

Understanding Jeremiah
Jeremiah Chapter 1
version 1.00

Introduction

During the reign of King Josiah, God called Jeremiah, explaining that he was foreordained to be a prophet to the nations and to preach repentance to the Southern Kingdom of Judah. The people had forsaken Jehovah and were worshipping other gods. Jeremiah prophesied that the people of Judah would suffer at the hands of an opposing nation as a punishment for their sins.

(Old Testament Study Guide for Home-Study Seminary Students, Jeremiah 1-6)

CHAPTER 1

Jeremiah was foreordained to be a prophet unto the nations—He is called as a mortal to declare the word of the Lord.

- 1** The words of Jeremiah the son of Hilkiah, of the priests that *were* in *“Anathoth* in the land of Benjamin:
- 2** To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth *“year* of his reign.
- 3** It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the *“carrying* away of Jerusalem captive in the fifth month.

(23-2) Jeremiah 1:1–3. The Setting

Jeremiah, a Levite, came from Anathoth, a town of the priests that lay a few miles northeast of Jerusalem in the tribal territory of Benjamin. He labored in his prophetic calling during the reign of at least four kings of Judah: Josiah, Jehoahaz, Jehoiachin, and Zedekiah. He began his labors ***as a youth*** in approximately 627 B.C. and was the leading prophet in Jerusalem, serving with Habakkuk, Zephaniah, Lehi, and others (see 1 Nephi 1:4). Since Lehi and Nephi refer to Jeremiah’s prophecies, it is safe to assume that some of them were recorded on the brass plates (see 1 Nephi 5:14).

“With the exception of Josiah, all of the kings of Judah during Jeremiah’s ministry were unworthy men under whom the country suffered severely. Even during the reign of an earlier king, the wicked Manasseh, the Baal cult was restored among the Jews, and there was ***introduced the worship of the heavenly planets*** in accordance with the dictates of the Assyro-Babylonian religion. Jeremiah therefore ***found idolatry, hill-worship, and heathen religious practices rampant among his people. Heathen idols stood in the temple*** [Jeremiah 32:34], ***children were sacrificed to Baal-Moloch*** (7:31; 19:5; 32:35), ***and Baal was especially invoked as the usual heathen deity***. The ***worship of the ‘queen of Heaven’*** ought also to be mentioned. (7:18; 44:19) ***The corruption of the nation’s religious worship was, of course, accompanied by all manner of immorality and unrighteousness,*** against which the prophet had continually to

testify. *The poor were forgotten.* Jeremiah was surrounded on all sides by **almost total apostasy.** ***But professional prophets there were aplenty.*** Says Dr. H. L. Willett:

“*He was surrounded by plenty of prophets, but they were the smooth, easy-going, popular, professional preachers whose words awakened no conscience, and who assured the people that the nation was safe in the protecting care of God. This was a true message in Isaiah’s day, but that time was long since past, and Jerusalem was destined for captivity. Thus Jeremiah was doomed to preach an unwelcome message, while the false prophets persuaded the people that he was unpatriotic, uninspired, and pessimistic.* (14:13, 14).” (Sidney B. Sperry, *The Voice of Israel’s Prophets*, p. 153.)

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Prophets were often called at a young age to demonstrate that God can use anyone, regardless of their age, to deliver His messages. Their early dedication highlights themes of divine calling and obedience, as seen in figures like Samuel and Jeremiah. What do latter-day prophecies have to say about the “young and middle aged” and what they will be a part of?

Doctrine and Covenants 133

56 ***And the graves of the saints shall be opened;*** and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

57 ***And for this cause,*** that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

58 ***To prepare the weak for those things which are coming on the earth, and for the Lord’s errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.***

59 ***And by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit.***

Doctrine and Covenants 63

49 Yea, and ***blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city.***

52 ***Wherefore, for this cause*** preached the apostles unto the world ***the resurrection of the dead.***

53 ***These things are the things that ye must look for;*** and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54 And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

Doctrine and Covenants 103

21 Verily, verily I say unto you, that my servant ***Joseph Smith, Jun., is the man to whom I***

likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

22 Therefore let my servant Joseph Smith, Jun., say unto *the strength of my house, my young men and the middle aged*—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

3 Nephi 21

8 And *when that day shall come*, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 For *in that day*, for my sake shall the Father work a work, *which shall be a great and a marvelous work* among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 *But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him*, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause *him* to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, *(it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.*

Doctrine and Covenants 133 (cont.)

63 *And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.*

64 And also that which was written by *the prophet Malachi*: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

3 Nephi 24

1 And it came to pass that he commanded them that they should write the words which the Father had given *unto Malachi*, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, *I will send my messenger, and he shall prepare the way before me*, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

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.

3 Nephi 25

1 For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them *neither root nor branch*.

2 ***But unto you that fear my name***, shall the Son of Righteousness arise with healing in his wings; ***and ye shall go forth and grow up as calves in the stall***.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.

4 Remember ye the law of Moses, ***my servant***, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Doctrine and Covenants 133 (cont.)

65 Wherefore, this shall be the answer of the Lord unto them:

66 ***In that day when I came unto mine own, no man among you received me, and you were driven out.***

Doctrine and Covenants 105

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.*

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.***

Doctrine and Covenants 133 (cont.)

67 ***When I called again*** there was none of you to answer; ***yet my arm was not shortened at all that I could not redeem, neither my power to deliver.***

68 Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

69 I clothe the heavens with blackness, and make sackcloth their covering.

70 And ***this shall ye have of my hand—ye shall lie down in sorrow.***

71 Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not.

72 Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness.

73 ***These shall go away into outer darkness***, where there is weeping, and wailing, and gnashing of teeth.

74 *Behold the Lord your God hath spoken it. Amen.*

The modern equivalent to Old Testament worship of planets can be seen in contemporary astrology, where celestial bodies are believed to influence human behavior and events.

