverbs: “*Trust* in the Lord with all thine heart; and lean not unto thine own understanding.

“In all thy ways *acknowledge* him, and he shall direct thy paths.” (Prov. 3:5–6; italics added.)

You are in a changing world beset with many perplexities. But while change is all about us, and will continue to be, in the physical world, we must recognize that there are certain heaven-sent verities, principles, and values that are eternal. These never change.

As you travel life’s highway, you will encounter theories, proposals, and programs that have wide appeal. You will be required to pass your judgment on them. Be not misled. Remember that ideas and theories are either sound or unsound; their soundness does not depend upon which men hold them.

Be mindful that there are many phenomena in God’s universe that cannot, to our present human understanding, be explained. There will always be those little minds who, out of vanity or intellectual display, will attempt to destroy faith in the very foundations of life. Be assured, however, that no man, worthy of the name, who has been humbled and awed before the unexplainable wonders of this marvelous universe, will ever scoff at sacred things or try to rob you of your faith in the unseen.

Our inability to explain a thing in terms of our materialism does not disprove its reality. By yielding obedience to your faith in God and the laws of the universe, both spiritual and physical, there will come a soul-satisfying security that is priceless. You will need this anchor as you face a doubting world.

To you we say: Advance unafraid! Meet the challenge of a modern world! In doing so, beware of the philosophy which suggests that morality is out of date—that virtue, chastity, marriage, and honorable family life are throwbacks to a Victorian age. These are eternal principles—as eternal as life itself. Remember, it is truth that endures. It is truth that makes men courageous enough to become Christlike. It is the truth that makes men and nations free. Yes, be intelligent. Intelligence is wise and judicious use of knowledge.

Continue to grow mentally—to grow in wisdom—to grow in truth. Desire it! Pray for it! Study it! Practice it!

Do all this and you will find truth; it cannot be denied you. Having found it, never forget its source, remembering always that “the glory of God is intelligence, or, in other words, light and truth” (D&C 93:36).

“And Jesus increased in wisdom” (Luke 2:52).

Like the Master, in whose footsteps you follow, may you constantly increase in wisdom.

“And Jesus increased in ... stature” (Luke 2:52).

It may seem trite to say that you are the trustees of posterity, but it is true. The future of our country will, sooner than you think, rest in your hands and those of your contemporaries.

Be worthy trustees. Continue to grow in stature. Be cheerful in all that you do. Live joyfully. Live happily. Live enthusiastically, knowing that God does not dwell in gloom and melancholy, but in light and love.

Your physical well-being is not only a priceless blessing to yourself, but a heritage that you may pass on to your descendants. With good health, all other activities of life are greatly enhanced. A clean mind in a healthy body will enable you to render far more effective service to others. It will help you provide more vigorous leadership. It will give your every experience in life more zest and meaning. Good health is a noble and worthwhile attainment.

The Word of Wisdom leads to clean habits, thoughts, and actions. Obedience to it will make you more receptive to the Spirit of God, which “cannot dwell in an unclean tabernacle.” Follow the gospel plan that provides for solid work, clean entertainment, and activity to promote growth of stature.

Possibly the best measure of the stature of a man or woman is in their own home, at their own fireside. As you look hopefully forward, what conclusions have you reached about marriage, the home, and family? What value do you place on “the old-fashioned American home with its goodly number of children, its religious atmosphere, its prayer, its blessings and its rather

Puritanical ideas about duties and obligations, including deference and respect for parents and older folk?”

The foundation of a happy home must be laid during premarital days. You young people should keep your associations on an uplifting, spiritual level. Moral purity is an eternal principle. Its violation destroys the noblest qualities and aspirations of man. Purity is life-giving; unchastity is deadly.

You should realize that there is a grave danger in building your premarital associations on a physical basis of necking, petting, and fornication. The harmful effects of such unlawful associations are carried over into married life, bringing disappointment, heartache, and the weakening of the structure of the home. Unchastity is the most damning of all evils, while moral purity is one of the greatest bulwarks of successful homemaking. Happy and successful homes—let alone individual lives—cannot be built on immorality.

As a member of a large family of children and a grateful father of six, may I say to you, keep the fountains of life pure. Guard your virtue as you would guard your lives. Reserve for the marriage relationship the sweet and soul-satisfying intimacies of life, as the God of heaven, who instituted the marriage covenant, so intended. He has commanded purity of life and a single standard for men and women. If you fail as young people to properly restrain yourselves, you will pay the penalty in heartache, disappointment, and loss of self-respect. Do not reach out too eagerly for physical intimacies that are only lawful under the marriage covenant. These will come in their own due time in the sacred bonds of marriage.

Youth, be true to God’s holy laws. Remember, they cannot be broken with impunity. If you would be happy and successful in your earthly association, courtship, and home building, conform your lives to the eternal laws of heaven. There is no other way.

Remember that no great nation has ever fallen without first becoming morally corrupt. The sins of immorality have always left scarred and misshapen creatures whose misfortune decries one of the most loathsome of human depravities. “Be ye clean.” Honor this commandment and you shall become a great bulwark for freedom and righteousness; and in so doing you shall increase “in stature.”

“And Jesus increased in ... favour with ... man.”

Studies affirm the fact that while prospective employers look for and expect technical skills, their primary consideration is, “How does he get along with people?” Perhaps it is also well to realize that 80 percent of the people who lose their jobs, lose them not from lack of ability to do the job, but from lack of ability to get along with co-workers, bosses, and customers. These facts point out the significant impact that growing in favor with man has upon our ultimate success.

I used to have on my desk a catchy slogan that read, “People do not care how much we know, if they do not know how much we care.”

The formula for successful relationships with others boils down to that divine code known as the Golden Rule. “Therefore, all things whatsoever ye would that men should do to you, do ye even so to them” (Matt. 7:12).

It was the Master who said: “And whosoever will be chief among you, let him be your servant” (Matt. 20:27). Unselfish, willing service to others was the keynote of his relationship with men. “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mark 10:45).

To serve others willingly and unselfishly should be one of our greatest virtues. It is not even a matter of choice. It is an obligation, a sacred command.

“A new commandment I give unto you,” he said, “That ye love one another; as I have loved you, that ye also love one another” (John 13:34).

Do we find it hard to live with the human faults of our fellowmen? Did not he live in all-surpassing kindness with 12 rough followers, and one of them a thief and then a traitor? And did he not, on the night he was seized, think of them to the last when he said to his captors, “If therefore ye seek me, let these go their way” (John 18:8).

Do we find it a burden to give of our time to others? Did he not heal all those who were brought to him, even though many a day and a night it seemed the whole city was gathered around him?

Are we sometimes asked to do for others what may seem to be beneath us, or what is tiresome and monotonous? Was not the Son of God born in a stable? Did he not make himself a servant, even to washing the feet of his disciples, saying to them, “The servant is not greater than his lord” (John 13:16)?

Love one another. Serve your fellowman. The example has been given you.

It was the Master himself who prayed for all those who believe in him in these words: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (John 17:21).

And Paul wrote that we are “every one members one of another” (Rom. 12:5).

Therefore, let us serve one another with brotherly love, never tiring of the demands upon us, being patient and persevering and generous, living in harmony and, if possible, at peace with all men.

If we would serve God through service to our brethren, we shall have need of a love for work.

Energetic, purposeful work leads to vigorous health, praiseworthy achievement, a clear conscience, and refreshing sleep. Work has always been a boon to man. May you have a wholesome respect for labor whether with head, heart, or hand. May you ever enjoy the satisfaction of honest toil. The decree that “In the sweat of thy face shalt thou eat bread” (Gen. 3:19) is still basic. **You will never wish or dream yourself into heaven. You must pay the price in toil, in sacrifice, and righteous living.**

Freedom, a willingness to work, and the desire to serve our God through service to our fellowmen—these are the sources of true wealth. Cling fast to these truths and you must inevitably increase in favor with man. “And Jesus increased in favour with man.”

“And Jesus increased in ... favour with God.”

This is the most important of all man’s strivings. Without it, nothing is of the slightest account. “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36).

Growing in favor with God is the veritable foundation upon which all other worthwhile blessings rest. Concerning this fact the Savior admonished his disciples, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).

Spiritual strength promotes positive thinking, positive ideals, positive habits, positive attitudes, and positive efforts. These are the qualities that promote wisdom, physical and mental well-being, and enthusiastic acceptance and response from others. Favor with God gives necessary incentive and perspective to life. It gives man real purpose for living and achieving.

Again, the road is clear before us. “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father. ...

“... and we will come unto him, and make our abode with him.” (John 14:21, 23.)

We increase in favor with God as we do the will of God. Let us be faithful in the work he gives us, whatever it may be, and whatever our station in life. Let our desires be in harmony with God’s will as it is revealed to us—keeping his work in our hearts—conquering selfish desires that would retard our personal progress.

