

A Living Prophet for the Latter Days

By Elder Allen D. Haynie
Of the Seventy

Father in Heaven has chosen the pattern of revealing truth to His children through a prophet.

Section I (Josline)

When I was a young boy, I loved Saturday because everything I did on that day seemed like an adventure. But no matter what I did, it was always preceded by the most important thing of all—watching cartoons on television. One such Saturday morning, as I was standing by the television and flipping through channels, I discovered that the cartoon I expected to find had been replaced by a broadcast of the general conference of The Church of Jesus Christ of Latter-day Saints. While looking at the television and lamenting that there was no cartoon, I saw a white-haired man in a suit and tie sitting in a nice chair.

There was something different about him, so I asked my oldest brother, “Who is that?”

He said, “That’s President David O. McKay; he’s a prophet.”

I remember feeling something and somehow knowing that he was a prophet. Then, because I was a cartoon-crazed young boy, I changed the channel. But I’ve never forgotten what I felt during that brief, unexpected revelatory moment. With a prophet, sometimes it only takes a moment to know.¹

Knowing by revelation that there is a living prophet on the earth changes everything.² It causes one to be uninterested in the debate about when is a prophet speaking as a prophet or whether one is ever justified in selective rejection of prophetic counsel.³ Such revealed knowledge invites one to trust the counsel of a living prophet, even if we do not fully understand it.⁴ After all, a perfect and loving Father in Heaven has chosen the pattern of revealing truth to His children through a prophet, someone who never sought such a sacred calling and who has no need of our help to be aware of his own imperfections.⁵ A prophet is someone God has personally prepared, called, corrected, inspired, rebuked, sanctified, and sustained.⁶ That is why we are never spiritually at risk in following prophetic counsel.

Whether we like it or not, all of us were chosen in some fashion in the pre-earth life to be born in these latter days. There are two realities that are associated with the latter days. The first reality is that Christ’s Church will be reestablished on the earth. The second reality is that things are going to get really challenging. The scriptures reveal that in the last days there will be “a great hailstorm sent forth to destroy the crops of the earth,”⁷ plagues,⁸ “wars and rumors of wars, and the whole earth shall be in commotion, . . . and iniquity shall abound.”⁹

When I was a child, those prophecies of the last days scared me and caused me to pray that the Second Coming would not come in my lifetime—with some success I might add so far. But now

I pray for the opposite, even though the prophesied challenges are assured,¹⁰ because when Christ returns to reign, all of His creations will “lie down safely.”¹¹

Current conditions in the world have caused some to panic. As God’s covenant children, we do not need to chase after this or that to know how to navigate through these troubled times. We do not need to fear.¹² The doctrine and principles that we must follow to survive spiritually and endure physically are found in the words of a living prophet.¹³ That is why President M. Russell Ballard declared that “it is no small thing ... to have a prophet of God in our midst.”¹⁴

Josline’s Thoughts:

Elder Haynie referred to a talk by President Nelson where he said to the students at BYU: “Ask your Heavenly Father if we truly are the Lord’s apostles and prophets. Ask if we have received revelation on this and other matters” [The Love and Laws of God | Russell M. Nelson, | BYU Speeches](#), Brigham Young University devotional, Sept. 17, 2019], speeches.byu.edu).

Elder Haynie also referred to a talk given by Elder Neil L. Anderson where he quoted the following:

...I too confirm that the power of heaven was with us in the upper room of the temple as we prayerfully encircled President Nelson and felt the undeniable approval of the Lord upon him. Only three years ago, Elder Nelson, at age 90, was fourth in seniority, with two of the three senior Apostles being younger in age than he was. The Lord, who controls life and death, selects His prophet.

..., why do we follow President Nelson? Why do we follow the prophet? Because the Lord Jesus Christ has called him and designated him as His watchman on the tower.

A prophet is a watchman on the tower, protecting us from spiritual dangers we may not see. We listen to the Lord’s prophet with the faith that his words are “from [the Lord’s] own mouth.”⁸ Is this blind faith? No, it is not. We each have a spiritual witness of the truthfulness of the Restoration of the gospel of Jesus Christ. By our own will and choice, we raised our hand ..., declaring our desire to sustain the Lord’s prophet with our “confidence, faith, and prayer[s]”² and to follow his counsel. We have the privilege as Latter-day Saints to receive a personal witness that President Nelson’s call is from God.

Neil L. Anderson, [The Prophet of God \(churchofjesuschrist.org\)](https://www.churchofjesuschrist.org)

Elder Haynie referred to a lot of scriptures on his talk, all the scriptures cited here in red are from his footnotes, there is a couple that are inserted on the quotes shared as well.

Mosiah 13:5

5 Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses’ did while in the mount of Sinai, while speaking with the Lord.

Mosiah 17:2

2 But there was one among them whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

Like Alma, when we know something to be true, we should raise our voices to defend truth at all cost, especially if our faith, doctrine and our leaders are under attack.

Lynn G. Robins said:

Prophets through the ages have always come under attack by the finger of scorn. Why? According to the scriptures, it is because “the guilty taketh the truth to be hard, for it cutteth them to the very center” (1 Nephi 16:2) or as President Harold B. Lee observed, “The hit bird flutters!”² Their scornful reaction is, in reality, guilt trying to reassure itself, just as with Korihor, who finally admitted, “I always knew that there was a God” (Alma 30:52) Korihor was so convincing in his deception that he came to believe his own lie (see Alma 30:53). The scornful often accuse prophets of not living in the 21st century or of being bigoted. They attempt to persuade or even pressure the Church into lowering God’s standards to the level of their own inappropriate behavior, which in the words of Elder Neal A. Maxwell, will “develop self-contentment instead of seeking self-improvement” and repentance. Lowering the Lord’s standards to the level of a society’s inappropriate behavior is—apostasy. Many of the churches among the Nephites two centuries after the Savior’s visit to them began to “dumb down” the doctrine, borrowing a phrase from Elder Holland.⁴ 2014-O:9, Lynn G. Robbins, Of the Presidency, of the Seventy, Which Way Do you Face, [Scripture Citation Index \(byu.edu\)](#)

Helaman 4:23

23 And because of their iniquity the church had begun to dwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face.

Doctrine and Covenants 11:25

25 Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

The Spirit of Prophecy (from Elder Bruce R. McConkie)

“But even the very scriptures themselves can only be interpreted with surety when the spirit of prophecy is present, as Peter said: “. . . no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" [2 Pet. 1:20-21](#)

Prophets gave the scripture, and prophets must interpret it. Holy men of old received revelation from the Holy Ghost, which they recorded as scripture; now men must have the same Holy Spirit to reveal what is meant by the scripture—otherwise there will be a host of private interpretations and consequently many different and disagreeing churches, which is precisely the condition in the religious world today.

By the Holy Ghost

And finally, to believe in Christ in the full and perfect and saving sense, we must heed the testimony and accept the teachings of the Lord's prophets so that we too may enjoy the promptings of the Holy Spirit and feel the spirit of revelation in our own souls. The Comforter is

given to the Saints to bear record of the Father and the Son. ". . . no man," Paul says, "can say that Jesus is the Lord, but by the Holy Ghost" [1 Cor. 12:3](#)

The world needs prophets today as much as it ever did—prophets who are the Lord's agents, who stand as legal administrators with power like Peter's to bind on earth and have their acts sealed eternally in the heavens; prophets who speak for God, who reveal his mind and his will to the people; prophets who reveal and interpret the truth about Christ our Lord and his gospel.

...As foretold and promised by the prophets of old, the great era of restoration has commenced. Christ has again revealed himself from heaven; priesthood and keys have again been conferred upon living Apostles; revelations, visions, miracles, and all the gifts and graces enjoyed by the faithful of old are again offered to those who will come unto Christ, confess his holy name before men, and believe in their hearts that God has raised him from the dead and made him both Lord and King.

Elder Bruce R. McConkie, "Come onto Christ", [Scripture Citation Index \(byu.edu\)](#)

Elder Haynie referred to Elder Henry B Eyring's talk, from there we read:

Looking for the path to safety in the counsel of prophets makes sense to those with strong faith. When a prophet speaks, those with little faith may think that they hear only a wise man giving good advice. Then if his counsel seems comfortable and reasonable, squaring with what they want to do, they take it. If it does not, they consider it either faulty advice or they see their circumstances as justifying their being an exception to the counsel. Those without faith may think that they hear only men seeking to exert influence for some selfish motive.

"Sometimes we will receive counsel that we cannot understand or that seems not to apply to us, even after careful prayer and thought. Don't discard the counsel, but hold it close. If someone you trusted handed you what appeared to be nothing more than sand with the promise that it contained gold, you might wisely hold it in your hand awhile, shaking it gently. Every time I have done that with counsel from a prophet, after a time the gold flakes have begun to appear and I have been grateful" (Henry B. Eyring, "[Finding Safety in Counsel](#)," *Ensign*, May 1997, 26; see also [3 Nephi 1:13](#); [Doctrine and Covenants 1:14](#)).

3 Nephi 1:13

13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

Elder Stapley: ...In setting up his latter-day Church, the Savior has affirmed that this is the last time his kingdom shall be established upon the earth. (See [D&C 27:13](#))

The prophet Daniel, speaking of God's work in the last days, revealed that the God of heaven will set up a kingdom which shall never be destroyed, nor left to another people, and it shall stand forever. (See [Dan. 2:44](#))

This dispensation of the gospel, then, is the last. The Lord has never indicated that his Church of the latter days would fail. God will ultimately triumph over all his enemies, including his archenemy, Satan.