Modern equivalents to Old Testament hill-worship can be seen in large public gatherings, such as concerts or sporting events, where communal experiences and cultural rituals take place. These events often promote values and ideas similar to those found in ancient worship practices, reflecting a blend of social interaction and cultural expression.

Modern Baal worship can be seen in cultural practices that prioritize sensuality, materialism, and idolatry, often manifesting through entertainment, public celebrations, and societal norms that conflict with biblical values. This includes the acceptance of unbiblical ideas and practices that promote personal success and pleasure over spiritual truth.

Alma 30

12 And this Anti-Christ, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people...

13 O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

14 Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

15 How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a [redemption of Zion].

16 Ye look forward and say that ye see a [pillar of fire], But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

17 And many more such things did he say unto them, telling them that there could be no [equality amongst] men, *but every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.*

18 And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit *whoredoms—telling them that when a man was dead, that was the end thereof.*

Modern equivalents to children being sacrificed to Baal-Moloch can easily be seen in the modern abortion system. That said, it is much broader than that, as it would also include things such as women sacrificing the potential for children in pursuing *anything* over motherhood. Even if that “anything” is an “NPO”, i.e. “gilded up priestcraft”, the Lord views that as idolatry and the sacrifice of your children to Baal-Moloch. Sending your children to public school, allowing your chicks to be stolen without so much as a “peep”, etc. (2 Ne. 20:14) are all things that would likewise broadly qualify.

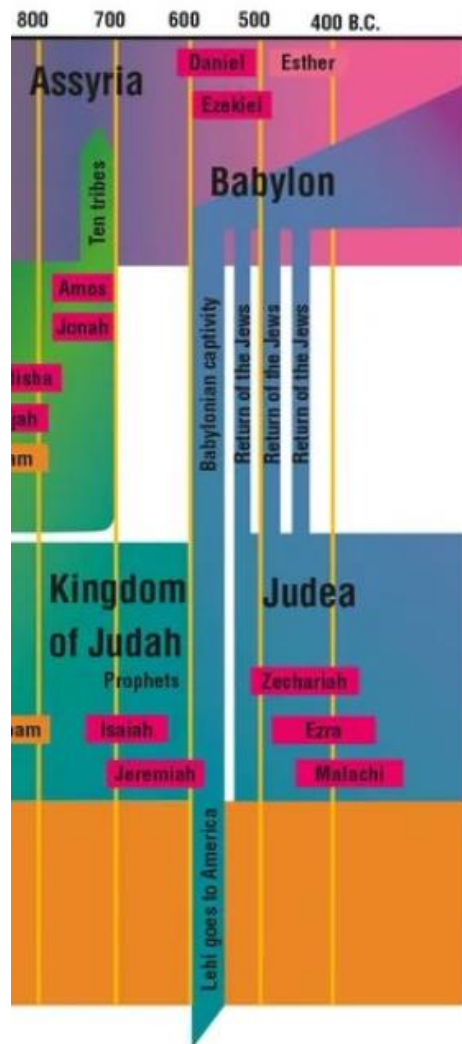
Spencer W. Kimball

“Many people build and furnish a home and buy the automobile first—and then find they ‘cannot afford’ to pay tithing. Whom do they worship? Certainly not the Lord of heaven and earth, for we serve whom we love and **give first consideration** to the object of our affection and desires. Young married couples who postpone parenthood until their degrees are attained might be shocked if their expressed preference were labeled idolatry.” (*Miracle of Forgiveness*, pp. 40–41.)

The modern equivalent to placing idols in temples can be seen in the way people prioritize material possessions in their homes, their own fame, or personal desires over spiritual values, effectively making these things their "idols." This reflects a broader understanding of idolatry, where anything that takes precedence over one's relationship with God can be considered an idol. Priestcraft obviously being married at the hip with idolatry, and was singularly what the Savior drove out from the temple. Anything that can be bought and sold outside of the temples that is hung within the “temples of the Lord”, qualifies as idolatry as the presence of the item is unquestionably advertisement. All temples were to be unique representations of the people’s love to and for Christ- nothing within could be bought without.

The modern equivalent to the Old Testament worship of the "queen of Heaven" can be seen in the veneration of the Virgin Mary in Catholicism, where she is often referred to as the "Queen of Heaven." This title reflects her royal dignity as the mother of Jesus Christ, paralleling ancient practices of honoring female deities associated with the heavens. It can be seen broadly in anything that seeks to spotlight and worship “the divine feminine” in spiritual matters.

Looking around today, with eyes open, it is easy to see how closely we resemble this today- not simply “in the world”, but within the members of Church of Jesus Christ of Latter-day Saints. This is centrally why Jeremiah is so important.



Seminary Latter-day Saint bookmark for the Old Testament (*Old Testament Study Guide for Home-Study Seminary Students, Old Testament Chronology*)

Jeremiah, Isaiah, Micah, etc. are the comparable prophets to the Book of Mormon prophets Samuel, (3rd) Nephi, etc. The conditions in both time periods amongst their people (and “the saints”) was the same.

“Lehi goes to America” is the “Alma the Elder” group escaping, it is the redemption of Zion, it is the “child going into her place” (Revelation 12), etc.

Crazy enough, we even have a “Limhi’s group” type in the people of Mulek- those who stayed behind in Jerusalem and who were scourged time and again before escaping with a remnant. These are those who will be gathered into the New Jerusalem post initial redemption. We then have Babylon falling (our time) followed by the return of the ten tribes.

Do you see how that clearly marks a pattern or type for the events shortly to come? We are living in the days of Jeremiah, Micah, Isaiah, (3rd) Nephi, Samuel, etc. and shortly will come the day of redemption and separation- i.e. “Lehi escaping”. This is why these prophet’s words are so important for us today right at this time. Remember, Nephi saw us, thus their words apply to us, as “saints”- they saw *us*.

Mormon 8

34 Behold, the Lord hath shown unto me *great and marvelous things* concerning that which must shortly come, at that day when these things shall come forth among you.