Be not ashamed to believe and proclaim that God lives; that Jesus is the Christ, the Redeemer of the world; that the resurrection is a reality; he is the Father of our spirits; that we lived as spirits before mortal birth and will live again as immortal beings through the eternities to come. Blessed are you if you have a testimony of these things. These great spiritual truths have seen systems come and go, and so it will be in the future. These truths will take precedence in your lives over all contrary theories, dogmas, hypotheses, or relative truths from whatever source or by whomsoever advocated.

Therefore, go forward intelligently and yield simple and loyal obedience to all God’s commandments.

And now in conclusion, forget not your noble heritage. Each of you has been born of goodly parents. You are among the choicest spirits our Father has ever sent upon the earth. You are living in the dispensation of the fulness of times—the greatest of all gospel dispensations.

Yours is a great challenge. You are choice spirits. Forget not that each of you has been endowed with the priceless gift of free agency. You have been given the freedom to “choose liberty and eternal life, ... or to choose captivity and death” (2 Ne. 2:27). You need not be the victims of

circumstance, for unto you it is given to achieve and become “perfect, even as your Father which is in heaven is perfect” (Matt. 5:48).

“And Jesus increased in wisdom and stature, and in favour with God and man.”

May you, by following this same path, merit the same commendation. May you gain the deep and abiding satisfaction that comes from rendering the maximum service of which you are capable. May your life be enriched to overflowing as you realize the fulfillment of your fondest hopes and noblest aspirations.

If you follow this divine pattern established by the Savior, you cannot fail, for you will have fulfilled the measure of your creation!

BROTHERS AND SISTERS

Here is Wisdom...

It is our Time for these things to be fulfilled, what are they?

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. Under the leadership of the Prophet, Saints from Ohio and other areas marched to Missouri in an expedition later known as Zion’s Camp. Their purpose was to escort the expelled Missouri Saints back to their lands in Jackson County. Missourians who had previously persecuted the Saints feared retaliation from Zion’s Camp and preemptively attacked some Saints living in Clay County, Missouri. After the Missouri governor withdrew his promise to support the Saints, Joseph Smith received this revelation.

1–5, Zion will be built up by conformity to celestial law; 6–13, The redemption of Zion is deferred for a little season; 14–19, The Lord will fight the battles of Zion; 20–26, The Saints are to be wise and not boast of mighty works as they gather; 27–30, Lands in Jackson and adjoining counties should be purchased; 31–34, The elders are to receive an endowment in the house of the Lord in Kirtland; 35–37, Saints who are both called and chosen will be sanctified; 38–41, The Saints are to lift an ensign of peace to the world.

1 Verily I say unto you who have assembled yourselves together that you may learn my will concerning the “redemption of mine afflicted people—

2 Behold, I say unto you, were it not for the “transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not “impart of their substance, as becometh saints, to the poor and afflicted among them;

4 And are not “united according to the union required by the law of the celestial kingdom;

5 And “Zion cannot be built up “unless it is by the “principles of the “law of the celestial kingdom; otherwise I cannot receive her unto myself.

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

7 I speak not concerning those who are appointed to lead my people, who are the “first elders of my church, for they are not all under this condemnation;

8 But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will “deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

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.

13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will “fight your battles.

15 Behold, the “destroyer I have sent forth to destroy and lay waste mine “enemies; and not many years hence they shall not be left to pollute mine heritage, and to “blaspheme my name upon the lands which I have “consecrated for the gathering together of my saints.

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the “strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their “watchmen;

17 But the strength of mine house have not hearkened unto my words.

18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an “endowment for them, if they continue faithful.

19 I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a “trial of their “faith.

20 And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay;

21 And those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them;

22 For I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

23 And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed.

24 Talk not of judgments, neither “boast of faith nor of mighty “works, but carefully gather together, as much in one region as can be, consistently with the feelings of the people;

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in “peace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and redress us of our “wrongs.

26 Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the “army of Israel becomes very great.

27 And I will soften the hearts of the people, as I did the heart of ^aPharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house,

28 And to have sent ^awise men, to fulfil that which I have commanded concerning the ^bpurchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about.

29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the ^alaws of consecration which I have given.

30 And after these lands are purchased, I will hold the ^aarmies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and ^bavenging me of mine enemies unto the third and fourth generation of them that hate me.

31 But first let my army become very great, and let it be ^asanctified before me, that it may become fair as the sun, and clear as the ^bmoon, and that her banners may be terrible unto all nations;

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the ^akingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

34 And let those commandments which I have given concerning Zion and her ^alaw be executed and fulfilled, after her redemption.

35 There has been a day of ^acalling, but the time has come for a day of choosing; and let those be chosen that are ^bworthy.

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and they shall be ^csanctified;

37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion.

38 And again I say unto you, sue for ^apeace, not only to the people that have smitten you, but also to all people;

39 And lift up an ^aensign of ^bpeace, and make a proclamation of peace unto the ends of the earth;

40 And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and ^aall things shall work together for your good.

41 Therefore, be faithful; and behold, and lo, ^aI am with you even unto the end. Even so. Amen.

2 Nephi 2:24

24 But behold, all things have been done in the wisdom of him who ^aknoweth all things.

Brothers and Sisters

This is my last sign up for a while because there are now many “voices” signed up and I’m excited to hear your thoughts/studies and comments. It’s

Ill repeat President Benson’s challenge and make it my own..

Continue to grow mentally—to grow in wisdom—to grow in truth. Desire it! Pray for it! Study it! Practice it!

In the sacred, blessed name of Jesus the Christ, Amen.

Micah's Thoughts:

I love how at the beginning of the talk President Taylor separates collective enterprise and individual enterprise. This is a doctrine that is not taught often but frankly I haven't heard it taught anywhere in my lifetime. You will have general authorities preach about the difference between doctrine and policy, the Holy Ghost and the Light of Christ etc., etc., you will even have an occasion mention of the New Jerusalem, case in point Elder Eyring and President Nelson in recent years. Having one's calling and election made sure hasn't been mentioned since Elder Bruce R McConkie died and this doctrine, the doctrine of the difference of the Church collectively and individually I don't when the last time it was taught. You will have pieces of it mentioned, such as "salvation is an individual matter, exaltation is a family matter" but I've never heard anything beyond that. It's a fantastic study and I would recommend if people aren't familiar with the topic to take the time to really get to know it. Some questions you might think about answering as you study are:

1. What is the difference between the meaning of the Church collectively vs. the Church individually and why is it that the Lord says that the Church is true collectively but is not necessarily true individually?
2. What are the different blessings that one can receive independently vs collectively? Are they the same? What makes them different?
3. Do family units thrive spiritually on individualism or collectivism? How about Zion?
4. Etc., etc.

Individual enterprise is important and men should be anxiously engaged in good causes but if we are to receive the greatest gifts both temporally and spiritually we have to look beyond the individual and get ourselves to the collective.

President Taylor gives a golden bit of information here that people should pay attention to. He ties people being taught by the precepts of men and falling away from God's understanding and precepts directly to people's repudiating (which means disavowing, rejecting, renouncing) the fear of God. I have taught this many times but I've never used this quote as I wasn't familiar with it until now. I go over these points of reference in many videos/papers including "Where Are We?". If you want to have a better understanding of where that point of reference fits in the overall timeline, see that paper, but here are a few of the scriptures that talk about that point of reference.

D&C 45:28-31

28 And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29 But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

30 And in that generation shall the times of the Gentiles be fulfilled.

31 And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

2 Nephi 27:23-26

23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

26 Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

2 Nephi 28:3-15, 24-31

3 For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

5 And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

10 And the blood of the saints shall cry from the ground against them.

11 Yea, they have all gone out of the way; they have become corrupted.

12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.

15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

24 Therefore, wo be unto him that is at ease in Zion!

25 Wo be unto him that crieth: All is well!

26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

27 Yea, wo be unto him that saith: We have received, and we need no more!

28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

31 Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

D&C 98:10-12

10 Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

12 For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

3 Nephi 24:16-18

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

The removal of a righteous fear of the Lord is tied directly to priestcraft.

And people drunk on this “eat, drink and be merry” philosophy, this “fear not the Lord” mindset, because of that false and as President Taylor put it “ignorant” starting position, the judgements that they arrive at jumping off from this false position are likewise faulty. The fact that President Taylor taught this doctrine and then spring boarded directly into a teaching of the time period of Noah and the flood should not be lost on us.