The Lord has placed prophets, apostles, and teachers in his Church to interpret and point the way for his people in both spiritual and temporal matters. The rights, authority, and priesthood powers of these leaders stem from the Savior himself. Safety lies in following the counsel of divinely appointed leadership. Elder Delbert L. Stapley, "To Make a People Prepared for the Lord" [Scripture Citation Index \(byu.edu\)](#)

We should not look at the imperfections of the man; no prophet is without sins and weaknesses. We only need to understand that they are called of God. We should let God deal with His prophet it's not our place to steady the ark, He has not called any other to do His work

2 Nephi 4:17–18

17 Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

18 I am encompassed about, because of the temptations and the sins which do so easily beset me.

Mormon 9:31

31 Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

From Elder Neil A. Maxwell we read:

...From Elder B. H. Roberts, who loved the Prophet dearly, there were these words:

“Joseph Smith ... claimed for himself no special sanctity, no faultless life, no perfection of character, no inerrancy for every word spoken by him. And as he did not claim these things for himself, so can they not be claimed for him by others. ...

“Yet to Joseph Smith was given,” said Brother Roberts, “access to the mind of Deity, through the revelations of God to him.” (*Comprehensive History*, 2:360–61.)

In fact, brothers and sisters, the Prophet Joseph, just a few days before his martyrdom, confirmingly said,

“I never told you I was perfect; but there is no error in the revelations which I have taught. Must I, then, be thrown away as a thing of naught?” (*History of the Church*, 6:366.)

, Elder Neal A. Maxwell Of the Quorum of the Twelve Apostles, [Scripture Citation Index \(byu.edu\)](#)

Ezra Taft Benson:

Sometimes there are those who haggle over words. They might say the prophet gave us counsel but that we are not obligated to follow it unless he says it is a commandment. But the Lord says of the Prophet Joseph, “Thou shalt give heed unto all his *words and commandments* which he shall give unto you” (**D&C 21:4**; italics added).

And speaking of taking counsel from the prophet, in D&C 108:1, the Lord states: “Verily thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive *counsel* of him whom I have appointed” (italics added).

After all, a perfect and loving Father in Heaven has chosen the pattern of revealing truth to His children through a prophet, someone who never sought such a sacred calling and who has no need of our help to be aware of his own imperfections.⁵ Ezra Taft Benson, “[Fourteen Fundamentals to Follow the Prophet](#)” - [BYU Speeches](#)

Doctrine and Covenants 3:6–8

6 And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

7 For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

8 Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

Marion G. Romney: Some members assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and direction they give. Such a position is wholly inconsistent, because the guidance of this Church comes not alone from the written word but also from continuous revelation, and the Lord gives that revelation to the Church through his chosen prophet. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the prophet are assuming an indefensible position. Such a spirit leads to apostasy. It is not new. It was prevalent in the days of Jesus and in the days of the Prophet Joseph Smith.

The major reason for the world’s troubles today is that men are not seeking to know the will of the Lord and then to do it. Rather do they seek to solve their problems in their own wisdom and in their own way.

...Brethren and sisters, do not rely upon the counsel of men nor trust in the arm of flesh (see [D&C 1:19](#) but seek the Lord to establish his righteousness (see [D&C 1:16](#)

We of this Church can come to a unity and a oneness which will give us strength beyond anything we have yet enjoyed if we will obtain a sounder understanding of the principles of the gospel and come to a unity in our interpretations of present world conditions and trends. This we can do by prayerful study of the Lord’s word, including that given to us through the living prophet. 1983-A:17, Marion G. Romney, Unity, [Scripture Citation Index \(byu.edu\)](#)

Doctrine and Covenants 29:16

16 And there shall be a great hailstorm sent forth to destroy the crops of the earth.

Doctrine and Covenants 84:97

97 And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

Doctrine and Covenants 87:6

6 And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning

also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;

Elder Stapley: How are we to meet the challenge of readying Church members and the peoples of the world for Christ's second coming and being sure they are prepared to receive him? Listen to this warning and counsel:

“And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

“For they have strayed from mine ordinances, and have broken mine everlasting covenant;

“They seek *not* the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol.” D&C 1:14–16 italics added.)

The predictions of the early prophets concerning Christ's birth, life, and ministry were fulfilled, and those who sincerely believed were prepared to accept and follow him. This being true, we can reliably expect that the happenings prophesied of concerning his second coming will also be fulfilled.

The scriptural prophecies of the events that are to precede Christ's second coming serve as a guide and a warning to all inhabitants of the earth. Shouldn't we listen to these warnings as we witness the signs being fulfilled?

As John the Baptist was sent prior to Christ's birth to prepare the way for his ministry, so did God send a prophet to usher in this last dispensation of his gospel in preparation for the second coming of our Savior. The Prophet Joseph Smith testified to a doubting world that Jesus is the Christ, the very Son of God. Elder Delbert L. Stapley, "To Make a People Prepared for the Lord" [Scripture Citation Index \(byu.edu\)](#)

Doctrine and Covenants 45:26–27

26 And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

27 And the love of men shall wax cold, and iniquity shall abound.

Doctrine and Covenants 1:38

38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Mark E. Petersen:

We are living in a difficult period of time. The devil is fighting a determined war against the Saints. He seeks to surround us with every conceivable form of temptation, hatred, bigotry, and corruption.

His methods indeed are devious, as we are told so plainly by the prophet Nephi, who said that Satan will “rage in the hearts of the children of men, and stir them up to anger against that which is good.

“And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

“And ... others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.” [2 Ne. 28:20–22](#)

The scriptures say that many will not listen. But they also say that true believers in the Lord will follow his servants and give ear to their warning voices. God will protect the faithful regardless of all the tribulations that will come upon the wicked.

As we live in this wicked world, shall we remain blind to the exigencies of our times? Have we the common sense and the good judgment to stand in holy places?

And how do we accomplish that? By obeying the prophets!

Are we willing—at all costs—to defend the kingdom of God against the vicious attacks of the adversary? And how do we do that? By obeying the prophets! 1981-O:64, Mark E. Petersen, Follow the Prophets. [Scripture Citation Index \(byu.edu\)](#)

Hosea 2:18

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

Doctrine and Covenants 29:11

11 For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

1 Nephi 22:16–17

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.

1 Nephi 3:18

18 For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land.

Elder D. Todd Christofferson: “The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth. ...

“Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.”²

First, and crucial for the Lord’s return, is the presence on the earth of a people prepared to receive Him at His Coming. He has stated that those who remain upon the earth in that day, “from the least [to] the greatest, ... shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying: The Lord hath brought again Zion. ... The Lord hath gathered all things in one. The Lord hath brought down Zion from above. The Lord hath brought up Zion from beneath.”¹¹ In ancient times, God took the righteous city of Zion to Himself.¹² By contrast, in the last days a new Zion will receive the Lord at His return.¹³ Zion is the pure in heart, a people of one heart and one mind, dwelling in righteousness with no poor among them. The Prophet Joseph Smith stated, “We ought to have the building up of Zion as our greatest object.”¹⁵ We build up Zion in our homes, wards, branches, and stakes through unity, godliness, and charity.¹⁶ We must acknowledge that the building up of Zion occurs in tumultuous times—“a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.”¹⁷ Thus, the gathering into stakes becomes “for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.”¹⁸ **Preparing for the Lord’s Return, By Elder D. Todd Christofferson, [Scripture Citation Index \(byu.edu\)](#)**

2 Nephi 26:3

3 And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them.

Doctrine and Covenants 90:5

5 And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

Elder L. Aldin Porter: “And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand—
“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it” [3 Ne. 14:24–27](#)

Did you note, brothers and sisters, that the rain descended and the floods came and the winds blew upon *both* houses? Just because we follow the word of the Lord does not mean we will suffer no ill winds; it does mean that we will spiritually survive them!

The prophet Mormon counseled us in great power on the subject of prophets when he said, “Wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!” 3 Ne. 29:6

Priesthood leaders, do you want to raise the spiritual level of your stewardship? Follow the Brethren.

Husbands, do you want your wives to have more confidence in you and your leadership? Follow the Brethren.

Parents, do you want your children to feel your love and more willingly accept your direction? Love the Brethren.

Elder L. Aldin Porter, “Follow the Brethren”, [Scripture Citation Index \(byu.edu\)](#)

I add my Testimony to President Theodore Tuttle: Now, what is the destiny of this Church? It will go forward. It cannot fail. It will grow until it fills the whole earth. With Christ at its head, in constant communication with the leaders of this church, we are destined to carry out the work God has assigned it. This church will carry the gospel message to all of our Father’s children. It will save the living and the dead. This church will be maligned. It will be attacked. Many will doubt. Some will apostatize. However, it will bring the righteous and honest in heart into its fold and set their feet on the way to exaltation. We know that an apostasy occurred in ancient days. We know that there has been a restoration of the true gospel in our day. We know that The church of Jesus Christ of Latter-day Saints has been organized with power and authority and with a living prophet to head it. We know its great destiny, and we are willing to live in order to achieve it. We know Christ is our head. We believe in the final, inevitable triumph of truth expressed in the gospel of Jesus Christ. We know we shall succeed. We invite all men of goodwill to join us in achieving this great destiny. In the name of Jesus Christ. Amen. President A. Theodore Tuttle, The Message of the Restoration, [Scripture Citation Index \(byu.edu\)](#)

Micah’s Thoughts:

First thing I want to say before even starting this talk breakdown is my simple testimony of the doctrine contained within this talk. I have seen already, in the comment sections of “LDS” youtubers things about this talk and this 70 that would make the children of Light blush. That this talk was “apostate”, that it wasn’t grounded in doctrine, that it went against what the Prophet Joseph Smith Jr. taught, etc. etc. I even saw many prominent “LDS” youtubers themselves joining in the “pile on” in the comment sections- “disgusting” is frankly the only word that accurately describes the condition the “saints” find themselves in. So yes, my testimony- I know that the doctrines contained within this talk are priceless and that our very exaltation is determined by our adherence to the things taught within. Weeping, wailing, and gnashing of

teeth will do nothing to turn back the tide of the truth found therein, or your own damnation if you don't repent. President Nelson is a prophet of God, "hear Him", or reap the whirlwind.