35 *Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.*

36 And I know that ye do walk in the pride of your hearts; and there are none *save a few* only who do not lift themselves up in the pride of their hearts, *unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.*

37 *For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.*

38 *O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God?* Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?

39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

40 Yea, why do ye build up your *secret abominations* to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also *the blood of their fathers and their husbands to cry unto the Lord from the ground*, for vengeance upon your heads?

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the *blood of the saints* upon you, for he will not suffer their cries any longer.

Joseph Smith Jr.

Down with that of priestcraft,² and let all the people say Amen! that the blood of our fathers may not cry from the ground against us.⁴

(2) 2 Ne. 26:29 Alma 1:12, 16 D&C 33:4

(4) 3 Ne. 9:11 Morm. 8:40 D&C 136:36 Moses 5:35

(TPJS 117)

Jeremiah 1 (cont.)

4 Then the word of the LORD came unto me, saying,

5 Before I ^aformed thee in the belly I ^bknew thee; and before thou camest forth out of the womb I ^csanctified thee, and I ^dordained thee a prophet unto the ^enations.

(23-3) Jeremiah 1:4–5. The Call of Jeremiah

Jeremiah 1:4–5 is a powerful proof of our premortal existence as individuals. The Lord certified to Jeremiah that his calling to a mission as a prophet unto the nations antedated his birth. The phrase “I knew thee” (Jeremiah 1:5) means more than a casual acquaintance. The Hebrew word *yada*, which is translated *knew*, connotes a very personal, intimate relationship. (See J. A. Thompson, *The Book of Jeremiah*, The New International Commentary on the Old Testament, p. 145.) Indeed, Jeremiah’s premortal appointment consisted of being foreordained, sanctified, and sent forth (compare Abraham 3:23).

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Come Follow Me Manual: Jeremiah 1:5

God knew me before I was born.

Before Jeremiah was born, God knew him and chose him, or foreordained him, to fulfill a specific mission on earth (see Jeremiah 1:5). ***Why do you think it was valuable for Jeremiah to know this?***

God also knew you before you were born ***and foreordained you*** to specific responsibilities (see Alma 13:1–4; Doctrine and Covenants 138:53–56; Abraham 3:22–23). What difference can this knowledge make in your life? If you have received ***your patriarchal blessing***, you might prayerfully review it and ***ask God how to accomplish what He foreordained you to do.***

See also Gospel Topics, “Foreordination,” “Premortality,” topics.ChurchofJesusChrist.org.

(Come, Follow Me—For Individuals and Families, Old Testament 2022, October 10–16. Jeremiah 1–3; 7; 16–18; 20: “Before I Formed Thee in the Belly)

Joseph Smith Jr.

Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose (Jer. 1: 5) in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council. It is the testimony that I want that I am God’s servant, and this people His people. (*TPJS, p.365*)

Old Testament Seminary Guide:

Jeremiah’s experience of being ordained before he was born is known as *foreordination*. To better understand what foreordination means, read the following statement:

“In the premortal spirit world, God appointed certain spirits to fulfill specific missions during their mortal lives. This is called foreordination.

“Foreordination does not guarantee that individuals will receive certain callings or responsibilities. Such opportunities come in this life as a result of the righteous exercise of agency, just as foreordination came as a result of righteousness in the premortal existence. ...

“The doctrine of foreordination applies to all members of the Church, not just to the Savior and His prophets. Before the creation of the earth, faithful women were given certain responsibilities and faithful men were foreordained to certain priesthood duties. Although you do not remember that time, you surely agreed to fulfill significant tasks in the service of your Father. As you prove yourself worthy, you will be given opportunities to fulfill the assignments you then received” (*True to the Faith: A Gospel Reference* [2004], 69–70).

(*Old Testament Study Guide for Home-Study Seminary Students, Jeremiah 1-6*)

Elder Neal A Maxwell:

Premortality is not a relaxing doctrine. For each of us, there are choices to be made, incessant and difficult chores to be done, ironies and adversities to be experienced, time to be well spent, talents and gifts to be well employed. Just because we were chosen “there and then,” surely does not mean we can be indifferent “here and now.” Whether foreordination for men, or foredesignation for women, those called and prepared must also prove “chosen, and faithful.” (See Rev. 17:14; D&C 121:34–36.) (*Premortality, a Glorious Reality, October 1985*)

3 Nephi 6

20 And there began to be *men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people...*

Helaman 13

1 And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea, in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the law of Moses.

2 And it came to pass that in this year there was one *Samuel, a Lamanite*, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land.

3 *But behold, the voice of the Lord came unto him*, that he should return again, and prophesy unto the people whatsoever things should come into his heart.

4 And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things the Lord put into his heart.

5 And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people.

24 Yea, wo unto this people, because of this time which has arrived, that ye do cast out the

prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

25 And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.

26 Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and **declareth unto you the word of the Lord**, which testifieth of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil.

27 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is a prophet.

28 Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and **he saith that all is well**, then ye will not find fault with him.

29 O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? **Yea, how long will ye suffer yourselves to be led by foolish and blind guides?** Yea, how long will ye choose darkness rather than light?

30 Yea, behold, the anger of the Lord is already kindled against you; behold, he hath cursed the land because of your iniquity.

31 And behold, the time cometh that he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them.

32 And in the days of your poverty ye shall cry unto the Lord; **and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure**; and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say:

33 O that I had repented, and had not killed the prophets, and stoned them, and cast them out.

Yea, in that day ye shall say: O that we had remembered the Lord our God **in the day that he gave us our riches**, and then they would not have become slippery that we should lose them; for behold, our riches are gone from us.

Men inspired from heaven, like Lehi, Samuel, etc. why do you think it was important for them to know they were pre-ordained? Because in their days “professional prophets there were a many”, and all would call into question “by what authority do you testify so boldly against us?!” Samuel made it clear why the people were propping up certain individuals and not others (priestcraft) and calling certain men “prophets” and not others. The Lord made it clear however to these men.

Jeremiah 1 (cont.)