JS- Matthew 41-43

41 But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;

42 For it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

President Taylor teaches what the Lord means when the Lord talks of people’s cup of iniquity being full. That there is a point in time where it would be unjust of the Father to continue to send down spirit children into bodies, because they would not have a fair chance being raised by that generation. That point in time is when the cup of their iniquity is full. President Benson and Hugh Nibley taught the same thing:

“There comes a time when the general defilement of a society becomes so great that the rising generation is put under undue pressure and cannot be said to have a fair choice between the way of light and the way of darkness. When such a point is reached the cup of iniquity is full, and the established order that has passed the point of no return and neither can nor will change its ways must be removed physically and forcibly if necessary from the earth, whether by war, plague, famine, or upheavals of nature” (Mormon 2:13-15)

-Hugh Nibley (Collected Works of Hugh Nibley, Vol.6, Part.5, Ch.11, p.140).

“We must love our young people, whether they are in righteousness or in error. In this way we can give them a chance to discern and to learn. But we must also give them a fair choice. Today many are not succeeding.

Yes, “There comes a time when the general defilement of a society becomes so great that the rising generation is put under undue pressure and cannot be said to have a fair choice between the Way of Light and the Way of Darkness.”

-Elder Ezra Taft Benson (Satan's Thrust- Youth, Ensign, December 1971)

President Taylor then proceeds to teach of the redemption of the wicked in spirit prison. Are they to be in flames forever? No. But are they to be exalted? Also no.

D&C 76:73-75

73 And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

74 Who received not the testimony of Jesus in the flesh, but afterwards received it.

75 These are they who are honorable men of the earth, who were blinded by the craftiness of men.

These scriptures tie everything together that we talked about so far including honorable men and women of the earth being blinded by the precepts and craftiness of men.

Section II

We find that after the days of Noah an order was introduced called the patriarchal order, in which every man managed his own family affairs, and prominent men among them were kings and priests unto God, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood after the Order of Melchizedek.

Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people, and they were more or less under the influence and guidance of the Almighty. We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that "there were a great many high priests in his day, and before him and after him;" and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which they were associated. Noah and his descendants for a length of time, did that which was right in the sight of God to a very great extent, but by and by they departed from his law, and Abraham was raised up as a special agent in the hand of the Almighty to disseminate correct principles among the people, and as a medium through which God would communicate intelligence and blessings to the human family. He went through a very rigid course of discipline, and was tried in almost every possible way, until, finally, he was called upon to offer up his son; and then, when he attempted to do that, and the

Lord had fully proved him, the Lord said—"I know that Abraham fears me, that, he has not withheld his only son from me, and I know that he will command his children after him to fear my name."

After God had tried Abraham, he took him on to a mountain and said unto him—"Lift up thine eyes eastward and westward, and southward and northward, for to thee and thy seed after thee will I give this land; and in thee and in thy seed shall all the families of the earth be blessed." That was a great blessing, and it placed Abraham in a most prominent and important position before God, before the people, and before the world. Now, although God made that promise unto Abraham, yet Stephen, who lived some two thousand years afterwards, said that "God gave him none inheritance in that land, no not so much as to set his foot on, yet he promised that he would give it to him and to his seed after him." There was something peculiar about all these men—being in possession of the everlasting Priesthood, which is without beginning of days or end of years, they measured things with the eye of the Almighty, by the principle of faith, by the knowledge and intuition which the Spirit of God gave them, and the revelations which it imparted, and they felt like one of old who said—"When a man dies shall he live again? All the days of my life to my appointed time will I wait until the change come." Inspired by the Spirit of the living God, in possession of the principles of revelation, holding the keys of the everlasting Priesthood, which unlocked the mysteries of the kingdom of God, they looked forward and backward, and felt that they were a part of the great program which God designed to accomplish in regard to the earth. It was not for the immediate possession of some temporary good; not for the grasping of something that they could hold for the time being that they were anxious; but they were after riches, exaltations, glory and blessings that would continue "while life or thought or being lasts or immortality endures."

From the loins of Abraham a great many great Prophets, seers, revelators, men of God, kings, princes and authorities descended; and they raised up a nation that was powerful in its day and generation. But they, like others, finally departed from the laws of God and from the principles of eternal truth, and then the power of the Melchizedek Priesthood was withdrawn from them, and the law was added because of transgression, and although they became a numerous, great, wealthy, wise and intelligent people, yet they lost for a long time the power, intelligence, life and light of revelation which the Gospel imparts.

Then came the time when Jesus appeared on the earth. He was "a lamb slain from before the foundation of the world," and he came to accomplish things which had been planned by the Almighty before the world was. He was the Being to whom the antediluvians, and Abraham, and Isaac and Jacob, and the Prophets, Patriarchs and those who were filled with the Spirit of God and the light of revelation referred to, and to whom they looked; to him pointed all their sacrifices and the shedding of the blood of bulls and goats, heifers, lambs, &c. Jesus introduced the Gospel, and if the people would have received and obeyed the principles which he taught, the kingdom of God would have been established, the dispensation of the fullness of times brought in, and in the Temple at Jerusalem the baptisms for the dead would have gone on, and the redemption of the living and the dead would have proceeded. But the people could not receive the teachings of Jesus. Here was a dispensation different from any of the others.

There was an Elias to come, who was to turn the hearts of the children to the fathers, and the hearts of the fathers to the children; and when it was asked Jesus—"Art thou the Elias which was to come, or do we look for another?" it was told them, "This is he if ye can receive it." But they

could not, and consequently they beheaded John the Baptist and crucified Jesus, and it was declared that not one stone of their magnificent Temple should be left upon another without being thrown down, which was literally fulfilled, and the ground upon which it stood was ploughed over. Jesus told his disciples that when they saw "Jerusalem encompassed about with armies they were to flee to the mountains." One of the Prophets, in speaking of the affairs that were then to take place, said that a certain power should arise which should make war with and prevail against the Saints, and that that power should seek to change the times and the laws, and that they should be given into his hand, for a time, and times and the dividing of times. Very well, these things have taken place.

We now turn our attention to this continent, and find that God transplanted a people who were of the seed of Abraham, from Palestine to this continent. Here they passed through all kinds of vicissitudes and changes, sometimes abounding in iniquity and vice, at other times full of virtue; sometimes they acknowledged the hand of God, and at other times disregarded it; sometimes they were chastened by the Almighty, and at other times permitted to go on in their iniquities. At one time there was a people on this continent who lived for nearly two hundred years in the fear of God, under the direction of his spirit, governed by the laws of the Gospel, and they had all things common among them, and we are informed that there never was a more united, happy and prosperous people upon the face of the earth.

These are some of the changes that have taken place here. And now, we are living in another age and under other circumstances. The world is waxing old; myriads of people have lived upon it, generation after generation have come and gone, some good, some bad, some very wicked, some very righteous; some pure and holy, others to the contrary, embracing every kind, and all the peculiar phases that have been developed by the human family. They have come into existence and they have died, and what of them? What of the good and what of the bad? What of the righteous and what of the unrighteous? What of their standing before God, and what of the nations that have existed, that do exist and that will exist? These are things, which, as intelligent, immortal beings, demand our consideration. And what of us as part of them? We need to reflect, and it is proper that we should understand something in relation to these things. We have our part to perform. We find ourselves in the world in this day and age, which is that which was spoken of by Paul—"the dispensation of the fulness of times, when God would gather together all things in one, whether they be things in the heavens or things on the earth." There is something very remarkable, very peculiar in that expression. What the gathering is in the heavens it is not for us to say at the present time; what the gathering is on the earth we have some little idea of from the things with which we are associated. There is a peculiarity about it. As I said before, we find ourselves living in this day, and we are called upon to perform a certain work in connection with the economy and designs of God pertaining to the earth we live on, pertaining to ourselves, to our progenitors and to the whole human family that have existed upon the face of the earth. We are here to do a certain work which God has set us to do, and, as I have said, we have had very little to do in bringing about the matter. We did not originate it. We talk sometimes about Joseph Smith, he did not originate it. He told us about a great many things that we talk about, and unfolded many principles unto us. But how did he know them? God called him and set him apart as he called Noah in his day, and as he called Enoch, Abraham and Moses in their day, and as he called the Prophets and Jesus in their day, as he called Nephi, Lehi, Moroni and Alma in their day upon this continent. He has called us, and has introduced to our view certain principles, and we have been learning these principles gradually. The first thing was to get baptized, a very

simple affair, a very little thing, nevertheless it was an ordinance of God, he appointed it, and we went and were baptized. Then we had hands laid upon us for the reception of the Holy Ghost, and we partook more or less of its influence, according to our faithfulness and diligence in keeping the commandments of God.

Ryan and Kelly's Thoughts:

Our thoughts in blue :)

Patriarchal order, Priesthood of the Son of God, or the Priesthood after the Order of Melchizedek. One of the Joseph's Boys classes is dedicated to the Patriarchal order and We recommend that you review this topic on the Discord Servers.