With that said!

Footnote one, found behind "it only takes a moment to know [that the prophet is in fact a prophet]: President Russell M. Nelson recently invited the students at Brigham Young University to have the same personal revelatory experience: "*Ask your Heavenly Father if we truly are the Lord's apostles and prophets. Ask if we have received revelation on this and other matters*" ("The Love and Laws of God" [Brigham Young University devotional, Sept. 17, 2019], speeches.byu.edu).

See also Neil L. Andersen, "The Prophet of God," Ensign or Liahona, May 2018, 26–27: "*We have the privilege as Latter-day Saints to receive a personal witness that President Nelson's call is from God.*"

You can have the right and do have the right to pray and learn that The Book of Mormon is the Word of God. You will not receive any other answer from God, the Son, or the Holy Ghost- "The Book of Mormon *is* the Word of God"... Now, after one receives that knowledge from God through the Holy Ghost, should one pray to know if Alma 14 verse 21 is also "the Word of God"? What about 2 Nephi chapter 5 verse 3? Can or should we pray to know if those specific verses in the Book of Mormon are in fact the Word of God? No... For the Lord already has answered that question- He told you that The Book of Mormon in its entirety is the Word of God and now expects you to learn and live its precepts- period! Any other answer "from God" or "from the Son" or "from the Holy Ghost" is in fact a demon, devil, false spirit, etc. period. That is a fact. That is the doctrine of "The Church of Jesus Christ of Latter-day Saints".

"Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God."

-**Joseph Smith** (Teachings of the Prophet Joseph Smith, p. 205.)

Likewise, we have the right to ask the Father if President Nelson is in fact a prophet. We have the right to "receive a personal witness that President Nelson's call is from God"- did we catch that? We only have the right from God to a witness of the truth- that President Nelson is a prophet of God... That will offend the ungodly and those that seek to destroy God's Kingdom, but to the honest and the children of Light it will come as no surprise! You will receive no other answer from God, from The Son, or from The Holy Ghost than that fact! If you are receiving something else, than your wires are crossed... Now, once we know President Nelson is a prophet of God we can likewise know "that the revelation on this and other matters" that the Prophet receives is also from God- you will receive no other answer.

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"Some who do not understand the doctrinal part do not readily see the relationship between obedience and agency. And they miss one vital connection and see obedience only as restraint. They then resist the very thing that will give them true freedom. There is no true freedom without responsibility, and there is no enduring freedom without a knowledge of the truth. The Lord said,

“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” (John 8:31–32.)

The general quickly understood a truth that is missed even by some in the Church. Latter-day Saints are not obedient because they are compelled to be obedient. They are obedient because they know certain spiritual truths and have decided, as an expression of their own individual agency, to obey the commandments of God.

We are the sons and daughters of God, willing followers, disciples of the Lord Jesus Christ, and “under this head are [we] made free.” (Mosiah 5:8.)

Those who talk of blind obedience may appear to know many things, but they do not understand the doctrines of the gospel. There is an obedience that comes from a knowledge of the truth that transcends any external form of control. We are not obedient because we are blind, we are obedient because we can see. The best control, I repeat, is self-control.”

-Elder Boyd K. Packer (Agency and Control, April 1983)

This paragraph in this first section dealing with following the prophet might be the single most important paragraph given over all of conference weekend... The importance of it and its relationship to the macro last-day timeline cannot, I repeat, cannot be over emphasised... I want to break down that paragraph specifically and then tie it into the macro last-day timeline... So buckle in!

Knowing by revelation that there is a living prophet on the earth changes everything.²

This is why The Restoration is so important and why it is the first lesson taught by the missionaries today.

“We invite all men everywhere to read the Book of Mormon, to ponder in their hearts the message it contains, and then to ask God, the Eternal Father, in the name of Christ if the book is true. Those who pursue this course and ask in faith will gain a testimony of its truth and divinity by the power of the Holy Ghost. (See Moroni 10:3–5.)

Those who gain this divine witness from the Holy Spirit will also come to know by the same power that Jesus Christ is the Savior of the world, that Joseph Smith is His revelator and prophet in these last days, and that The Church of Jesus Christ of Latter-day Saints is the Lord’s kingdom once again established on the earth, preparatory to the Second Coming of the Messiah.” (Book of Mormon Introduction)

If people will not pray and find out through revelation that Joseph Smith Jr. is a prophet of God, that the Book of Mormon is the Word of God, and then by virtue of that there is a living prophet on the earth today, etc. there is no point continuing to teach any other doctrine, for it shall just become a conflict in which there can be no resolution! Once someone knows those things, truly knows those things, not simply “feels good about those things”, but knows them deep in their bones, knows them like they know they need air to breath in order to live, than everything

changes- there is an answer and resolution for every concern moving forward.

It causes one to be uninterested in the debate about when is a prophet speaking as a prophet or whether one is ever justified in selective rejection of prophetic counsel.³

His footnote here is brutal: “They began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face” ([Helaman 4:23](#); see also [Doctrine and Covenants 11:25](#)). “We sing and have done so constantly, ‘We thank Thee, O God, for a Prophet to guide us in these latter days.’ There are a great many who [ought to] put a postscript to that and say: ‘Provided he guides us to suit our own fancies and our own whims’” (*Teachings of Presidents of the Church: Heber J. Grant* [2002], 80).

And he is absolutely, 100% correct on this... The principle of self preservation is a true principle... Once one understands that fact that President Nelson is a prophet of God, debating these things becomes something these people want nothing to do with- for they know that those people, the ones who disbelieve in the prophets, those that ignore their counsel, etc. are the first ones swept from the land- the judgments of God stare them *in their face*! Not a pleasant thing!

Such revealed knowledge invites one to trust the counsel of a living prophet, even if we do not fully understand it.⁴

There was this story, that a cool old Native America would share all the time, in which he and his family were canoeing down a pretty serious river, and they were approaching a dangerous fork in the river and their company didn't know it was coming, and all of the sudden some man came out on the cliff way above them and told them to keep to one location once they rounded the bend and they would be totally fine! The group made the choice to listen to the man even though they couldn't see ahead to verify what he was saying and even though they did not fully understand it- as they rounded the bend the rapids opened up to the view and if they had not made the choice before hand the group would have been easily scattered and there might have been more serious consequences, but because they trusted the man and obeyed before the event even went down, the entire group safely moved into the location they needed to go and easily stayed together. He would also say that was a powerful example of “following the prophet”... Was the group “blindly following” that man? No... For they knew that man could see ahead, knew the river, knew how to safely go through it, etc. and they had faith in that! Likewise, we might not know the reasons why a prophet of God tells us to jump, but if we have gained that testimony that he is in fact a prophet, we know that he sees ahead, we know that he knows “the rivers of our time”, he knows how we can safely go through it, for he is the Lord's mouthpiece.

After all, a perfect and loving Father in Heaven has chosen the pattern of revealing truth to His children through a prophet, someone who never sought such a sacred calling and who has no need of our help to be aware of his own imperfections.⁵

This has been the pattern since the beginning of time... There is not, never has been, nor ever shall be “the million different strings fallacy”... We are currently studying the New Testament, have we not noticed something? There is not a “Book of Jesus Christ”... Why do you think that is? Because that is the pattern! Always has been, always will be! The Lord cannot change, His

ways are one eternal round, and “the world shall have My word through you”, speaking of the prophets, “for surely the Lord God will do nothing until he revealed his secrets unto His servants the prophets”... This is the divine pattern going back to the beginning of this mortal experience- it the Lord’s way, not mans, and will not change in the eternities under the divine patriarchal order of heaven.

A prophet is someone God has personally prepared, called, corrected, inspired, rebuked, sanctified, and sustained.⁶ That is why we are never spiritually at risk in following prophetic counsel.

It really is as simple as that- you are never spiritually at risk in following prophetic counsel; and anyone who teaches otherwise is in the gall of bitterness and will be speedily destroyed unless they repent. Further more, depending on if they are members of The Church of Jesus Christ of Latter-day Saints with the Gift of the Holy Ghost or not, they also run the very real possibility and risk of becoming Sons of Perdition. You are never at risk following prophetic counsel and teaching others to do so; while at the same time, you are never at greater risk or will ever yet in the eternities to come, be at greater risk if you disregard the counsel of the prophets while teaching others (or normalizing the disobedience) to others. Period.

Now, let’s quickly tie this into the macro last day timeline as I’ve gone on too long already (you can check out a more full expansion of these points of reference in the book itself)

He references a “hail storm” and then says this: “The doctrine and principles that we must follow to survive spiritually *and endure physically* are found in the words of a living prophet”

I’m telling you right now, this man understands the macro last-day timeline...

1 Nephi 14

7 For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, *both temporally and spiritually*, according to the captivity of the devil, of which I have spoken.

Now pay close, very close attention to the scriptures he references for the “hail”...

Doctrine and Covenants 29

14 But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;

15 And there shall be weeping and wailing among the hosts of men;

16 And there shall be a great hailstorm sent forth to destroy the crops of the earth.

17 And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them *if they hear me not*.

18 Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

21 And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire

These scriptures tie literally into everything... The desolating sickness comes first, but the plagues come next, starting with those that “will not hear me”... Did you hear that? “Hear Him” being the qualifier, and how do we “hear Him”?

Doctrine and Covenants 1

11 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

12 Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

13 And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

14 And the arm of the Lord shall be revealed; *and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;*

15 For they have strayed from mine ordinances, and have broken mine everlasting covenant;

16 They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Zion and Jerusalem (TPJS Section One 1830-34, p.17)

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, [will commence in] gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you.... Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.

(Signed) JOSEPH SMITH, JUN.