6 Then said I, Ah, Lord GOD! behold, ***I cannot ^a speak: for I am a ^b child.***

7 ¶ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall ^a send thee, and whatsoever I ^b command thee thou shalt ^c speak.

8 ***Be not ^a afraid*** of their faces: for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, ***and touched my ^a mouth.*** And the LORD said unto me, Behold, I have put my ^b words in thy ^c mouth.

10 See, I have this day ^aset thee over the nations and over the kingdoms, to root out, and to ^bpull down, and to destroy, and to ^cthrow down, to ^dbuild, and to plant.

(23-4) Jeremiah 1:6–10. The Charge

Jeremiah, like others called by the Lord to such heavy and humbling assignments, expressed his feelings of inadequacy. Compare Jeremiah's feelings with those of such others as Enoch (see Moses 6:31), Moses (see Exodus 4:10), and Gideon (see Judges 6:15).

In Jeremiah 1:9 the role of a prophet is succinctly set forth. A prophet does not necessarily say what he wants to say, for the Lord puts His own words into the mouth of the prophet. That is why it does not matter whether the word comes direct from God or through His servant: "it is the same" (D&C 1:38).

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Isaiah had a similar experience, worth checking out in Understanding Isaiah 6 as it was also a type! Moses, Enoch, Moroni, and many others had very similar experiences with the Lord, as stated above. I absolutely love that Gideon was included!

President Thomas S. Monson

"When we are on the Lord's errand, we are entitled to the Lord's help. Remember that whom the Lord calls, the Lord qualifies." (*"Duty Calls," Ensign, May 1996, 44.*)

Elder Maxwell

"God does not begin by asking us about our ability, but only about our availability, and if we then prove our dependability, he will increase our capability." (*"It's Service, Not Status, That Counts," Ensign, July 1975, 7.*)

Moses 6

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and ***am but a lad***, and ***all the people hate me***; for ***I am slow of speech***; wherefore am I thy servant?

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

Ether 12

23 And I [Moroni] said unto him: Lord, ***the Gentiles will mock at these things, because of our weakness in writing***; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

26 And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness

Exodus 4

10 ¶ And Moses said unto the LORD, O my Lord, *I am not eloquent*, neither heretofore, nor since thou hast spoken unto thy servant: *but I am slow of speech, and of a slow tongue.*

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Judges 6

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And [Gideon] said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is poor in Manasseh, and I am the least in my father's house.*

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

I love Gideon being mentioned because of it being a type for the Redemption of Zion:

2 Nephi 20

26 And the Lord of Hosts shall stir up a scourge for him *according to the slaughter of Midian at the rock of Oreb*; and *as his rod* was upon the sea so shall he lift it up after the manner of Egypt.

Heber C. Kimball

“...Take the boys [and girls] here, the sons of our brethren and sisters, and you may cut them into inch pieces, and they will not forsake this cause, but they will defend it to the last. Some of them may be rough, and perhaps some of them do not pray much, but send them into the vineyard, and then you will see them shew forth the power that is in them. At present the Prophet Joseph's boys lay apparently in a state of slumber, everything seems to be perfectly calm with them, but by and by God will wake them up, and they will roar like the thunders of Mount Sinai.” (*Journal of Discourses 4:1*)

There will be many Joseph's Boys who will, after being awakened, feel a sense of guilt, inadequacy, etc. The Lord calls those crazy enough to listen, and will forgive and qualify those who repent and fight for Him.

If you knew this to be true like I know it to be true, wouldn't you likewise worry about these “rough boys” after/while they are waking up? When the scales fall from their eyes and they start asking questions like “why was I so silent before? Why did I waste so much time? Am I worthy? Will the Savior forgive me? Does Joseph even want me in that army?” And when these “boys” lock themselves in their bathrooms and cry on their toilets surrounded by all of these feelings of guilt, we will need to know and recognize our divine worth, as well as our pre-ordination.

The footnote on “9b words” above simply states: “TG Prophecy”

The Lord's words are “prophecy”, and when we believe in those words and act accordingly we are said to possess “the Spirit of Prophecy”. What are “the words” being spoken in our day?

President Nelson

Our Savior and Redeemer, Jesus Christ, will perform some of His mightiest works between now

and when He comes again. **We will see** miraculous indications that God the Father and His Son, Jesus Christ, preside over this Church in majesty and glory. (*“Revelation for the Church, Revelation for Our Lives,” Ensign or Liahona, May 2018, 96*)

Do you hear that? Do you believe that? Are you acting accordingly?

Brothers and Sisters, God sent us here, right now, at this momentous time in history, in which our Savior and Redeemer, Jesus Christ, will perform His mightiest works- the very things Jeremiah in fact prophesied of! Your life might not have looked so perfect before- but are you here now? Have you woken up? Have you made the choice? Have you come clean? Are you still standing shoulder to shoulder with the other Joseph’s Boys? Then forgive yourself and love yourself enough to promise yourself and the Lord that you will never be what you were again; promise yourself and the Lord, “though I were asleep before, I am awake now, and I shall never go to sleep again! I have made the choice, and I am ready to do whatever the Lord calls me to do!”

Isaiah 51

12 I, even I, am he that comforteth you: who art thou, ***that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;***

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; ***and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy?*** and where is the fury of the oppressor?

Ezekiel 2

6 ¶ And thou, son of man, ***be not afraid of them, neither be afraid of their words,*** though briers and thorns be with thee, and thou dost dwell among scorpions: ***be not afraid of their words, nor be dismayed at their looks,*** though they be a rebellious house.

Matthew 10

28 And ***fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.***

Doctrine and Covenants 3

1 The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

2 For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

3 Remember, remember that it is not the work of God that is frustrated, but the work of men;

4 For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

5 ***Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.***

Remember, God is coming back for Israel, the watchman, those who gave meat in due season,

etc. These are they who “feared the Lord”, the contrast being:

Doctrine and Covenants 60

2 But with some I am not well pleased, *for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man.* Wo unto such, for mine anger is kindled against them.