Teachings of Joseph F. Smith

The priesthood is the authority by which God governs and blesses His people.

The Holy Priesthood is that authority which God has delegated to man, by which he may speak the will of God as if the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of man, spoken in the exercise of that power, become the word of the Lord, and the law of God unto the people, scripture, and divine commands. ... It is the authority by which the Lord Almighty governs his people, and by which, in time to come, he will govern the nations of the world.²

However imperfect they may be, men have been clothed with this authority, by which they can speak and act in the name of the Father and the Son, and God is bound, if they speak by His spirit in the discharge of their duties as His servants, to respect and fulfil that which they say, because they speak by the authority that He has given. ... Of course, all things must be done in righteousness. No man can do anything in unrighteousness that God is bound to respect. But when a man who holds the Priesthood does that which is righteous, God is bound to acknowledge it as though He had done it Himself.

[The] President is the mouthpiece of God, the revelator, the translator, the seer, and the Prophet of God to the whole Church. It is he who holds the keys of this Holy Priesthood—the keys which unlock the doors of the Temples of God and of the ordinances of His house for the salvation of the living and the redemption of the dead. It is he who holds the sealing power, by which man may bind on earth and it shall be bound in heaven, and by which men duly authorized and appointed of him who holds the keys may loose on earth and it will be loosed in heaven. This is the order of the Holy Priesthood.

As I said before, we find ourselves living in this day, and we are called upon to perform a certain work in connection with the economy and designs of God pertaining to the earth we live on, pertaining to ourselves, to our progenitors and to the whole human family that have existed upon the face of the earth.

JD 23:124, Wilford Woodruff, Liberty of Conscience, Etc.

Another thing, there is no man that has ever lived who can claim a wife or child in the resurrection unless he and she were married and sealed by divine authority by a man delegated of heaven to perform the ordinance of marriage. All contracts not ordained of God entered into by

men, end with this life, and are therefore without binding effect in the world to come. D&C 132:7 And herein is the difference of the position of the Latter-day Saints and of the Christian world with respect to the married state. The nature of our marriage covenant is sacred and binding both for time and eternity, and I would just as soon think of denying my God as to sever the relationship existing between me and [p. 133a]my wives and children. Our plural wives and our children are just as dear to us as the one wife and the children of the Gentiles are to them; and what is more, we have married our wives by command of God, and [p. 133b] by authority of His Holy Priesthood, which has been restored again to earth; and if we prove faithful and true to Him and to one another, we shall claim our wives and children in the world to come. Amen.

JD 20:24, Joseph F. Smith, Plural Marriage, Etc.

Patriarchal marriage involves conditions, responsibilities and obligations which do not exist in monogamy, and there are blessings attached to the faithful observance of that law, if viewed only upon natural principles, which must so far exceed those of monogamy as the conditions, responsibilities and power of increase are greater. This is my view and testimony in relation to this matter. I believe it is a doctrine that should be taught and understood.

The benefits derived from the righteous observance of this order of marriage do not accrue solely to the husband, but are shared equally by the wives; not only is this true upon the grounds of obedience to a divine law, but upon physiological and scientific principles. In the latter view, the wives are even more benefited, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant.

Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continue faithful according to his knowledge, but he cannot receive the fullness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes.

“But,” says one, “how will it be with good men who believe the doc-[p. 30b]trine, but are prevented, or cannot enter into the practice of it?” I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? All the judgments of God are not given unto man. What we do not learn relative to the salvation of our souls which are our bodies and spirits, in this probation we will have to learn in the eternity which lies before us, for we cannot be saved without knowledge. “But what if we never get knowledge?” Then we never will be saved.

JD 3:264, Brigham Young, Plurality of Wives, Etc.

God never introduced the Patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a royal Priesthood, a peculiar people. 1 Pet. 2:9 Do we not see the benefit of it? Yes, we have lived long enough to realize its advantages.

Testimony:

We know that Heavenly Father is the creator of the patriarchal order after the Son of God. His prophet is President Russel M Nelson. We do have a peculiar work to do and that work is building up Zion. We must become Saviours on Mount Zion and build the New Jerusalem. In the name of Jesus Christ Amen.

Micah's Thoughts:

In this week's Three Brothers CFM we had a good discussion on theocracy and how it is the order in which the Lord's Kingdom is patterned after. In it I mentioned this doctrine, that righteous families with priesthood holders over them make up the basic building blocks of said theocracy. Such righteous men are kings unto their families, kings of which Christ is King of kings over.

President Taylor in this section continues to nail home the connection between righteous priesthood holders and the fear of the Lord.

President Taylor gives a beautiful explanation of the spirit of Elijah to those with eyes to see and ears to hear in this section, and tied it directly to the establishment of the Lord's kingdom, reaffirming what the Lord taught in the 105th section of the Doctrine and Covenants where the Lord said that Zion could be redeemed and built "even now" if the people were worthy, ready and desiring it, but because they were not such a kingdom was not established. Likewise with us today, such a kingdom has yet to be established.

Section III

We had not anything to do with originating this work; neither had Joseph Smith, neither had Oliver Cowdery, nor Brigham Young, nor any of the Twelve, nor the first Council, nor the Bishops, nor any other man living. God has his work to perform, and at the proper time and in his own way he will fulfill his own purposes and build up his kingdom. He commenced it at his own time, and he called Joseph Smith and gave him revelation. He told him about the ancient history of the people of this continent and enabled him to translate it, he gave him a key to all these things. He could not have done it without any more than you or I could. He was indebted to God, just as much as you and I are, and so were his brethren who were with him. Joseph Smith had many revelations, but who gave them to him, by what spirit and intelligence were they unfolded and communicated to his mind? God revealed them to him, he obeyed the behests of Jehovah. When God called him and set him apart he was obedient, just the same as you and I were. When the Elders of Israel came forth to preach the everlasting Gospel we obeyed it and, through obedience, we obtained the Spirit of God, and that brought us into the position which we occupy at the present time.

And now about the gathering, who understood anything about it? The ancient Prophets prophesied about it, but what did we know about it, or what do the world today know about it? Nothing, only as it has been revealed. If God had not revealed it we should have been as ignorant as the rest of mankind are. And so we should about our sealings, and the covenants that men and women make with one another, that the fools around us do not comprehend; they think we are fools, but we know they are; that is the difference between us. We know they are ignorant,

brutish, foolish and know not God nor his laws, nor the principles of truth; but we know something about these things, because God has revealed them to us.

We heard this morning that this was a time in which to build Temples, and you know that we are now engaged in a work of that kind. **Why are we thus engaged? Is it for our sakes only? God forbid. The Gospel that we preach is not for ourselves only. We have not preached it these many years that we might make money by it. I have traveled a great many thousands of miles to preach this Gospel without purse and without scrip, and I see many men around and before me who have done the same thing. Was it for ourselves? No. Was it because it was pleasant? No, but God had revealed certain principles to us pertaining to the salvation of the world in which we live; he had committed a dispensation of the Gospel to us, and it was woe unto us if we preached not that Gospel, whether we liked it or not.**

But we did like it, and we went forth in the name of Israel's God, and God went with us and sanctioned our testimony by his Spirit, and by the gift of the Holy Ghost. We could not have done these things or I will acknowledge that I could not, neither could any of my brethren, unless God had been with us, we had not sufficient faith and intelligence; but God imparted his Spirit, his intelligence and the gift of the Holy Ghost to the Elders of Israel, and they went forth bearing precious seed, the seed of eternal life, and they came again rejoicing and bringing their sheaves with them, and here they are gathered into the garner. What for? For ourselves? No, we are, or ought to be co-workers with God in the accomplishment of his purposes in relation to the world in which we live, and people that have lived before us, and those that shall come after us. The principles which we are in possession of emanated from God. The Priesthood which God has revealed emanated and originated with the Gods in the eternal worlds; it is the principle by which they are governed and by which God governs all things which exist, and we, as the servants of God, acknowledge the hand of God in all these things. Can I preach, do I have any intelligence? God imparted it. Can my brethren preach? have they intelligence? God imparted it. Did Joseph Smith or Brigham Young have intelligence? God imparted it. Have we been delivered at various times, and has the hand of God been manifested in our behalf? Yes, or we could not have been here today, the powers of darkness would have prevailed against us, the enemies of Zion would have put their feet upon our necks, and would have trampled us to the dust of death long ago. We talk about the intelligence that has been manifested in connection with this work. Where did it come from? It came from God. As you heard this morning, **God, in answer to the prayers of thousands, has inspired his servants and has given them intelligence to carry on his work**, and it has been carried on under the influence, guidance and direction of the Spirit of God. Without that none of us could have done anything more than the rest of mankind. Who led us? God. Who has sustained us here? God, and who will continue to sustain us? The Almighty. These fools who think they can trample under foot the servants of God, and overthrow the kingdom of God are reckoning without their host, they are pushing against the buckler of the Great Jehovah, and they will find that he will put a hook into their nose and lead them in a path they know not of. Israel will rise and shine, and the power of God will rest upon his people, and the work that he has commenced will roll forth "until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall rule for ever and ever." The purposes of God are not going to be thwarted by the folly, vanity and ignorance of men; and as we had very little to do with introducing these things, we have really very little to do with carrying them on. Somebody was speaking this morning, in reference to certain men who thought that, if they left the Church, the work would not go on; that is perfectly ridiculous. There are certain things that have to be