Section II (Mason)

President Russell M. Nelson has testified that “God’s long-established pattern of teaching His children through prophets assures us that He will bless each prophet and that He will bless those who heed prophetic counsel.”¹⁵ So the key is to follow the living prophet.¹⁶ Brothers and sisters, unlike vintage comic books and classic cars, prophetic teachings do not become more valuable with age. That is why we should not seek to use the words of past prophets to dismiss the teachings of living prophets.¹⁷

I love the parables used by Jesus Christ to teach gospel principles. I would like to share a real-life parable of sorts with you this morning.

One day I walked into the cafeteria at Church headquarters to have some lunch. After getting a tray of food, I entered the dining area and noticed a table at which all three members of the First Presidency were seated, along with one empty chair. My insecurities caused me to make a quick detour away from that table, and then I heard the voice of our prophet, President Russell M. Nelson, saying, “Allen, there’s an empty chair right here. Come and sit down with us.” And so I did.

Near the end of the lunch, I was surprised to hear a loud crunching noise, and when I looked up, I saw that President Nelson had stood his plastic water bottle straight up and then flattened it and replaced the lid.

President Dallin H. Oaks then asked the question I wanted to ask, “President Nelson, why did you flatten your plastic water bottle?”

He replied, “It makes it easier for those who are handling recyclable materials because it doesn’t take up as much space in the recycling container.”

While pondering that response, I heard the same crunching sound again. I looked to my right, and President Oaks had flattened his plastic water bottle just like President Nelson. I then heard some noise to my left, and President Henry B. Eyring was flattening his plastic water bottle, although he had adopted a different strategy by doing it while the bottle was horizontal, which took more effort than with the bottle straight up. Noticing this, President Nelson kindly showed him the bottle-straight-up technique to more easily flatten the bottle.

At that point, I leaned over to President Oaks and quietly asked, “Is flattening your plastic water bottle a new recycling requirement of the cafeteria?”

President Oaks responded, with a smile on his face, “Well, Allen, you need to follow the prophet.”

I’m confident that President Nelson was not declaring some new recycling-based doctrine in the cafeteria that day. But we can learn from the prompt response¹⁸ of President Oaks and President Eyring to President Nelson’s example and President Nelson’s attentiveness to help teach those involved a better way.¹⁹

Mason’s Thoughts:

Elder Haynie’s words – Black

Mason’s words and thoughts – Blue

Scriptures – Black & highlighted yellow

Quotes from Prophets & Apostles – Purple

Quotes from Student Manuals – Green

To the newly established Relief Society the Prophet Joseph Smith instructed them on how we are to receive instruction from those appointed to lead us.

Instruction Through the Priesthood

“You will receive instructions through the order of the Priesthood¹⁸ which God has established, through the medium of those appointed¹⁹ to lead,²⁰ guide and direct the affairs of the Church²¹ in this last dispensation; and I now turn the key in your behalf in the name of the Lord,¹ and this Society shall rejoice, and knowledge and intelligence shall flow down² from this time henceforth;³ this is the beginning of better days to the poor⁴ and needy,⁵ who shall be made to rejoice⁶ and pour forth blessings on your heads.” (TPJS Pg. 229)

It is through our Prophet that the Keys to the priesthood are turned, that revelation may flow down from Heaven, through the Prophets and unto the Lord’s people. This is the order and the process by which it comes. And there is no other way that it can flow. There is an order in how God works, He was quite clear in his instructions as he taught Joseph Smith this pattern at the time of the Church’s restoration and organization.

D&C 90:

2 Therefore, thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

3 Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come;

4 Nevertheless, through you shall the oracles be given to another, yea, even unto the church.

The D&C Student manual that helps clarify the importance of why this Church/Kingdom of God needed to be organized in the way that is was.

Doctrine and Covenants 90:1–4. The Prophet Joseph Smith holds the keys of the kingdom

In a revelation received in April 1829, the Prophet Joseph Smith and Oliver Cowdery learned that the Lord had given His ancient Apostles Peter, James, and John “**the keys of this ministry until I come**” (D&C 7:7), bestowing upon them priesthood authority to be the earthly leaders of His Church at that time. Many hundreds of years later, Peter, James, and John, as heavenly messengers, bestowed the same priesthood keys upon Joseph Smith and Oliver Cowdery (see Joseph Smith—History 1:72; D&C 27:12–13; 128:20). These keys are “the right of presidency” (D&C 107:8), the directing power by which the priesthood is governed (see D&C 42:69; 65:2; 90:2–3).

In the revelation recorded in Doctrine and Covenants 90, **the Prophet Joseph Smith was reminded that he held the keys of the kingdom and would continue to do so in the next life** (see D&C 90:2–3). The Lord also explained that under the keys held by this Presidency, the “oracles,” or revelations of God, would be given (D&C 90:4).

Joseph was given the Keys of the Kingdom for this side of the Veil and the other side as well. He was to learn these patterns and organizations of God not only for this life, but for those who have passed on as well. Connecting the two dots here we start to understand that even in death there is order and structure. Even though the Prophet Joseph Smith died, he still held those keys and will still hold them until the time that the Savior comes again as mentioned in D&C 7:7. This is patterned after the Savior who was also given instruction to teach and help those on the other side of the veil. The Prophet Joseph Smith was likewise instructed to continue to perform His work on the other side veil. This is why it is so imperative today to follow the council or our current Prophet President Russell M. Nelson and take part in Gathering Israel on Both sides of the veil. The Savior did it, Joseph Smith did it, our current prophet is doing it. We too should be following their examples, taking part in it for ourselves. The examples have been set and we must act now.

Jesus Christ himself teaches us about the Gathering.

3 Nephi 21:1

1 And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

Doctrine and Covenants 137:6–8

Doctrine and Covenants

6 And marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

7 Thus came the voice of the Lord unto me, saying: All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

8 Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom;

Matthew 10:6

6 But go rather to the lost sheep of the house of Israel.

Matthew 15:24

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Joseph Smith also taught us about the Gathering, and of its great importance.

Gathering of Israel In view of its importance, together with all that the prophets have said about it before us, we feel like dropping a few ideas... In speaking of the gathering, we mean to be

understood as speaking of it according to scripture, the gathering of *the elect* of the Lord out of every nation on earth, *and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes*: yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and reign with Him a thousand years on earth, *we want all honest men to have a chance to gather and build up a city of righteousness*, where even upon the bells of the horses shall be written "Holiness to the Lord."

Joseph Smith Jr. (TPJS Section Two 1834-37, p.93)

President Nelson has spent most of his Apostolic and Prophetic ministry teaching us the importance of covenants and how we are committed to God to truly become Israel. He has taught and shown us by example how to let the Lord prevail in our lives becoming an example to others encouraging them to join us in this great divine work in our quest to become a more righteous people. Here are some of His teachings on the doctrine.

“We share an enormous responsibility to be who the Lord wants us to be and to do what He wants us to do. We are part of a great movement—the gathering of scattered Israel.

This dispensation of the fulness of times was foreseen by God as the time to gather, both in heaven and on earth.

This doctrine of the gathering is one of the important teachings of The Church of Jesus Christ of Latter-day Saints...The coming forth of the Book of Mormon is a sign to the entire world that the Lord has commenced to gather Israel and fulfill covenants He made to Abraham, Isaac, and Jacob. We not only teach this doctrine, but we participate in it. We do so as we help to gather the elect of the Lord on both sides of the veil.”

... It is a necessary prelude to the Second Coming of the Lord.
(Russell M. Nelson – The Gathering of Scattered Israel., 2006)

“...the gathering of Israel is the *most* important work taking place on earth today. One crucial element of this gathering is preparing a people who are able, ready, and worthy to receive the Lord when He comes again, a people who have already chosen Jesus Christ over this fallen world, a people who rejoice in their agency to live the higher, holier laws of Jesus Christ.

I call upon you, my dear brothers, and sisters, to become this righteous people.”
(President Russell M. Nelson – Overcome the World and Find Rest, Oct 2022)

Now can we see these patterns established through these three examples. The Savior gave us the first example and teachings on why it is important to gather Israel in. Joseph Smith restored that knowledge to us and was given the keys to commence that great work again in our dispensation and word prudently on both side of the veil to do so. By leading the great charge given to him by God he set the righteous pace that all prophets after him have followed right down to our current prophet today who has been nick named by his own peers as “Hussell M. Nelson” becomes he too has Zion in his sights and it working diligently with a prophetic “hussell” to get us on that

divine cause which will push us to become those more righteous saints prepared to build that tower, that holy city where Christ will come and dwell with His elect people.

The Lord has given us this charge over 4 times in the D&C

Doctrine and Covenants 6:6

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion;

Doctrine and Covenants 11:6

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Doctrine and Covenants 12:6

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Doctrine and Covenants 14:6

6 Seek to bring forth and establish my Zion. Keep my commandments in all things.

Are we today truly catching this message that the God has been telling his children throughout all generations of time. If we are not patterning ourselves, our works, and our understandings after Jesus Christ and his chosen servants, then how are we to ever live up to our divine potential. I'll share one last quote from Elder William R. Bradford of the Seventy on this thought.

“The Master Jesus Christ has set the pattern in all things. He has called all men to follow his pattern with this decree:

“Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do.

“Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.” (3 Ne. 27:21, 27.)

“Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved.” (D&C 18:23.)

Does your love for that holy name inspire and lift you to lofty heights and cause desires within you to want all the world to know of him and receive for themselves his sacred name? Do you feel a sharp pain, as if a dagger had pierced your heart, when you hear the name of the Son of God taken in vain? Do you ever walk through doors where he would never enter? Have you kept his name unsullied and spotless so that because of you it has not been allowed to come in contact with that which is base and unbecoming? In his name are you builders of his kingdom? **No man can serve two masters. Men must either declare themselves as Christ's servants, take upon themselves his name, and do his work, or fall victim to the enticing trap of Satan, helping him in his work of destruction.**

What about your love for the Father? Christ loved the Father. He prayed to him. He praised him. He represents him in all he does. He serves him and delights to do his work. He obeys perfectly his every instruction. If we would be like Christ, we too must do these things, for hasn't he said, "For that which ye have seen me do even that shall ye do"? (3 Ne. 27:21.)