3 And it shall come to pass, *if they are not more faithful unto me, it shall be taken away, even that which they have.*

Jeremiah 1 (cont.)

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what ^aseest thou? And I said, *I see a rod of an almond tree.*

12 Then said the LORD unto me, Thou hast well seen: *for I will hasten my word to perform it.*

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see *a “seething [boiling] bpot*; and the face thereof *is toward the north.*

14 Then the LORD said unto me, *Out of the “north an evil shall break forth upon all the inhabitants of the land.*

15 For, lo, *I will call all the families of the kingdoms of the north*, saith the LORD; *and they shall come*, and they shall set every one his throne at the entering of the ^agates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And *I will utter my judgments against them touching all their wickedness, who have “forsaken me, and have burned incense unto other b gods, and worshipped the works of their own hands.*

(23-5) Jeremiah 1:11–16. “What Seest Thou?”

Jeremiah’s first vision was of a branch of an almond tree (see *Old Testament Student Manual: Genesis–2 Samuel* [religion 301, 2003], p. 207, for the significance of Aaron’s rod being an almond branch). An almond branch was evidently chosen because *it is the first tree to bud in spring*. As the almond tree *hastens to come into blossom*, so would the word of the Lord through Jeremiah *hasten to fulfillment*.

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Without vowel markings the Hebrew word for "almond" and one of their words for "watch" look the same, דָּשָׁן . With the vowel markings, almond is דָּשָׁן (šā-qêd), and "watch" is דָּשָׁן (šō-qêd). In the days prior to vowel markings, those who read the text would have had to have heard it read to them with the distinctive vowel sounds, otherwise the difference would have been lost over time. Also, there was more than likely no such thing as a “watch tree”, those reading the words would have I’m sure seen the connection. This is a tree branch that is watching, this is something you are to watch for- such as “fig leaves”, or “resurrections”. More than that however, the significance of the almond branch being connected to the fact that almond trees are the first to wake up after winter should not be lost on us considering what we’ve already covered.

This “almond/watching branch” however was not simply a branch, it was a “rod”, and “rods” are more akin to punishment, which does come in later verses.

Proverbs 13

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Remember, there is “a rod” the Lord is using to refine His people before His coming, the servant sent to prepare the way before Him.

2 Nephi 21

1 And there shall come forth *a rod* out of the stem of Jesse, and a branch shall grow out of his roots.

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge *and of the fear of the Lord*;

3 And shall make him of quick understanding in *the fear of the Lord*; and he shall not judge after the sight of his eyes, neither *reprove* after the hearing of his ears.

4 But with righteousness shall he judge *the poor*, and *reprove with equity* for the meek of the earth; *and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Seminary Book of Mormon Study Guide for Home-Study

Consider the following statement by Elder Bruce R. McConkie, who explained that the “root of Jesse” and the “*rod* out of the stem of Jesse” *both refer to the Prophet Joseph Smith*:

“Are we amiss in saying that the prophet here mentioned [in D&C 113:5–6] is Joseph Smith, to whom the priesthood came, who received the keys of the kingdom, and who raised the ensign for the gathering of the Lord’s people in our dispensation? And is he not also the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power’? [D&C 113:3–4]” (Millennial Messiah [1982], 339–40).

Read 2 Nephi 21:10, 12, and look for what Isaiah prophesied the Lord *would do through the “root of Jesse” (Joseph Smith)*. The word ensign refers to a “standard” to which people gather.

(Seminary Book of Mormon Study Guide for Home-Study, Unit 7: Day 3, 2 Nephi 21-24)

Doctrine and Covenants 133

25 And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

26 And they who are in *the north countries* shall come in remembrance before the Lord; and their prophets shall hear his voice, *and shall no longer stay themselves*; and they shall smite the rocks, and the ice shall *flow down* at their presence. [i.e. “boil over”]

27 And an highway shall be cast up in the midst of the great deep.

28 *Their enemies shall become a prey unto them,*

29 And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

30 And they shall bring forth their rich treasures unto the children of Ephraim, my servants.
31 And the boundaries of the everlasting hills shall tremble at their presence.
32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.
33 And they shall be filled with songs of everlasting joy.
34 Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

Isaiah 28

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.
24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?
25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place?
26 ***For his God doth instruct him to discretion, and doth teach him.***
27 For the fitches are not threshed with a threshing instrument; neither is a cartwheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin ***with a rod.***
28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.
29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

(15-15) Isaiah 28:23–29. What Was the Significance of the Parable of Sowing and Threshing?

“Keil and Delitzsch explained the beauty and power of Isaiah’s parable, noting that “fitches” (Isaiah 28:25) were probably the black poppy, and cummin (see v. 25) the same as modern cummin. Both are herbs derived from the seeds of the plants mentioned.

“The ploughing ... which opens the soil, *i.e.* turns it up in furrows, and the harrowing ... which breaks the clods, take place to prepare for the sowing, and therefore not interminably, but only so long as is necessary to prepare the soil to receive the seed. When the seed-furrows have been drawn in the levelled surface of the ground ... , then the sowing and planting begin; and this also takes place in various ways, according to the different kinds of fruit. ... The wheat he sows carefully in rows ... , *i.e.* he does not scatter it about carelessly, like the other two, but lays the grains carefully in the furrows, because otherwise when they sprang up they would get massed together, and choke one another ... the barley is sown in a piece of the field specially marked off for it, or specially furnished with signs ... ; and ... , the spelt [rye] ... , along the edge of it, so that spelt forms the rim of the barley field. It is by a divine instinct that the husbandman acts in this manner; for God, who established agriculture at the creation ... , has also given men understanding. ...