accomplished in the economy of God, and no man or combination of men can stop them, no influence that the world can exert can hinder them, for God is at the helm, and he will roll forth his own work. Hear it, you men of the world, you cannot go further than God will let you, any more than the Latter-day Saints can. It is in God's work that we are engaged. There is nothing really selfish about our operations when we come right down to the bottom of the work; for we are all engaged with God, and with the spirits of just men made perfect, and with the Priesthood that have existed before us, and with the intelligences that surround the throne of God; with all these intelligences we are united in the grand work of rolling forth the designs and purposes of God. You do not have the Latter-day Saints only to fight against, but you have to fight all the just and good who have lived and died on the earth, and who live again; and besides these you have to fight with God and his angels and the intelligences who surround his throne.

As Latter-day Saints, we are sometimes apt to think that we must look after ourselves individually. We are a good deal like the man who, when praying, said—"God bless me and my wife, my son John and his wife, us four and no more, amen." There was no philanthropy, benevolence or kind feeling towards the rest of mankind there, and too many of us feel a good deal in the same way. As Latter-day Saints we ought to feel—and when we feel right we shall feel—that we are the representatives of God upon the earth, that we are engaged in building up his kingdom; that we are living in an age when God designs to accomplish certain purposes, and we are desirous of cooperating with him in that labor, and it is our mission to help to save the living, to redeem the dead and to bring to pass the things spoken of by the Prophets. This is the position that we occupy, and a great many things have yet to be introduced before these things can be accomplished.

Kaarina's Thoughts:

If God had not revealed it we should have been as ignorant as the rest of mankind are.

It has been the design on Jehovah, from the commencement of the world, and His purpose now, to regulate the affairs of the world in His own time, stand as a head of the universe, and taken the reins of government in his own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war more." It is for the want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct his steps;" this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornaments and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon, and the Judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world." Teaching of the Prophet Joseph Smith, Pg 251

God has shown Adam, Abraham, Joseph, Moses, Job, Nephi, The Brother of Jared, Joseph Smith, and so many more prophets the Creation. Do we understand how powerless we really are without Him?

The creation is taught in the temple. Why? Because it is so important. Why is it so important? This is His grand design. The Plan of Salvation is His Grand Divine Design. We are a part in it. Which part do we choose to be?

There are certain things that have to be accomplished in the economy of God, and no man or combination of men can stop them, no influence that the world can exert can hinder them, for God is at the helm, and he will roll forth his own work.

Hear it, you men of the world, you cannot go further than God will let you, any more than the Latter-day Saints can. It is in God's work that we are engaged. There is nothing really selfish about our operations when we come right down to the bottom of the work; for we are all engaged with God, and with the spirits of just men made perfect, and with the Priesthood that have existed before us, and with the intelligences that surround the throne of God; with all these intelligences we are united in the grand work of rolling forth the designs and purposes of God. You do not have the Latter-day Saints only to fight against, but you have to fight all the just and good who have lived and died on the earth, and who live again; and besides these you have to fight with God and his angels and the intelligences who surround his throne.

2 Kings 6: 15-17 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city other with horses and chariots. And his servant said unto him, Alas, my master? how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. and Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he say: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Elder Holland: “You must remember and never forget that if our eyes could be opened we could see horses and chariots of fire as far as the eye can see riding at reckless speed to come to our protection. They will always be there, these armies of heaven, in defense of Abraham’s seed.” This is God’s operation. ——

God, in answer to the prayers of thousands, has inspired his servants and has given them intelligence to carry on his work, and it has been carried on under the influence, guidance and direction of the Spirit of God. Without that none of us could have done anything more than the rest of mankind. Who led us? God. Who has sustained us here? God, and who will continue to sustain us? The Almighty.

President Nelson, “We have prayed often for this literal godsend.” - on the vaccine. What else do we pray for?

Israel will rise and shine, and the power of God will rest upon his people, and the work that he has commenced will roll forth "until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall rule for ever and ever."

This he quoted from Revelation 11:15 - and the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for every and ever.

The chapter heading of this chapter is “In the last days, two prophets will be slain in Jerusalem— After 3 1/2 days, they will be resurrected— Christ will reign over all the earth.”

As Latter-day Saints, we are sometimes apt to think that we must look after ourselves individually. We are a good deal like the man who, when praying, said—"God bless me and my wife, my son John and his wife, us four and no more, amen."

"I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is; Be still, and know that I am God; all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.

Now there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly shown unto me; but there are some things that are plainly manifest which have incurred the displeasure of the Almighty." Teaching of the Prophet Joseph Smith, pg 34

D&C 68:25-28 And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord.

D&C93: 40, 42 But I have commanded you to bring up your children in light and truth. You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this the cause of your affliction.

Brigham Young JD6: 317 - There are a great many branches of education. Some go to colleges to learn languages, some to study law, some to study physics, and some to study astronomy and various other branches of science. We want every branch of science taught in this place that is taught in the world. But our favorite study is that branch which particularly belongs to the Elders of Israel, namely, theology. Every Elder should become a profound theologian, should understand this branch better than all the world.

In the Feb 1984 Ensign (Liahona) it sums up Enos's Prayer "One day while hunting in the forest, Enos remembered what he had often heard his father, Jacob, say about eternal life and the joy of the Saints. He realized that he wanted to find something far more important than the animals he had been hunting. Kneeling in humble prayer, Enos confessed his sins. All day Enos lifts up his voice unto the Lord, praying for forgiveness. When night came he continued to plead with the Lord. More than anything else, Enos wanted to be forgiven of his sins.

As he continued to cry unto the Lord in prayer, he heard a voice say to him, “Enos, thy sins are forgiven thee, and thou shalt be blessed.” After having pleaded with the Lord for many hours, Enos must have been very tired. And yet he did not think about resting. Instead, he thought of his people, the Nephites, and one more he poured out his heart to the Lord. The time he prayed for the Nephites. After much praying, the voice of the Lord came to his mind again, explaining that the Nephites would be blessed according to their righteousness.

Enos then prayed for his enemies, the Lamanites, who had become very wicked. Even though they were continually trying to destroy Enos’s people, his heart was filled with love and concern for them. The Lord knew that the wishes of Enos’s heart were righteous, so he told Enos, “Whatever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.” Enos was also concerned about the sacred records of the Nephites. He knew that the Lamanites wanted to destroy them. With great faith he prayed that the records would be preserved and brought forth to the Lamanites at a later time. Knowing that all that the Lord had told him was true, Enos at last felt peaceful, and from then on he did his best to do the Lord’s work. He spent the rest of his life teaching the gospel and bearing his testimony. Prayer and the teaching of his father had brought him close to the Lord, and Enos wanted to share that mighty blessing with others.”

“God bless me and my wife, my son John and his wife, us four and no more, amen.” - How can I do better than this?? Testimony

We heard this morning that this was a time in which to build Temples, and you know that we are now engaged in a work of that kind. Why are we thus engaged? Is it for our sakes only? God forbid. The Gospel that we preach is not for ourselves only.

Inside the temple a sense of peace is experienced. The world is left behind with its clamor and rush. In the house of the Lord there is tranquility. Those who serve here know that they are dealing with matters of eternity. All are dressed in white. Speech is subdued. Thoughts are elevated. . . . Most of the work done in this sacred house is performed vicariously in behalf of those who have passed beyond the veil of death. I know of no other work to compare with it. It more nearly approaches the vicarious sacrifice of the Son of God in behalf of all mankind than any other work of which I am aware . . . It is service of the living in behalf of the dead. It is a service which is of the very essence of selflessness. President Gordon B. Hinckley “The Salt Lake Temple”, Ensign, March 1993, p. 5

Israel, and they went forth bearing precious seed, the seed of eternal life, and they came again rejoicing and bringing their sheaves with them, and here they are gathered into the garner. What for? For ourselves? No, we are, or ought to be co-workers with God in the accomplishment of his purposes in relation to the world in which we live, and people that have lived before us, and those that shall come after us.