What is your relationship with your fellowman? The Master again has set the pattern:

"Wherefore, hear my voice and follow me. ...

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

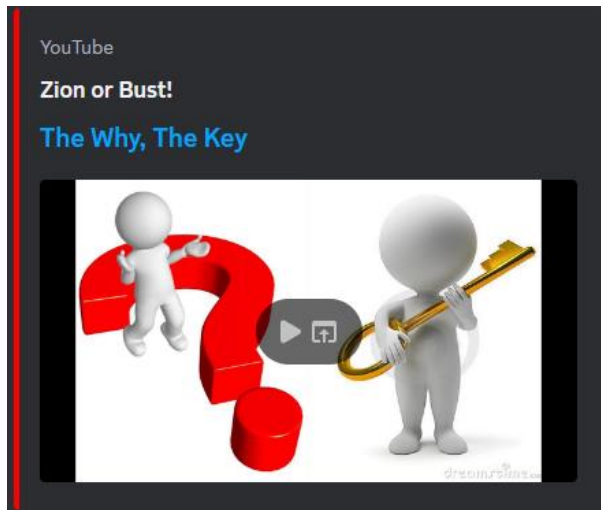
"And again I say unto you, let every man esteem his brother as himself.

"... I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:22, 24–25, 27.)
(Are We Following Christ's Pattern? - **By Elder William R. Bradford** *Of the First Quorum of the Seventy*)

It is plain to see now that the message is this "Seek to bring forth and establish my Zion. Keep my commandments in all things." Which the Lord declared to the Prophet Joseph Smith repeatedly. If we want to truly follow Christ's example and show to our Father in Heaven that we love Him and that we are grateful to Him, then we must keep his commandments and seek to bring forth Zion. What lays within those two charges from the Lord is the work that we must do. It is a work in which we seek not for vain and earthly rewards of money and power, it is the reward that comes with a seat at that great marriage feast. A reward of falling upon the necks of our brothers and sisters, who over time learned to become one with each other and with the Savior united in their labors, and that we may see our true place of refuge built up for safety and rest from this fallen world. A reward where we may continue joyously laboring hand in hand with angels and ancestors, family, and friends. A reward of exaltation without end in the life to come. This is the reward for following God's patterns, for following His order and the example of His only begotten Son Jesus Christ. This is the reward that is received for not casting aside our prophets of God but following them. Brothers and Sisters, I plead with you that now is the time to see clear the messages of God. Follow His prophet, seek after the purposes of Zion and labor with pure intent untainted by money and carnal desires. Turn unto your Savior, look unto Him and pattern your life in all things after Him. This leads us to these great blessing and rewards that are in store for those who are truly of the house of Israel. Do not take for granted the mouthpieces of the Lord, for their examples will lead us to these promised rewards. In the name of Jesus Christ, Amen.

Micah's Thoughts:

President Russell M. Nelson has testified that "God's long-established pattern of teaching His children through prophets assures us that He will bless each prophet and that He will bless those who heed prophetic counsel." So *the key* is to follow the living prophet.



Everything I have to say about this is contained in these papers/chapters... Sometimes I wonder, I really do... The “Why” is “Priestcraft”, and the “Key” is “Following the Living Prophet”... It really is that simple... There is nothing else to break down, nothing further to add by myself than what is contained within those papers...

That first paper/video was released over a year ago... Sometimes I think that these experiences happen so often and are so amazing that we overlook just how truly unimaginable/miraculous/etc. these things are... It is beyond "simple explanations" at this point... People have to be willfully blind to not see the Lord's hand in this group, or completely in servitude to the evil one (most likely without even realizing it)- priestcraft pays well in this life, up until the point in time that it doesn't...

I just hope that we continue to recognize and be appreciative for these miracles and not become "hardened to them", like those in The Book of Mormon did... The signs and wonders shown forth increased, but people just became numb to them... just another "cool spiritual thing" that went down on Sunday... No... This is the Lord showing forth His power, showing that He is doing His own work, showing that He has power over "His own"...

I need to take these little treasures (for that is what they are, tender mercy treasures) as seriously as they deserve to be treated and not become "numb" to the awesomeness of being "on His team"!

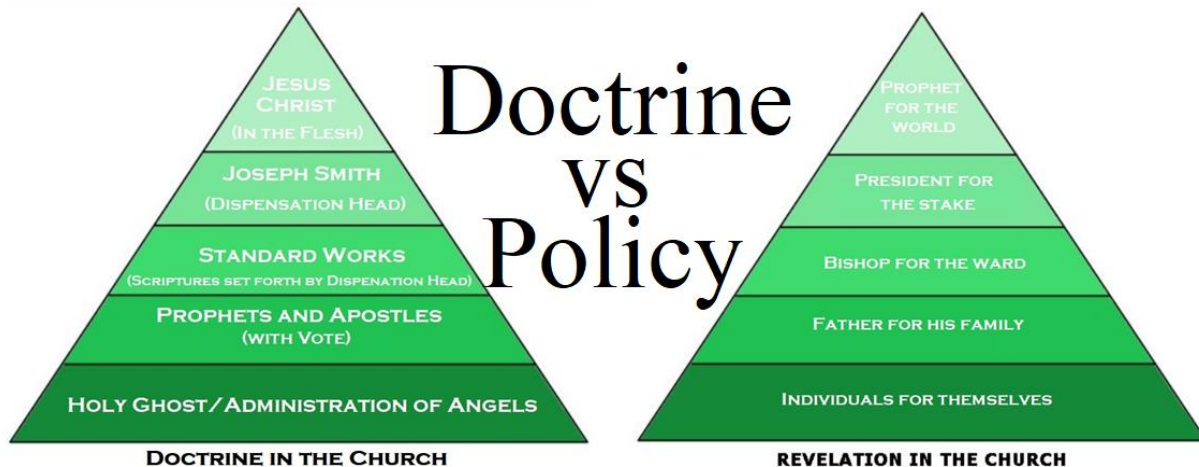
Zion or Bust!

The only other thing I will say about this section is on this:

I'm confident that President Nelson was not declaring some new recycling-based *doctrine* in the cafeteria that day.

This is an interesting statement in that it is true but also false... hahaha, let me explain! It is true that President Nelson did not create a new recycling-based *DOCTRINE* in the cafeteria, that is in fact true! However, President Nelson cannot declare “new recycling-based *DOCTRINE*-

PERIOD! What President Nelson can do unilaterally, and in fact did do unilaterally, is create a “new recycling-based **POLICY** in the cafeteria”, and now that this has been shared with the Church collectively, you will see this “**policy**” be implemented by many Saints around the world...



And everything I could possibly say about that is contained within this paper!

Section III (Russell)

A number of years ago, Elder Neal A. Maxwell shared some observations and counsel that are prophetically on point with respect to our day:

“In the months and years ahead, events are likely to require each member to decide whether or not he [or she] will follow the First Presidency. Members will find it more difficult to halt longer between two opinions. ...

“... Let us leave a record so that the choices are clear, letting others do as they will in the face of prophetic counsel. ...

“Jesus said that when the fig trees put forth their leaves, ‘summer is nigh.’ ... Thus warned that summer is upon us, let us not then complain of the heat!”²⁰

The rising generation is growing up in a time when there are more fig leaves and there is more heat. That reality imposes a weightier responsibility on the already risen generation, particularly when it comes to following prophetic counsel. When parents ignore the counsel of the living prophet, they not only lose the promised blessings for themselves but even more tragically teach their children that what a prophet says is insignificant or that prophetic counsel can be picked through in a smorgasbord fashion without concern for the resulting spiritual malnutrition.

Elder Richard L. Evans once observed: “Some parents mistakenly feel that they can relax a little as to conduct and conformity ... that they can ease up a little on the fundamentals without affecting their family or their family’s future. But if a parent goes a little off course, the children are likely to exceed the parent’s example.”²¹

As a generation that has the sacred charge to prepare the rising generation for its prophesied role in the latter days,²² which role must be fulfilled in a time when the adversary's influence is at its peak,²³ we cannot be a source of confusion about the importance of following prophetic counsel. It is that very counsel that will allow the rising generation to see "the enemy while he [is] yet afar off; and then [they can make] ready" to withstand the enemy's attack.²⁴ Our seemingly small deviations, quiet neglect, or whispered criticisms in response to prophetic counsel may result in our only walking dangerously near the edge of the covenant path; but when magnified by the adversary in the lives of the rising generation, such actions may influence them to leave that path altogether. Such a result is a generational price that is too high.²⁵

Some of you may feel you have fallen short in your efforts to follow the counsel of President Russell M. Nelson. If that is the case, then repent; begin again to follow the counsel of God's chosen prophet. Set aside the distraction of childish cartoons and trust the Lord's anointed. Rejoice because once again "there is a prophet in Israel."²⁶

Even if you are unsure, I witness that we can withstand the heat of the latter days and even thrive in them. We are the Saints of the latter days, and these are great days. We were anxious to come to the earth at this time, having confidence that we would not be left to stumble when confronted by the adversary's increasingly darker and more confusing mists²⁷ but rather to take counsel and direction from he who is authorized to say to us and the entire world, "Thus saith the Lord God."²⁸ In the sacred name of the prophet whom God raised up, the Holy One of Israel,²⁹ even Jesus Christ, amen.