“... (For) [v. 27] introduces another proof that the husbandman is instructed by God, from what he still further does. He does not use the threshing machine ... which would entirely destroy the more tender kinds of fruit, but knocks them out with a staff. ... Is bread corn crushed? Oh no, he does not crush it. This would be the case if he were to cause the wheel ... of the threshing cart with the horses harnessed in front to rattle over it with all their might. ... The wise, divinely inspired course adopted by the husbandman in the treatment of the field and fruit, ***is a type*** of the

wise course adopted by the divine Teacher Himself *in the treatment of His nation*. Israel is Jehovah's field. The punishments and chastisements of Jehovah are the ploughshare and harrow, with which He forcibly breaks up, turns over, and furrows this field. But this does not last for ever. When the field has been thus loosened, smoothed, and rendered fertile once more, the painful process of ploughing is followed by a beneficent sowing and planting in a multi-form and wisely ordered fulness of grace. Again, Israel is Jehovah's child of the threshing-floor [see [Isaiah 21:10](#)]. He threshes it; but He does not thresh it only: He also knocks; and when He threshes, He does not continue threshing for ever, *i.e.* as Caspari has well explained it, ***He does not punish all the members of the nation with the same severity***; and those whom He punishes with greater severity than others He does not punish incessantly, but as soon as His end is attained, and the husks of sin are separated from those that have been punished, the punishment ceases, and only the worst in the nation, who are nothing but husks, and the husks on the nation itself, ***are swept away by the punishments***' [compare [Isaiah 1:25](#); [29:20–21](#)]. This is the solemn lesson and affectionate consolation hidden behind the veil of the parable. Jehovah punishes, but it is in order that He may be able to bless. He sifts, but He does not destroy. He does not thresh His own people, but He knocks them; and even when He threshes, they may console themselves in the face of the approaching period of judgment, that they are never crushed or injured." (*Commentary, 7:2:14–17.*)"

(*Old Testament Student Manual, Prophecies of the Dispensation of the Fulness of Times, Isaiah 24–35*)

President Brigham Young

Just at that time I had this dream, which I will now relate. I thought I had started and gone past the Hot Springs, which is about four miles north of this city. I was going after my goats. When I had gone round the point of the mountain by the Hot Springs, and had got about half a mile on the rise of ground beyond the Spring, whom should I meet but brother Joseph Smith. He had a wagon with no bed on, with bottom boards, and tents and camp equipage piled on. Somebody sat on the wagon driving the team. Behind the team I saw a great flock of sheep. I heard their bleating, and saw some goats among them. I looked at them and thought —“This is curious, brother Joseph has been up to Captain Brown's and got my goats.” There were men driving the sheep, and some of the sheep I should think were three and a half feet high, with large, fine, beautiful white fleeces, and they looked so lovely and pure; others were of moderate size, and pure and white; and in fact there were sheep of all sizes, with fleeces clean, pure and white. Then I saw some that were dark and spotted, of all colors and sizes and kinds, and their fleeces were dirty, and they looked inferior; some of these were a pretty good size, but not as large as some of the large fine clean sheep, and altogether there was a multitude of them of all sizes and kinds, and goats of all colors, sizes and kinds mixed among them. Joseph stopped the wagon, and the sheep kept rushing up until there was an immense herd. I looked in Joseph's eye, and laughed, just as I had many a time when he was alive, about some trifling thing or other, and said I—“Joseph, you have got the darndest flock of sheep I ever saw in my life; what are you going to do with them, what on earth are they for?” Joseph looked cunningly out of his eyes, just as he used

to at times, and said he—“*They are all good in their places.*” (JD 18:244-245)

Bible Hub

Isaiah had to warn and admonish the chosen nation at a period in which they were utterly corrupt, when the judges took bribes and the priests mocked at the Word of the Lord, and the very prophets saw "lying visions," or pretended to see them, and the people had made a covenant with Death and Hades. He had to threaten them with disaster on disaster. So corrupt were they, however, that they made a jest of him for his fidelity to their King and God. In their drunken carousals the priests and prophets mimicked and burlesqued the simplicity and directness of his speech, and turned his warnings into a theme for laughter and derision. But even in this godless and scoffing age there was a "*remnant*" *faithful among the faithless*, who were true to God and to the Word which He sent by the prophet. Were they to be consumed in the fire of the Divine indignation against the popular sins? Or, if they were preserved, were they to stand by and see the elect nation destroyed out of its place? Was there no hope for them? None even for the nation at large! There was hope; and that they might see it and be sustained by it in the cloudy and dark day of judgment, Isaiah discloses to them, in his parable, the secret of the Divine administration, namely, that judgment is mercy, and that it prepares the way for a mercy more open and full than itself. But the prophet has a message *to the faithful remnant*, as well as to the nation at large. And to them his message is, that even the good grain must be threshed, that even those who are faithful to Jehovah must share in the judgments which are about to fall on the entire nation. They cannot be exempted from the misery of the time; they must suffer, as for their own sins, so also for the sins of their neighbours. But this is their comfort, that the Divine Husbandman measures out His strokes with wisdom and grace. God is but separating that which is good in those whom He loves from that which is evil and imperfect in them; and, even in this process of separation, He will not lay upon them more than they are able to bear.

(23-5) Jeremiah 1:11–16. “What Seest Thou?” (cont.)

Next, the vision of a “seething pot” was shown to Jeremiah, symbolizing the disaster and pain which, like the contents of a boiling cauldron, would spill over and run down *the kingdoms of the north* to overwhelm Judah (see C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 8:1:43–44).

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Another time in Jeremiah in which the Lord uses the same word, **שָׂדֵי** (*šō-qêd*), that is pertinent:

Jeremiah 44

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will **watch** *שָׁרְדָה* (*šō-qêd*), over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 **Yet a small number that escape** the sword shall return out of the land of Egypt into the land of Judah, and all **the remnant of Judah**, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

Those claiming to be God's people have defied His house, land, and “polluted the Holy Church of God”. They then run to Egypt for protection (Jeremiah 42,43), and God tells them through Jeremiah, that He will bring Egypt's enemies down upon them, and those of Judah who have no heart to return to Jerusalem, the land of their inheritance, will be consumed in the process.