“When we perform vicarious ordinances in behalf of those who have died, we become “saviors on Mount Zion.” The term “Mount Zion” can refer to several locations, including the heavenly city of God or the city of New Jerusalem” - Lesson 14: Becoming Saviors on Mount Zion - The Eternal Family Teacher Manual

Think of The New Jerusalem - how can we become one?

Can I preach, do I have any intelligence? God imparted it. Can my brethren preach? have they intelligence? God imparted it. One might ask, do I have light? God imparted it.

“The Glory of God is intelligence, or light and truth—a fulness of which can be obtained by mortal man ONLY through obedience to eternal laws.”

D&C 50:40 Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. I invite us to learn and grow in grace and in the knowledge of the truth so that we can obtain the a fulness of the Glory of God.

Micah’s Thoughts:

President Taylor lays down a golden quote relating to priestcraft in this section. We preach because it is what the Lord commands us to do- we do not do it for money, we don’t do it because we like it or because it is pleasant, it is woe unto us if we preach not the gospel in the way in which the Lord would have us preach it, whether we like it or not.

President Taylor also fulfills the formula for avoiding becoming “great big elders” that I laid out in this week’s Three Brothers CFM, as he clearly identifies that without the Lord he or his brethren would not have been able to do anything. The last man standing always turns around and give the glory back to the Lamb and the Father “for what art thou man but dust?”

An important note here dealing with this subject is noting once again how important “intelligence” and the “imparting” of it is in relation to God and His kingdom. It is the intelligence from God that sets His kingdom apart, not feelings. This is not to say that emotions aren’t important- emotions are important but it is through intelligence that the emotions are expanded. Without intelligence the emotions are infantile in comparison. The example that I have used in the past is the example of a father giving his daughter a cello. There is only so much emotion that can be generated or in other words there is a ceiling to the amount of emotion that can be generated from healthy intelligent beings with just that information. Now if I were to tell you, or in other words impart unto you further intelligence, that this father had sold his motorcycle in order to buy that cello, can you not see how that added intelligence in a healthy individual would increase and expand the emotion? One step further, I could impart more intelligence in telling you that this motorcycle was a gift from his dead father, that this motorcycle represented some of the happiest moments in his life, etc. etc. But the father was willing and wanted to make this sacrifice for the happiness of his daughter. All healthy and intelligent and rational beings should be able to see that such intelligence expands emotion. The Lord’s desire is to impart intelligence and expand our minds through the gift of the Holy Ghost so that we can have the greatest of all gifts which is charity, a gift that without the expansion of the intelligence would not be possible. We need more God-fearing intelligent Saints filled with charity and less “all is well in Zion” emotionally infantile cry babies. It’s time to grow up.

President Taylor then gives another golden nugget in which he says that it was in consequence of thousands of prayers from the Saints that the leaders of God’s Church are inspired to lead it, which is another thing that was covered in this week’s Three Brothers CFM. The desire, the aptitude, the prayers, etc. of the Saints has a direct impact on what is preached to us by the leaders of the Church, for good or ill. As is taught to us in the Book of Mormon in which we read,

Jacob 4:14

14 But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.

(An important thing to note now would be that I read and wrote this breakdown today, after doing the Three Brothers CFM this week.)

I love President Taylor warning the wicked here that they are not only fighting against the righteous currently in the Church, they are fighting against all of the righteous that have gone before. They shall fight against men and angels who are and shall be coworkers in this great last days work, and even more than these, they fight against Christ and the Father, Christ himself who said “fear not the world and be of good comfort for I have overcome the world, and justice, judgment and the reward of the righteous cometh with me....there is healing in my wings.”

Section IV

We are commencing to build Temples, and hence, as I said before, our dispensation differs from others which have preceded it. It is kind of a time for settling up accounts. You know when a man goes to work on Monday, Tuesday, Wednesday, Thursday and Friday, he keeps account of what he does, and when Saturday comes it is a kind of settling-up day. It is so with us, it is so with the world, our day is a kind of settling-up day. The Elders have been forth and gathered together a few of the people to whom they have preached; others are gathering, and now we, at home here, are engaged in building Temples. What for, for ourselves? Yes. For somebody else? Yes. For our friends who have lived? Yes. For other people's friends who have lived? Yes, and to feel after all nations who have lived, for we are interested in the welfare of all the peoples who have ever existed on this earth, and like God, we are feeling after them with a fatherly, kind, generous and philanthropic feeling. That is why we are building our Temples, that is why men are called upon to labor upon these Temples, for we desire to enter therein and to officiate and administer for the living and the dead.

"Well, but it takes a little money." Oh, does it? Never mind, the gold and the silver are the Lord's, the cattle on a thousand hills are his, and we shall get a little of his gold and silver, and in using it in building temples to the name of the Lord we are taken into partnership with him, we unite with God, and with the angels, and with the spirits of just men made perfect, with the priesthood that existed anciently and with the Gods. We all unite together for the accomplishment of God's purposes, and we will feel after the inhabitants of the earth. If people are foolish around us we cannot help that; let them go on and exhibit their folly, God will take care of us, he is as much interested about us as we are, and a good deal more, and he is as much concerned about the rolling forth of this work as we are, and a good deal more. The ancient Nephites who lived on the earth, those men of God who, through faith, wrought righteousness, accomplished a good work and obtained exaltation, are as much interested in the welfare of their descendants as we are, and a good deal more; and Abraham, Isaac and Jacob, and those ancient men of God who once lived on the earth, and who yet live, are as much interested in the accomplishment of God's purposes as we are, and a good deal more. Well, then, what have we to do? Why to fulfill the duties devolving upon us as they come along day by day, and to introduce

every principle that is calculated to save the living and redeem the dead. We are not alone in these things, others are operating with us, I mean all the men of God who ever lived, and they are as much interested as we are, and a good deal more, for they know more, and "they without us cannot be made perfect," neither can we be perfected without them. We are building temples for them and for their posterity, and we are going to operate in these temples, as we have done heretofore, for their welfare and for the welfare of their posterity. And then they are operating for us behind the veil with God and the intelligences which surround his throne; and there is a combination of earthly beings and of heavenly beings, all under the influence of the same priesthood, which is an everlasting priesthood, and whose administrations are effective in time and in eternity. We are all operating together, to bring about the same things and to accomplish the same purposes.

Well then, what shall we do? We will build the temples. And don't you think we shall feel a little better while we are doing it? I think we shall, for while we are so doing we shall have the approbation of God our Heavenly Father, and of all good men who have ever lived, and we may need this by and by when we get through this world. These Gentiles do not need anything of this kind, they are all going to heaven anyhow; but we want to make friends of the mammon of unrighteousness, that when we fail they may receive us into everlasting habitations. I want friends behind the veil. I want to be the friend of God and God to be my friend; I want to help to roll forth the Kingdom of God and to build up the Zion of the Most High, and I want to see my brethren engaged in the same work, and we will do it. In the name of Israel's God we will do it.

We talk about the Order sometimes, well, we will do that too. What, would you? Yes, to be sure I would, or anything else that God wants of me. I am on hand, that is my feeling about these things. Well, but is there not a good many weaknesses to see? I think there is, don't you think there is about you? Just examine yourselves and then answer the question whether you have not a good many weaknesses. I think there are a great many things among us that we ought to be ashamed of. We are covetous, grasping and grinding; there is not enough human sympathy, brotherhood and kindly feeling among us. Every man in Zion ought to feel that in every other he has a brother and a friend, and not a ravenous character who would grasp everything that he has and grind him to the dust of the earth. I want liberality, generosity, kindness and the love of God within us, and flowing around us like wells of water springing up unto everlasting life. These are the principles by which we ought to be actuated and governed. Let the potsherd of the earth strive with the potsherd of the earth, God will take care of his own affairs and manage them his own way. Zion is onward, her progress cannot and will not be retarded, I will prophesy it in the name of Israel's God. **It is onward, onward, onward, until the purposes of God shall be accomplished, until the towers of Zion shall arise, until her temples shall be built, until the living shall be saved, until the dead shall be redeemed, and until "the knowledge of God shall cover the earth as the waters cover the sea."**

Let us, then, cleave to righteousness and truth, lay aside our folly, vanity and nonsense, our egotism, ignorance and covetousness and everything that is wicked, sinful, narrow and contracted, and let us feel that we are servants of God, engaged in rolling forth his kingdom and accomplishing his purposes upon the earth.

May God help us to be faithful, in the name of Jesus. Amen.

Josline's Thoughts:

John Taylor said that we are in the settling-up day in this last Dispensation. Which means we need to prepare to build the kingdom of God

Chapter 20: The Temple, the Gateway to Exaltation (churchofjesuschrist.org) God is interested in the exaltation of the dead as well as the living.