Footnotes:

1. President Russell M. Nelson recently invited the students at Brigham Young University to have the same personal revelatory experience: "Ask your Heavenly Father if we truly are the Lord's apostles and prophets. Ask if we have received revelation on this and other matters" ("[The Love and Laws of God](#)" [Brigham Young University devotional, Sept. 17, 2019], [speeches.byu.edu](#)). See also Neil L. Andersen, "[The Prophet of God](#)," *Ensign or Liahona*, May 2018, 26–27: "We have the privilege as Latter-day Saints to receive a personal witness that President Nelson's call is from God." The story of Alma's conversion from listening to the prophet Abinadi provides further evidence that revelation concerning a prophet is available to all of us (see [Mosiah 13:5](#); [17:2](#)).
2. "We either have a prophet or we have nothing; and having a prophet, we have everything" (Gordon B. Hinckley, "[We Thank Thee, O God, for a Prophet](#)," *Ensign*, Jan. 1974, 122).
3. "They began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face" ([Helaman 4:23](#); see also [Doctrine and Covenants 11:25](#)). "We sing and have done so constantly, 'We thank Thee, O God, for a Prophet to guide us in these latter days.' There are a great many who [ought to] put a postscript to that and say: 'Provided he guides us to suit our own fancies and our own whims'" (*Teachings of Presidents of the Church: Heber J. Grant* [2002], 80).
4. "Sometimes we will receive counsel that we cannot understand or that seems not to apply to us, even after careful prayer and thought. Don't discard the counsel, but hold it close. If someone you trusted handed you what appeared to be nothing more than sand with the promise that it contained gold, you might wisely hold it in your hand awhile, shaking it gently. Every time I have done that with counsel from a prophet, after a time the gold flakes have begun to appear and I have been grateful" (Henry B. Eyring, "[Finding Safety in Counsel](#)," *Ensign*, May 1997, 26; see also [3 Nephi 1:13](#); [Doctrine and Covenants 1:14](#)).

5. See [2 Nephi 4:17–18](#). “Condemn me not because of mine imperfection, neither my father, because of his imperfection, ... but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been” ([Mormon 9:31](#)).
6. See [Doctrine and Covenants 3:6–8](#); see also [Doctrine and Covenants 93:47](#).
7. [Doctrine and Covenants 29:16](#).
8. See [Doctrine and Covenants 84:97](#); see also [Doctrine and Covenants 87:6](#).
9. [Doctrine and Covenants 45:26, 27](#).
10. See [Doctrine and Covenants 1:38](#).
11. [Hosea 2:18](#). “For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand” ([Doctrine and Covenants 29:11](#)).
12. See [1 Nephi 22:16–17](#); see also [Doctrine and Covenants 59:23](#).
13. “For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish” ([1 Nephi 3:18](#); see also [2 Nephi 26:3](#); [Doctrine and Covenants 90:5](#)).
14. M. Russell Ballard, “[His Word Ye Shall Receive](#),” *Ensign*, May 2001, 65; *Liahona*, July 2001, 65.
15. Russell M. Nelson, “[Ask, Seek, Knock](#),” *Ensign* or *Liahona*, Nov. 2009, 82. “No man can be more happy than by obeying the living prophet’s counsel” (*The Teachings of Lorenzo Snow*, ed. Clyde J. Williams [1996], 86).
16. “Keep your eye upon those who preside in the Church today, or tomorrow, and pattern your life after them rather than to dwell upon how ancient prophets may have looked or thought or spoken” (*The Teachings of Harold B. Lee* [1996], 525).
17. President Spencer W. Kimball once observed that “they who garnish the sepulchers of the dead prophets begin now by stoning the living ones” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 462). “The most important words we can hear, ponder, and follow are those revealed through our living prophet” (Ronald A. Rasband, “[The Things of My Soul](#),” *Liahona*, Nov. 2021, 40).
18. “When we hear the counsel of the Lord expressed through the words of the President of the Church, our response should be positive and prompt” (M. Russell Ballard, “[His Word Ye Shall Receive](#),” *Ensign*, May 2001, 65; *Liahona*, July 2001, 65).
19. “The Church of Jesus Christ has always been led by living prophets and apostles. Though mortal and subject to human imperfection, the Lord’s servants are inspired to help us avoid obstacles that are spiritually life threatening and to help us pass safely through mortality to our final, ultimate, heavenly destination” (M. Russell Ballard, “[God Is at the Helm](#),” *Ensign* or *Liahona*, Nov. 2015, 24).
20. Neal A. Maxwell, “[A More Determined Discipleship](#),” *Ensign*, Feb. 1979, 69, 70.
21. Richard L. Evans, “Foundations of a Happy Home,” in Conference Report, Oct. 1964, 135–36.
22. See [Doctrine and Covenants 123:11](#); see also Robert D. Hales, “[Our Duty to God: The Mission of Parents and Leaders to the Rising Generation](#),” *Ensign* or *Liahona*, May 2010, 95–98.
23. See [Doctrine and Covenants 52:14](#).
24. [Doctrine and Covenants 101:54](#).
25. See [Mosiah 26:1–4](#).
26. [2 Kings 5:8](#).
27. “Thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, ... for by doing these things ... the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory” ([Doctrine and Covenants 21:4, 6](#)). “No man who ever followed the teachings or took advice or counsel from the one who stands as the representative of the Lord ever went astray” (*Doctrines of Salvation: Sermons and Writings of Joseph Fielding Smith*, ed. Bruce R. McConkie [1998], 243).
28. [Ezekiel 3:27](#). “For his word ye shall receive, as if from mine own mouth, in all patience and faith” ([Doctrine and Covenants 21:5](#)).
29. See [1 Nephi 22:20–21](#); see also [3 Nephi 20:23](#).

Russell’s Thoughts:

Let me dive right in by sharing some additional excerpts from Neil A. Maxwell's talk – A More Determined Discipleship – Feb 1979 that Elder Haynie references and quotes. It was obvious to me reading his talk that he drew a lot from Elder Maxwell's words even though he had not directly quoted them all.

*“President Marion G. Romney said, many years ago, that he had “never hesitated to follow the counsel of the Authorities of the Church even though it crossed my social, professional or political life” (in Conference Report, Apr. 1941, p. 123). **This is a hard doctrine, but it is a particularly vital doctrine** in a society which is becoming more wicked. In short, brothers and sisters, **not being ashamed of the gospel of Jesus Christ includes not being ashamed of the prophets of Jesus Christ!**”*

“What the secularists are increasingly demanding, in their disingenuous way, is that religious people, when they act politically, act only on secularist grounds. They are trying to equate acting on religion with establishing religion. And—I repeat—the consequence of such logic is really to establish secularism. It is in fact, to force the religious to internalize the major premise of secularism: that religion has no proper bearing on public affairs.”

Brothers and sisters, irreligion as the state religion would be the worst of all combinations. Its orthodoxy would be insistent and its inquisitors inevitable. Its paid ministry would be numerous beyond belief. Its Caesars would be insufferably condescending. Its majorities—when faced with clear alternatives—will make the Barabbas choice, as did a mob centuries ago when Pilate confronted them with the need to decide.

***Your discipleship may see the time when such religious convictions are discounted.** M. J. Sobran also said, “A religious conviction is now a second-class conviction, expected to step deferentially to the back of the secular bus, and not to get uppity about it” (Human Life Review, Summer 1978, pp. 58–59).*

This new irreligious imperialism seeks to disallow certain opinions simply because those opinions grow out of religious convictions. Resistance to abortion will be seen as primitive. Concern over the institution of the family will be viewed as untrendy and unenlightened.

If people, however, are not permitted to advocate, to assert, and to bring to bear, in every legitimate way, the opinions and views they hold which grow out of their religious convictions, what manner of men and women would we be?

It may well be that as our time comes to “suffer shame for his name” ([Acts 5:41](#)),

***Acts 5:40** And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.*

***41 ¶** And they departed from the presence of the council, [“rejoicing](#) that they were counted worthy to [b](#)suffer [c](#)shame for his [d](#)name.*

***42** And daily in the temple, and in every house, they ceased not to teach and [“preach](#) Jesus Christ.*

some of that special stress will grow out of that portion of discipleship which involves citizenship. Remember, as Nephi and Jacob said, we must learn to endure “the crosses of the world” and yet to despise “the shame of it” (2 Ne. 9: 18; Jacob 1:8). To go on clinging to the iron rod in spite of the mockery and scorn that flow at us from the multitudes in that great and spacious building seen by Father Lehi, which is the “pride of the world” (1 Ne. 11:36)—is to disregard the shame of the world. Parenthetically, why, really why, do the disbelievers who line that spacious building watch so intently what the believers are doing? (See 1 Ne. 8:33.)

1 Nephi 8:33** And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; **but we heeded them not.

This reminded me of Elder Bednar’s talk “But We Heeded Them Not” (April 2022 GC) which beautifully shows that we must not just cling to the rod of iron but hold fast to the word of God by “(1) remembering, honoring, and strengthening the personal connection we have with the Savior and His Father through the covenants and ordinances of the restored gospel and (2) prayerfully, earnestly, and consistently using the holy scriptures and the teachings of living prophets and apostles as sure sources of revealed truth. As we are bound and “hold fast” to the Lord and are transformed by living His doctrine, I promise that individually and collectively we will be blessed to “stand in holy places, and shall not be moved.” If we abide in Christ, then He will abide in and walk with us. Surely, “in the days of trial his Saints he will cheer, and prosper the cause of truth.”

Elder Maxwell continues...

“If the challenge of the secular church becomes very real, let us, as in all other relationships, be principled but pleasant. Let us be perceptive without being pompous. Let us have integrity and not write checks with our tongues which our conduct cannot cash.

Before the ultimate victory of the forces of righteousness, some skirmishes will be lost. Even in these, however, let us leave a record so that the choices are clear, letting others do as they will in the face of prophetic counsel.