In Jeremiah we will learn that in the past God had put “a hedge” around His people and had watched them for their good, but since they cared more for the things *outside the hedge* than they did *for those within*, the time had come for *the hedge to go and for the heathen nations to have their day*.

Nonetheless, God would see that *a remnant* from Egypt, those whose hearts were still fixed on Him, would return to their promised lands of inheritance, i.e. Jerusalem (Jeremiah 44:28).

(23-5) Jeremiah 1:11–16. “What Seest Thou?” (fin)

The burning of incense (see Jeremiah 1:16) is a symbol of prayer (see Revelation 5:8; 8:3). Far more is implied in the Lord's accusation than just a ritual of burning incense to false gods. The people were seeking help and guidance from the false gods rather than from the Lord.

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

In our day, we've neglected the tower and cared more for money/gain, and so the Lord will do the same to/for us- the hedge will come down and the olive trees will be damaged (Doctrine and Covenants 101). If the Lord did not, the Lord would be a respecter of Persons. There will be those however that will be the “escaped of the Lord”, or in other words, those whom the Lord gathered and protected, “as a man spareth his own son that serveth him”.

What we pray to and then worship with our actions will determine if our ritualistic burning prayer incense is to false gods and thus destruction or to the true God and deliverance.

Luke 21 (JST)

32 Verily, I say unto you, This generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ Let my disciples, therefore, take heed to themselves, lest at any time their hearts be overcharged with **surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares**.

35 For as a snare it shall come on all them who dwell on the face of the whole earth.

36 And what I say unto one, I say unto all: *Watch ye*, therefore, *and pray always*, and keep my commandments, *that ye may be counted worthy to escape all these things*, which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.

Parley P. Pratt

I will close by reviewing one more sentence. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:36)

Now I know the habit of praying always in Christendom, that is certain portions of them, they pray in their families and in secret, and have prayer meetings; they pray for this, that, and the other, and say the Lord's prayer and a great many prayers, but the question is *do they pray always?* He did not tell them to pray the Lord's prayer always, particularly, neither did he tell not to; *but this one prayer he did tell them to pray always, and causes it to be written; do WE fulfil it, and do they;* it is not to pray always nor to watch always, *but it is to pray this particular prayer always—that we may be accounted worthy to escape all these things that shall come to pass and stand before the Son of Man.*

Whatever else they might pray in all the varying circumstances of their lives, all right, *but this one thing they would be sure to need, to be accounted worthy to escape all those things Christ foretold, and stand before him.* (JD 3:127 *Literal Fulfillment of Prophecy, Etc.*)

Neal A. Maxwell

Given the kind of high adventure that we know is coming to us such as is contained in the prophecy of Heber C. Kimball, we must be prepared to speak plainly. President Kimball said that *prior to the rebuilding of the Church in Missouri*, "The Saints will be put to tests that will try the integrity of the best of them. The pressure will become so great that the more righteous among them *will cry unto the Lord day and night until deliverance comes.*" (*Wherefore Ye Must Press Forward*, Salt Lake City: Deseret Book, 1977, pp.109-123)

Heber C. Kimball

“An army of Elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if that were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming. After a while the Gentiles will gather by the thousands to this place, and Salt Lake City will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial bondage. Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will be still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out on the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on carried to the Jews. The western boundary of the State of Missouri will be *swept* so clean of its inhabitants that as President Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail. Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them.

The pressure will become so great that *the more righteous among them will cry unto the Lord day and night until deliverance comes...*

[For] the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a Test, a TEST coming, and who will be able to stand? This church has before it many close places through which it must pass before the work of God is crowned with victory. To meet the difficulties that are coming it will be necessary for you to have knowledge of the truth of this work for yourselves. The difficulties will be of such character that the man or woman who does not possess this personal knowledge or witness will fall. ***If you have not got the testimony, live right and call upon the Lord and cease not 'till you obtain it. If you do not, you will not stand... Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri and take part in the building of that beautiful city, the New Jerusalem.***

(May 1868, in Deseret News, 23 May 1931; see also Conference Report, Oct. 1930, p. 58-59; Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1945, p. 446, Smith, Robert W. and Elisabeth A., Scriptural and Secular Prophecies Pertaining to The Last Days, Ninth Edition, Pyramid Press, SLC, UT, 1947, pp. 134-138; Deseret News, May 23, 1931; W. Cleon Skousen, Prophecy and Modern Times, pp. 31-33, An Army of Elders, May 1868, Heber C. Kimball Reported by his son J. Golden Kimball, CR October 1930, p. 58. See also Prophetic Sayings of Heber C. Kimball to Sister Amanda H. Wilcox)

Jeremiah (fin)

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, ***against the priests thereof, and against the people of the land.***

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, ***to deliver thee.***

Jeremiah 1:18–19. “I have made thee this day a defenced city”

This promise from the Lord to His newly commissioned prophet Jeremiah illustrates that He would fortify and strengthen Jeremiah against the onslaught of opposition he would face as he commanded the people of Jerusalem to repent. ***The Jews did not want to hear Jeremiah’s calls to repentance and warnings of destruction.*** The animosity, anger, and rage heaped upon him by the Jews could be compared to a city that is under siege. Nevertheless, the Lord’s promise is sure: “They shall not prevail against thee; for I am with thee, saith the Lord, ***to deliver thee***” (Jeremiah 1:19).

(Old Testament Study Guide for Home-Study Seminary Students, Jeremiah 1-6)

(23-6) Jeremiah 1:17–19. Arise and Speak

Jeremiah was told to stand stout and strong, to brace himself, and to declare the Lord’s word ***without fear of man.*** The Lord likened him to an invincible city, preparing Jeremiah to stand

firm against the onslaught that would pour out on him on every hand once he started his ministry and condemned the people's sins.

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Bible Hub: What was the cause of Jeremiah's death?