There was a great and comprehensive plan designed by the Almighty in his economy connected with the salvation of the human family who are his children, for he is the God and the Father of the spirits of all flesh. It means that He is interested in their welfare, in their prosperity, in their happiness, and in all that pertains to their exaltation in time and throughout the eternities that are to come.-- God is interested in the dead as well as the living.⁵

We are here to cooperate with God in the salvation of the living, in the redemption of the dead, in the blessings of our ancestors, in the pouring out of blessings upon our children; we are here for the purpose of redeeming and regenerating the earth on which we live, and God has placed his authority and his counsels here upon the earth for that purpose, that men may learn to do the will of God on the earth as it is done in heaven. This is the object of our existence; and it is for us to comprehend the position.⁶

When Elijah the prophet appeared to Joseph Smith, he committed to him the keys of this dispensation; and hence we are at work building temples. ... There are ordinances associated behind these things that go back into eternity; and forward unto eternity; ... that are intended for the welfare, the happiness, and exaltation of mankind; for those who are living and those that are dead and for those that will live hereafter, pertaining both to our progenitors and our posterity. And that is one of those keys that have been turned.⁸

God allows us to live on this earth with the freedom to choose between Him and Satan. He gave us all that we need to be happy. As He loves us, He wants us to show love for Him and learn to love our fellow men. He will not force us to do what we don't want to do, but if we obey His commandments He will bless us even more. He wants us to become heir with His son Jesus Christ which means becoming gods. To achieve that status we must be tested, to prove our ability to withstand all temptations. As we have the fullness of the Gospel, we have a greater responsibility to sanctify ourselves and be worthy to perform this work. We must deny ourselves instant gratifications that last only the earth short probation. We must visualize and internalise the power that is offered to us, that is life eternal and becoming like our father in Heaven.

Psalm 50:10

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

Chapter 5: The Creation (churchofjesuschrist.org)

Plant life and animal life were also made to give us joy. The Lord said, "Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul" (D&C 59:18–19). Even though God's creations are many, He knows and loves them all. He said, "All things are numbered unto me, for they are mine and I know them" (Moses 1:35).

Chapter 19: Temporal Blessings and the Law of Tithing (churchofjesuschrist.org)

[The law of tithing] is a test to the people of God, or for us who profess to be, that we may know whether people will observe a certain specific law given by the Almighty or not, and thus have a proof of their fidelity and obedience. Now, if we abide this, all well and good; if not, it is written, “They shall not be found worthy to abide among you.” [D&C 119:5.] ...

For it is written: “And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.” [D&C 119:6.]

--The gold and the silver are His, and so are the cattle upon a thousand hills; and to him belongs power to command all things. And what we do possess of this world’s goods is given unto us to make a wise use of, because we cannot take them with us when we shall be called hence. It is for us, as Saints of the Most High, to be honest and upright and take a correct course, to be full of integrity and maintain correct principles everywhere and at all times.¹³

[Chapter 32: Temporal Wealth and the Kingdom of God \(churchofjesuschrist.org\)](http://churchofjesuschrist.org)

... A man or a woman who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand (DBY, 306-7)

What are riches for? For blessings, to do good. Then let us dispense that which the Lord gives us to the best possible use for the building up of his Kingdom, for the promotion of the truth on the earth, that we may see and enjoy the blessings of the Zion of God here upon this earth (DBY, 307).

If, by industrious habits and honorable dealings, you obtain thousands or millions, little or much, it is your duty to use all that is put in your possession, as judiciously as you have knowledge, to build up the Kingdom of God on the earth

We should be willing to dedicate ourselves and everything we have to the building up of God’s Kingdom no matter what the world is throwing at us. As we have the fullness of the Gospel, we have a greater responsibility to sanctify ourselves and be worthy to perform this work.

[Chapter 18: Temple Work: Becoming Saviors on Mount Zion \(churchofjesuschrist.org\)](http://churchofjesuschrist.org)

Many of our progenitors, now in the spirit world, never saw the face of an apostle, prophet or inspired man, and they are shut up in prison. Joseph Smith, Heber Kimball, George A. Smith and thousands of the elders of Israel may preach to those spirits, and they may receive the testimonies which the elders bear; but the elders will not baptize believers there; there is no baptism in the spirit world any more than there is any marrying and giving in marriage.⁹

Some person or persons dwelling in the flesh must attend to this part of the work for them; for it takes just as much to save a dead man who never received the Gospel as a living man. And all those who have passed away without the Gospel have the right to expect somebody in the flesh to perform this work for them.¹⁰

This is a work that rests upon the Latter-day Saints. Do what you can in this respect, so that when you pass to the other side of the veil your fathers, mothers, relatives and friends will bless you for what you have done, and inasmuch as you have been instruments in the hands of God in

procuring their redemption, you will be recognized as Saviors upon Mount Zion in fulfillment of prophecy [see [Obadiah 1:21](#)].¹²

1990-O:59, David B. Height, Temples and work therein

“In our preexistent state, in the day of the great council, we made a[n] ... agreement with the Almighty. The Lord proposed a plan. ... We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but ... saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father’s work, and the Savior’s work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation.”

In this our time the last dispensation, we have no excuse for shirking our responsibilities. Our forefathers from the previous dispensations are relying on us to fulfill the plan that was laid before us. They need us and hope for our success in accomplishing the Lord’s will, because their exaltation depends on it.

Hebrew 12:

23 To the general assembly and church of the ^afirstborn, which are ^bwritten in heaven, and to God the ^cJudge of all, and to the ^dspirits of ^ejust men made perfect,

Hebrew 11:

40 ^aGod having ^bprovided some better thing for us, that they without us should not be made ^cperfect.

D&C 128

18 I might have rendered a ^aplainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fulness of times.

<https://emp.byui.edu/SATTERFIELD/Papers/firstborn.html>

Joseph Smith declared the blessings of those who enter the Church of the Firstborn in these words: "They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; And he makes them equal in power, and in might, and in dominion" (D&C 76:94-95).

---Thus they become gods themselves. Having been made equal with God's power, dominion,

and authority, they do the work of gods: "to bring to pass the immortality and eternal life" of their own offspring.

It is the privilege of those who have received temple ordinances and have been faithful in the covenants made therein to be able to communicate with the Church of the Firstborn. Concerning this, the Lord has said: "The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church---To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, *to commune with the general assembly and church of the Firstborn*, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant" (D&C 107:18-19; emphasis added).

Such communication with the Church of the Firstborn is for personal edification and is not shared publically. Joseph Smith spoke of certain Biblical saints who had communicated with the "general assembly and church of the firstborn" (see Hebrews 12:22-23). He asked: "What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written" (*Teachings of the Prophet Joseph Smith*, p.325)

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This is why Adam blessed his posterity; he wanted to bring them into the presence of God.¹ They looked for a city, etc., "whose builder and maker is God."² Moses sought to bring the children of Israel into the presence of God,³ through the power of the Priesthood,⁴ but he could not. In the first ages of the world⁵ they tried to establish the same thing; and there were Eliases⁶ raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed.⁷ Paul spoke of the dispensation of the fullness of times, when God would gather together all things in one,⁸ etc.; and those men to whom these keys have been given, will have to be there; and they without us cannot be made perfect.⁹

These men are in heaven, but their children are on the earth. Their bowels yearn¹⁰ over us. God sends down men for this reason. "And the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that give offense and them that do iniquity." (Matthew 13:41.)¹¹ All these authoritative characters will come down and join hand in hand in bringing about this work.¹²

We Cannot Be Perfect Without Our Dead

The Kingdom of Heaven is like a grain of mustard seed.¹³ The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels¹⁴ come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us;¹⁵ when these things are done, the Son of Man will descend,¹⁶ the Ancient of Days sit;¹⁷ we may come to an innumerable company of angels,¹⁸ have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized. (1 Cor. 10:1-4.)¹⁹ He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches,²⁰ etc.

The “Horn” made war with the Saints and overcame them, until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom.²¹ This not only makes us ministers²² here, but in eternity.

The church has not been neglecting its role to build temples around the world. It also has the responsibility to maintain the temples, in addition to places of worship, helping people outside our faith, and the prophet determination to gather Israel around the world. We are living in perilous time, and the church must coexist with the world in order to do what is necessary to build the Lord’s kingdom.

Luke 16:

9 And I say unto you, Make to yourselves friends of the “mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Doctrine and Covenants 82:22

22 And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you.

[Lesson 54: Luke 16 \(churchofjesuschrist.org\)](http://churchofjesuschrist.org) Study Manual

Making “friends of the mammon of unrighteousness” refers to using earthly money, possessions, influence, and associations to accomplish righteous purposes. The Savior gave this counsel both to His disciples during His mortal ministry and to Latter-day Saints (see D&C 82:22). President Joseph Fielding Smith described how Latter-day Saints can apply this counsel:

“It is not intended that in making friends of the ‘mammon of unrighteousness’ that the brethren were to partake with them in their sins; to receive them to their bosoms, intermarry with them and otherwise come down to their level. They were to so live that peace with their enemies might be assured. They were to treat them kindly, be friendly with them as far as correct and virtuous principles would permit, but never to swear with them or drink and carouse with them. If they could allay prejudice and show a willingness to trade with and show a kindly spirit, it might help to turn them away from their bitterness. Judgment was to be left with the Lord” (*Church History and Modern Revelation*, 2 vols. [1953], 1:323).