There will also be times, happily, when a minor defeat seems probable, but others will step forward, having been rallied to rightness by what we do. We will know the joy, on occasion, of having awakened a slumbering majority of the decent people of all races and creeds which was, till then, unconscious of itself.

Jesus said that when the fig trees put forth their leaves, “summer is nigh” (Matt. 24:32). Thus warned that summer is upon us, let us not then complain of the heat!

So how do we cope when there is so much heat in our day? Elder Maxwell gave an amazing doctrinal instruction on how we can cope with the heat of our day and be the finishers the Lord needs.

*I have also come to say to you that **God, who foresaw all challenges, has given to us a precious doctrine which can encourage us in meeting this and all other challenges.***

The combined doctrine of God's foreordination is one of the doctrinal roads "least traveled by." Yet it clearly underlines how very long and how perfectly God has loved us and known us with our individual needs and capacities. Isolated from other doctrines, or mishandled, these truths can stoke the fires of fatalism, impact adversely upon agency, cause us to focus on status rather than service, and carry us over into predestination.

Yet, though foreordination is a difficult doctrine, it has been given to us by the living God, through living prophets, for a purpose. It can actually increase our understanding of how crucial this mortal second estate is and can further encourage us in good works. This precious doctrine can also help us go the second mile because we are doubly called.

*...A full understanding is impossible; we simply have to trust in what the Lord has told us, knowing enough, however, to realize that **we are not dealing with guarantees from God but extra opportunities—and heavier responsibilities** ...*

...the doctrine of foreordination properly understood and humbly pursued can help us immensely ... We should always understand that while God is not surprised, we often are.

Life's episodes may thus take on new meaning. For instance, Simon, the Cyrenian, wandered into Jerusalem on the very day of Christ's crucifixion and was pressed into service by Roman soldiers to help carry the Savior's cross. Simon's son, Rufus, joined the Church and was so well thought of by the Apostle Paul that the latter mentioned Rufus in his epistle to the Romans, describing him as "chosen in the Lord" ([Rom. 16:13](#)). Was it, therefore, a mere accident that Simon "who passed by, coming out of the country," was asked to bear the cross of Jesus? ([Mark 15:21](#)).

Properly humbled and instructed concerning the great privileges that are ours, we can cope with what seem to be very dark days, and with true perspective about "things as they really are," we can see in them a great chance to contribute. Churchill, in trying to rally his countrymen in an address at Harrow School on 29 October 1941, said to them:

"Do not let us speak of darker days; let us speak rather of sterner days. These are not dark days: these are great days—the greatest days our country has ever lived; and we must all thank God that we have been allowed, each of us according to our stations, to play a part in making these days memorable in the history of our race." (Bartlett's Familiar Quotations, p. 923.)

So should we regard the dispensation of the fulness of time—even when we face stern challenges and circumstances. "These are great days"! Our hearts need not fail us. We can be equal to our challenges!"

*The truth about foreordination also helps us to taste of the deep wisdom of Alma, when he said **we ought to be content with things that God hath allotted to each of us** (see [Alma 29:3–4](#)) If, indeed, the things allotted to each of us have been divinely customized according to our ability and capacity, then for us to seek to wrench ourselves free of our schooling circumstances could be to tear ourselves away from carefully matched opportunities. To rant and to rail could be to go against divine wisdom, wisdom in which we may once have concurred before we came here. God knew beforehand each of our coefficients for coping and contributing.*

Alma 29:1 O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the ^atrump of God, with a voice to shake the earth, and cry repentance unto every people!

2 Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and ^acome unto our God, that there might not be more sorrow upon all the face of the earth.

3 But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

4 I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their ^adesire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their ^bwills, whether they be unto salvation or unto destruction.

5 Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is ^ablameless; but he that ^bknoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of ^cconscience.

6 Now, seeing that I know these things, why should I desire more than to ^aperform the work to which I have been called?

7 Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

8 For behold, the Lord doth ^agrant unto ^ball nations, of their own nation and ^ctongue, to teach his word, yea, in wisdom, all that he ^dseeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

9 I know that which the Lord hath commanded me, and I glory in it. I do ^anot ^bglory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

*When, in situations of stress, we wonder if there is any more in us to give, we can be comforted to know that God, who knows our capacities perfectly, placed us here to succeed. **No one was foreordained to fail or to be wicked.***

*When we have been weighed and found wanting, let us remember that we were measured before and were found equal to our tasks; and therefore, let us **continue but with a more determined discipleship.***

When we feel overwhelmed, let us recall the assurance that God will not overprogram us; he will not press upon us more than we can bear (see [D&C 50:40](#)).

***D&C 50:40** Behold, ye are little children and ye cannot ^abear all things now; ye must ^bgrow in ^cgrace and in the knowledge of the truth.*

***41** ^aFear not, little ^bchildren, for you are mine, and I have ^covercome the world, and you are of them that my Father hath ^dgiven me;*

42 And none of them that my Father hath given me shall be [lost](#).

The doctrine of foreordination is, therefore, not a doctrine of repose; it is a doctrine for the second-milers; it can draw out of us the last full measure of devotion.

It is a doctrine of perspiration—not aspiration. Moreover, it discourages aspiring, lest we covet, like two early disciples, that which has already been given to another (see [Matt. 20:20–23](#)).

It is a doctrine for the deep believer and will only bring scorn from the skeptic.

When, as President Joseph F. Smith said, we “catch a spark from the awakened memories of the immortal soul,” let us be quietly grateful. When of great truths we can say, “I know,” that powerful spiritual witness may also carry with it the sense of our having known before! With rediscovery, we are really saying “I know—again!”

You have been measured and found adequate for the challenges that will face you as citizens of the kingdom of God; of that you should have a deep inner assurance. Be true to that trust!”

One of the most sacred things God has entrusted us with is his children. As Elder Haynie points out we are given the weightier responsibility to not only follow prophetic counsel but set the example for our children in the following of it. He specifically calls parents out to be watchmen on the tower and to raise their children to be watchmen by following prophetic counsel with exactness and integrity. Any parental deviance from the course the prophet has prescribed will lead the generations that follow even further astray. He warns parents not to ignore the counsel of the living prophet as they will not only lose promised blessings for themselves but teach their children to utterly ignore prophetic counsel as insignificant or just urgings and mere suggestions.

To illustrate this point Elder Haynie quotes from a talk by Richard L. Evans given in 1964 – “No Other Success Can Compensate for Failure in the Home” which we know as those famous words uttered by President David O. McKay.

Elder Evans further said in this talk... “Sometimes, later in life, these same parents turn and come closer to the Church, only to find to their sorrow that their children, having been encouraged in a different direction, don't turn back so easily—if ever. One of the first essentials is for parents to be united in their objectives, of one faith and one purpose...

We often read and quote from the Doctrine and Covenants: “And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!” (D&C 18:15)

Now if it is a thing of such exceeding joy to bring one soul to our Father, how great a joy it must be to keep and bring back to him those whom he has given us. It is wonderful and essential to send missionaries to far places, but how could we justify not keeping our own?

If it is important to be our brother's keeper (Gen. 4:9) how very important it must be to be our children's keeper, the keeper of our families, those whom God has given us. When does a parent's responsibility cease? Legally we can define it, but is it over—ever?

The family circle is everlasting, and so are its responsibilities and blessings.”

Elder Haynie then quotes from a message by Elder Robert D. Hales – Our Duty to God: The Mission of Parents and Leaders to the Rising Generation (April 2010) along with a spot-on assessment of our covenantal responsibilities.

*“As a generation that has the sacred charge to prepare the rising generation for its prophesied role in the latter days, which role must be fulfilled in a time when the adversary’s influence is at its peak, we cannot be a source of confusion about the importance of following prophetic counsel. It is that very counsel that will allow the rising generation to see “the enemy while he [is] yet afar off; and then [they can make] ready” to withstand the enemy’s attack. **Our seemingly small deviations, quiet neglect, or whispered criticisms in response to prophetic counsel may result in our only walking dangerously near the edge of the covenant path; but when magnified by the adversary in the lives of the rising generation, such actions may influence them to leave that path altogether. Such a result is a generational price that is too high.**”*

This is a stark warning from Elder Haynie to us as Saints and calls us to be the watchman and the righteous examples to the rising generation. To be a people that follows the prophet wholeheartedly. A people who declares the truth of the resurrection and the coming of Christ in our day. The state we are in is aptly described from the footnotes in Elder Haynie’s talk referencing Mosiah 26:1-4.

***Mosiah 26:1** Now it came to pass that there were many of the rising generation that could not understand the ^awords of king Benjamin, being little children at the time he spake unto his people; and they did ^bnot believe the tradition of their fathers.*

***2** They did not believe what had been said concerning **the resurrection of the dead**, neither did they believe concerning **the coming of Christ**.*

***3** And now because of their ^aunbelief they could not ^bunderstand the word of God; and their hearts were hardened.*

***4** And they would not be baptized; neither would they join the ^achurch. And they were **a separate people as to their faith**, and remained so ever after, even in their ^bcarnal and sinful state; for they would not call upon the Lord their God.*

Does this not directly apply to our day and age where people refuse to be one as the people of God, a Zion people who call upon the Lord, rejecting a belief in the resurrection of the dead and in the coming of Christ.

***3 Nephi 21:9** For in that day, for my sake shall the Father ^awork a work, which shall be a great and a ^bmarvelous ^cwork 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 ^amarred because of them. Yet I will heal him, for I will show unto them that ^bmy wisdom is greater than the cunning of the devil.*

Quoting further from Elder Hales talk, “In these perilous times it is not enough for our youth to merely know. They must do...To truly choose the Lord’s way, they must know His way. And to truly know His way, we must teach and lead them to act, to participate, to do.

The greatest missionary work we will ever do will be in our homes. Our homes, quorums, and classes are part of the mission field. Our children and grandchildren are our most important investigators.