Jeremiah was a prophet active during the final years of the kingdom of Judah (late 7th century to early 6th century BC). He is well-known for warning the people of impending judgment and for calling them to repentance. As recorded in the text bearing his name, he saw the fall of Jerusalem to Babylon (Jeremiah 52:4-7) and was ***left behind with the remnant*** in the land (Jeremiah 40:1-6). When political strife emerged among the remaining Judeans, Jeremiah was taken against his will to Egypt (Jeremiah 43:4-7).

Numerous Jewish and Christian traditions, which are not part of the inspired biblical canon, supply a possible ending for Jeremiah's life. One well-attested tradition (mentioned in Tertullian and certain rabbinic sources) purports that Jeremiah *was stoned to death* by his fellow Judeans in Egypt after they grew enraged ***at his constant rebuke against idolatry and disobedience***.

Although not confirmed in the canonical writings, this tradition is held by many interpreters as a plausible explanation for his death, given the historical hostility Jeremiah experienced. The Bible itself indicates consistent rebellion against God's messages delivered by the prophet (Jeremiah 44:16), making it conceivable that a violent end could have befallen him.

Scripture does not explicitly record the moment or manner of Jeremiah's death, yet extra-biblical traditions strongly suggest ***he was put to death by stoning in Egypt***. The canonical silence leaves some details unknown, but the historical backdrop, corroborated by archaeological finds like the Elephantine Papyri and the Dead Sea Scrolls, demonstrates that the Biblical narratives surrounding Jeremiah's ministry and the exile in Egypt are historically sound.

Regardless of the specific manner of Jeremiah's death, his life's mission was marked by faithfulness to God's call. His warnings, preserved in ***the Book of Jeremiah, stand as a testament to endurance in the face of intense opposition and remain a sobering reminder of the cost of proclaiming the truth in a resistant world***. Even as we abide by the consistent witness of Scripture that omits the final specifics, the broader evidence points to a genuine historical prophet ***who paid a steep price for delivering God's message*** (Jeremiah 1:7-10).

The cause of Jeremiah's death, therefore, is most likely martyrdom in Egypt-supported by extra-biblical writings-although Scripture itself does not state it outright. This conclusion rests upon centuries of tradition, historical context, and archaeological indicators that together underscore the authenticity and unity of the biblical narrative.

Doctrine and Covenants 121

7 My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

8 And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

9 Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

10 Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job.

11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

12 And also that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness;

13 Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost;

14 That they may be disappointed also, and their hopes may be cut off;

15 And not many years hence, that they and their posterity *shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.*

Hebrews 11

1 Now faith is the assurance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

6 ...without faith it is impossible to please him: for he that cometh to God *must believe that he is, and that he is a rewarder of them that diligently seek him.*

7 By faith Noah, being warned of God of things not seen as yet, *moved with fear*, prepared an ark to the saving of his house; *by the which he condemned the world, and became heir of the righteousness which is by faith.*

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, *as in a strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 *For he looked for a city which hath foundations, whose builder and maker is God.*

13 *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*

14 For they that say such things *declare plainly that they seek a country.*

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now *they desire a better country, that is, an heavenly*: wherefore God is not ashamed to be called their God: *for he hath prepared for them a city.*

32 And what shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, *turned to flight the armies of the aliens.*

36 *And others had trial of cruel mockings and scourgings*, yea, moreover of bonds and imprisonment:

37 *They were stoned*, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (*Of whom the world was not worthy*;) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, *received not the promises*:

40 God having provided some better things for them through their sufferings, for without sufferings they could not be made perfect.

Jeremiah was without fear of man, he was bold and stood fast until the end. What gave Jeremiah the fire to continue on, despite knowing Jerusalem would fall to Babylon, despite knowing his life would be that of suffering, despite knowing he might very well end up a martyr for the truth... what kept that man going? He caught the vision of the Latter-day Zion, the New Jerusalem yet to be built in Jackson County- he saw the dream afar off, and he now waits for Zion to arise, and awake (Moroni 10) and return to that power which she has lost (Doctrine and Covenants 113).

Joseph Smith Jr.

The building up of Zion is a cause that has interested the people of God *in every age*; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; *they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory*, "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth," "even in one," when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ.

The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in one common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators, the Spirit of God will be showered down from above, and it

will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing *which they will realize; a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.* (TPJS, p.231)

1 Nephi 22

15 For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

16 For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; *for he will not suffer that the wicked shall destroy the righteous.*

17 Wherefore, *he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.*

18 Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel.

19 For behold, *the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.*

20 And the Lord will surely prepare a way for his people, *unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.*

Doctrine and Covenants 103

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

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

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

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

15 Behold, I say unto you, the redemption of Zion must needs come by power;

16 Therefore, I will raise up unto my people *a man, who shall lead them like as Moses led the*

children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 *And as your fathers were led at the first, even so shall the redemption of Zion be.*

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

Have we caught the vision yet? For us, it is not “afar off”, in fact President Nelson warned us in 2019 “Do it now. Time is running out” (April 2019), and recently in 2025 he reassured us:

“I do know that the Lord is prompting me to urge us to get ready for that '**great and dreadful day**' (*Malachi 4:5*)” (April 2025)

We need to become “defenced cities” ourselves, we need to obtain that vision of fire ourselves, else we will not be able to stand in the face of stones- we will be crushed into silent weakness. The vision that kept and fortified all the people of God throughout all the ages can keep and fortify us, if we will but catch and keep the fire. In that day, no stone or arrow formed against us shall prosper, for that is the heritage of the servants of the Lord:

3 Nephi 22

17 No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment *thou shalt condemn*. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Elder Orson Pratt

And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day, and shining, flaming fire by night; and upon all the glory shall be a defense and there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from storm and from rain. *How often I have quoted this passage! I am not tired of quoting it yet. It is among the great events of the latter days; it is among those marvels and wonders that are just at hand. A Zion to be built up; a city of Zion having habitations, and upon these habitations a supernatural light by night, and a supernatural cloud by day. No such event has happened since this prophecy was uttered by the Prophet Isaiah, it remains to be fulfilled in the latter days. (JD 14, p.343)*