As disciples of Jesus Christ, we are to be respectful and friendly to others. In so doing, we can broaden our circle of acquaintances and learn from others. Through genuine interactions, those with whom we associate can be led to form favorable opinions toward us and the Lord’s Church. They may even come to our or the Church’s defense should the need arise.

Other reason to consider being friends with those outside our faith is that we never know whether or not they would accept the Gospel in the future. And if they died before us they can be our friends behind the veil as much as our departed loved ones; they will be those who will help us to be successful in our struggle to build the kingdom of God. As we desire to do the will of the Lord

James 2:

23 And the scripture was fulfilled which saith, Abraham “believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

[will we be able to associate with our friends in the hereafter? \(churchofjesuschrist.org\)](http://churchofjesuschrist.org)

Friendship, then, is a grand fundamental principle of The Church of Jesus Christ of Latter-day Saints, designed, the Prophet Joseph Smith said, “to revolutionize the world and cause wars to cease and men to become friends and brothers.” The greatest friend is the one who has something good and eternal that he shares with others. The Prophet said again, “if he’s my friend—a true friend, I will be a friend to him and preach the gospel of salvation to him and give him good counsel.” (*Teachings of the Prophet Joseph Smith*, p. 316.)

The truth is, none of us can ever be saved or made truly happy or perfect without doing all we can to bring the gospel or the will of our Father to our loved ones and our friends, living or dead. (D&C 128:18.) Part of this doing includes work that we might do only in the temples of God. Think of the ever widening circle of associates we can have in those who overcome darkness and unbelief here or in the hereafter because we brought them faith in the Lord Jesus Christ! What a friend is he who brings good news, hope, consolation, and sound counsel that lead an individual to life eternal with our Father in heaven!

[Chapter 20: The Temple, the Gateway to Exaltation \(churchofjesuschrist.org\)](http://churchofjesuschrist.org)

The work we are engaged in is greater than we can generally conceive of. ---The myriads of dead that have slept in the silent tomb without a knowledge of the gospel have their eyes upon us, and they are expecting us to fulfil the duties and responsibilities that devolve upon us to attend to, in which they are interested.

Doing Missionary work is part of building the Kingdom of God. When we live the Gospel ourselves we are partakers of the living water that Christ offered to the Samaritan woman, and when we invite others to join us in the Gospel we are helping to gather Abraham’s Children, we invite them to partake of the living water.

John 4:

14 But whosoever drinketh of the water that I shall give him shall never “thirst; but the water that I shall give him shall be in him a well of water “springing up into “everlasting life. These are the principles by which we ought to be actuated and governed. Let the potsherds of the earth strive with the potsherds of the earth,

Isa, 45:

9 Woe unto him that “striveth with his “Maker! *Let the potsherd strive with the potsherds of the earth. Shall the “clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?*

1995-A:18, Joseph B. Wirthlin, Living Water to quench Spiritual Thirst

The Savior’s promise to that woman extends to all of our Heavenly Father’s children. By living the gospel of Jesus Christ, we develop within ourselves a living spring that will quench eternally our thirst for happiness, peace, and everlasting life. The Lord explains clearly in the Doctrine and Covenants that only faithful obedience can tap the well of living water that refreshes and enlivens our souls: “But unto him that *keepeth my commandments* I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.”

[Seek Not to Counsel the Lord \(churchofjesuschrist.org\)](http://churchofjesuschrist.org)

In my view, seeking to counsel the Lord generally means disregarding the Lord's counsel, either knowingly or unknowingly, and in place thereof substituting our own counsel or the persuasions of men. Doing this is a very common human weakness. But until we are able to conquer it, real closeness to the Spirit of the Lord eludes us regardless of our other gifts and attainments.

Those who refuse to do the Lord's work they can do as they will, but when we commit to live the Gospel, and do the Lord's work, we will be immensely blessed. As members of the church, we have plenty of examples as to what happened to those that are disobedient and don't heed the Lord's prophets. God will reveal to His prophet and his people all that there is to know to move His work forward. No matter what is happening in the world we have a promise that God will do a marvelous work and a wonder among His people. He has restored His kingdom on earth, and he will redeem Zion when the time comes.

Isa. 11:

9 They shall not ^ahurt nor ^bdestroy in all my holy ^cmountain: for the ^dearth shall be full of the ^eknowledge of the LORD, as the waters cover the sea.

Jeremiah 31:31–34

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

JD 25:318, George Q. Cannon, The fulfilment of Prophecy, Ect

Hear it all ye Latter-day Saints! Hear it! If I could speak so that the whole world would hear the utterance I would like to sound it in the ears of all mortal men—that there is no power that will ever be permitted to array itself, or to combine itself against this work of our God, to retard its onward progress from this time forward until the full consummation will be achieved—that is, if the Latter-day Saints themselves are faithful to God, if they will keep the commandments of God, if they will sanctify themselves and cleanse themselves from sin, and live pure and holy lives.

What will be the fate of individual members of the Church of God? That depends upon ourselves. But whether we remain connected with the work or not, this I know: I know that this work will roll forth in the manner in which I have, in my humble and weak way, attempted to describe to you. I know that. But whether I will be faithful depends upon myself. I beseech Him in the name of Jesus, that I may be faithful; that whatever may come in my pathway I may never, no never flinch, never weaken in my fidelity, in my courage and in my zeal for this glorious work of our God. I would rather die this instant in your presence, than ever falter in regard to this work. I love it. It is God's work.

JD 19:Erastus Snow, The United order, Ect.

One thing is certain, that if God accomplishes with the Latter-day Saints what the prophets have foretold, and establishes his Zion, and he makes them a holy nation, a kingdom of priests, (EX. 19: 5-6) a peculiar people (1 Pet. 2:9) to himself, as he has promised, it will not be by our clinging to Babylon and to her foolish ways, and imitating the evil and foolish things of the world. But what we have proved and know to be good, hold fast to it; but lay aside that which tends to evil.

Brothers and sisters, let us commit to sanctify ourselves, to lay aside all things pertaining to this world, unify our hearts and mind with our fellow saints who love the gospel. To be obedient to all the laws required for the celestial kingdom. When the call comes, for the redemption of Zion, we can all be ready. That we may stand blameless before the Lord and our fellow men, with the grace of the atonement of Christ. To say like Paul that we have fought a good fight, and the blood of this generation will not be in our hands, is my prayer in the name of Jesus Christ Amen

Micah's Thoughts:

In this last section I found one of my favorite quotes of the week, possibly of the month, that I didn't realize was readily available. President Taylor here clearly identifies tower or towers rising or being built with Zion. This clearly was the understanding of the early brethren as pertaining to the Parable of the Olive Trees found in D&C 101. This quote will more than likely added to my paper/chapter dealing with that subject.

In conclusion I would just like to re-echo President Taylor's declaration and commitment that he put forth at the end of this talk. Let us realize that we are the servants of the Lord, we have been commanded to build that tower as President Benson said, "it is our responsibility to prepare to redeem Zion" (Beware of Pride). Part of that preparation is to not be covetous, to not be "great, big elders", as Hugh Nibley once put it,

"My sense of urgency comes from the fact that I spend all my days now with the scriptures. And the two marks of the Church I see are and have been for a long time these: a reverence for wealth and a contempt for the scriptures. Naturally, the two go hand in hand. We should call attention to the fact that these things we are doing are against the work of the Lord. There is one saying of Joseph Smith I think of quite often: "If the heavens seem silent at a time when we desperately need revelation, it is because of covetousness in the Church. God has often sealed up the heavens because of covetousness." And now the Church isn't just shot through with covetousness, it is saturated with covetousness. And so the heavens are going to be closed. We're told we don't get revelation if we put our trust in money in the bank. ("Nibley Talks about Contemporary Issues," 13)

As we do these things, fearing the Lord and daily repenting, I can testify that I know our names will remain recorded in that book being kept and as Elder Heber C Kimball prophesied after the righteous have cried unto the Lord day and night for deliverance long enough, Joseph Smith will return and will select those who have remained faithful, remained in that book, to return to Jackson County and take part in the building of the New Jerusalem of our God, to build that tower, that we may remain Zion or Bust in the name of Jesus Christ, amen.