The greatest family history work that we will do will be within our own homes. It is the spiritual preparation of our children in the rising generation that will, through their obedience, ensure the eternal preservation and perpetuation of our families for the coming generations.

The greatest rescue, the greatest activation will be in our homes. If someone in your family is wandering in strange paths, you are a rescuer, engaged in the greatest rescue effort the Church has ever known.

The greatest faith we have will be within our homes as we remain strong in the trials and tribulations of parenthood. To a small group of mothers, President Monson recently said, “Sometimes we are too quick to judge the effect of our successes and failures.” May I add, don’t look at today’s trials as eternal. Heavenly Father does His work in the long term. “There is much which lieth in futurity,” the Prophet Joseph Smith said. “Therefore, ... let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed”

The greatest love and the greatest teachings should be in our homes.”

As Elder Haynie concluded his remarks he gave these comforting words of counsel to repent and follow the prophet; contrasting our trust in Babylon to where our trust should be placed in the Lord and His anointed living prophet.

“Some of you may feel you have fallen short in your efforts to follow the counsel of President Russell M. Nelson. If that is the case, then repent; begin again to follow the counsel of God’s chosen prophet. Set aside the distraction of childish cartoons and trust the Lord’s anointed. Rejoice because once again “there is a prophet in Israel.”

This last quoted verse “there is a prophet in Israel” is from 2 Kings 5 and tells the story of Naaman. I would like to retell that story as it applies to us in our day. (Highlights shown: **<Elisha>** **<Naaman>** **<Gehazi>**)

“Naaman was a great warrior and appears to have been a very good man, for “by him the Lord had given deliverance unto Syria” from the Assyrians. He was captain of the entire army of the Syrians, but he was plagued with leprosy. Learning from an Israelite girl in his household that there was a prophet in Samaria who could heal him, Naaman asked the king of Syria for a letter to introduce him to Jehoram, king of Israel.” (Old Testament Student Manual)

2 Kings 5:8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, *Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a “prophet in Israel.*

9 *So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.*

Naaman knew enough that he had come to a Holy place or a house of God that he was not yet clean to enter in as a Leper among the Israelites.

10 *And Elisha sent a messenger unto him, saying, Go and ^awash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be ^bclean.*

11 *But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.*

12 *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.*

Naaman sought healing from the God of Israel but was young in his understanding of such things and prideful in his reaction to the direction from the prophet. He expected things to happen in some specific or great way and did not initially see the opportunity for healing that had been offered him. Q: Do we place our own rigid expectations of how the Lord will fulfill his words and walk away in a rage because what the prophet asked of us does not meet with our personal, political, or societal views? A: No! If we are to be as saints who strive to be a Zion people, we understand that is our duty to do and keep the commandments of the Lord as delivered through his prophets; and if we desire to be washed clean and enter the temple, Zion and the rest of the Lord.

“O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God.” (2 Nephi 9:28-29)

13 *And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some ^agreat thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?*

14 *Then went he down, and dipped himself seven times in Jordan, ^aaccording to the saying of the man of God: and his ^bflesh came again like unto the ^cflesh of a little child, and he was ^dclean.*

At his servants rebuke, Naaman humbled himself, repented and did as the prophet had bid him to do. This is a mirror to Elder Haynies plea to all of us. Had the prophet asked us to do some great thing we would have done it but because he asks us to do a simple thing or a thing that does not fit within our expectations, we reject it out of pride.

15 ¶ *And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I ^aknow that there is no ^bGod in all the earth, but in Israel: now therefore, I pray thee, take a ^cblessing of thy servant.*

16 But he said, As the Lord liveth, before whom I stand, I will ^areceive ^bnone. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, that when my master goeth into the house of ^aRimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

Having repented and followed the direction of the prophet, Naaman was now washed clean and able to enter into Elisha's home or holy place.

We also learn from this exchange that the prophet Elisha refused to participate in priestcraft (Mosiah 2:11-12) and take gain from Naaman for what the Lord had done freely to show Naaman and others the power of the God of Israel.

“It is very evident from Naaman's explanation, 'for thy servant,' etc., that he wanted to take a load of earth with him out of the land of Israel, that he might be able to offer sacrifice upon it to the God of Israel, because he was still a slave to the polytheistic superstition, that no god could be worshipped in a proper and acceptable manner except in his own land, or upon an altar built of the earth of his own land. And because Naaman's knowledge of God was still adulterated with superstition, he was not yet prepared to make an unreserved confession before men of his faith in Jehovah as the only true God, but hoped that Jehovah would forgive him if he still continued to join outwardly in the worship of idols, so far as his official duty required.”

Elisha told Naaman to go in peace, evidently accepting the sincerity of his conversion, even though Naaman obviously had more to learn about the true God.” - (Old Testament Student Manual)

Unlike Naaman Elisha's servant Gehazi was not so diligent in following the guidance and counsel of the prophet.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

Gehazi lies to Naaman to get gain of him. He takes what was given freely and makes a priestcraft of it. Again from the Old Testament Student Manual.

“Elisha refused the gifts Naaman offered for his use of God’s power, but Gehazi did not. The temptation to use priesthood power for personal gain has plagued man throughout history (see for example the account of Balaam in Jude 1:11 and the account of Nehor in Alma 1). Nephi called such employment priestcraft and said it is forbidden by the Lord (see 2 Nephi 26:29–31). Paul suggested that if one charged for his service in the priesthood, he would abuse his power in the gospel (see 1 Corinthians 9:18). And Jesus taught His ministering servants, “Freely ye have received, freely give” (Matthew 10:8). It is, after all, by divine power that men are able to perform priesthood miracles.

Elisha understood this truth perfectly, but Gehazi saw a chance for personal gain slipping away and let his greed overpower his good judgment.”

23 *And Naaman said, **Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.***

24 *And when **he came to the tower**, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.*

25 *But he went in, and stood before his master. And **Elisha** said unto him, **Whence comest thou, Gehazi?** And he said, **Thy servant went no whither.***

He doubles down on the lie and enters the Lord’s house or tower with a stolen garment. This has direct ties to the parable of the wedding feast.

Matthew 22:11 ¶ *And when the king came in to see the guests, he saw there a man which had not on a wedding ^agarment:*

12 *And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

13 *Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into ^aouter darkness; there shall be weeping and gnashing of teeth.*

14 *For many are ^acalled, but few are ^bchosen.*

From the New Testament Student Manual “In ancient times, it was sometimes the custom for wealthy individuals, such as kings, to provide invited guests with proper clothing to wear to events such as weddings. Despite being invited to the wedding, this man chose to attend on his own terms rather than those of the king, and he was not permitted to remain. There are requirements for entering the kingdom of God, even though everyone is invited (see Matthew 22:9). While the meaning of the required garment is not specified, elsewhere in the scriptures, garments and robes often symbolize righteousness and purity—qualities required to enter into the Lord’s presence (see Isaiah 61:10; Revelation 19:8; 2 Nephi 9:14; D&C 109:76). Today, the clothing worn in the temple symbolizes clothing ourselves in covenants, righteousness, and purity in preparation for entering into God’s presence. We cannot participate in the great

“marriage supper” of the Son of God unless we have accepted and put on the protective clothing of His Atonement (see [Revelation 19:8–9](#)).”

*26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? **Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?***

27 The [leprosy](#) therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

*Again from the Old Testament Student Manual: “Is this the time, when so many hypocrites pretend to be prophets from selfishness and avarice, and bring the prophetic office into contempt with unbelievers, for a servant of the true God to take money and goods from a non-Israelite for that which God has done through him, that he may acquire property and luxury for himself? ... It was not too harsh a punishment that the leprosy taken from Naaman on account of his faith in the living God, should pass to Gehazi on account of his departure from the true God. **For it was not his avarice [greed] only that was to be punished, but the abuse of the prophet’s name for the purpose of carrying out his selfish purpose, and his misrepresentation of the prophet.**”*

<end of Priestcraft rant>

Brothers and Sisters, if we are not completely honest in our covenants and follow the prophet, we will not be the Zion people the Lord requires not will we enter Zion or the Kingdom of God. We have been called but must continually to choose to be the Lord’s chosen people.

*3 **Nephi 13:24** No man can [serve](#) [two](#) masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.*

In closing I will share the final footnote testimony of Elder Haynie with just a few additions from me.

D&C 21:4 Wherefore, meaning the church, thou shalt give [heed](#) unto all his words and [commandments](#) which he shall give unto you as he receiveth them, walking in all [holiness](#) before me;

5 For his [word](#) ye shall receive, as if from mine own mouth, in all patience and faith.

6 For by doing these things the [gates](#) of hell shall not prevail against you; yea, and the Lord God will disperse the powers of [darkness](#) from before you, and cause the heavens to [shake](#) for your [good](#), and his name’s [glory](#).

*7 For thus saith the Lord God: **Him have I inspired to move the cause of [Zion](#) in mighty power for good, and his diligence I know, and his prayers I have heard.***

8 Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the [remission](#) of his sins, and the manifestations of my blessings upon his works.

*Ezekiel 3:17 Son of man, **I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.***

19 Yet if thou ^awarn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is ^awarned; also thou hast delivered thy soul.

27 But when I speak with thee, I will open thy ^amouth, and thou shalt say unto them, Thus ^bsaith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

1 Nephi 22:19 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 ^aprepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A ^bprophet 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 ^ccut off from among the people.

21 And now I, Nephi, declare unto you, that this ^aprophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute ^bjudgment in righteousness.

22 And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

23 For the time speedily shall come that all ^achurches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become ^bpopular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the ^cdevil are they who need fear, and tremble, and ^dquake; they are those who must be brought low in the dust; they are those who must be ^econsumed as stubble; and this is according to the words of the prophet.

24 And the time cometh speedily that the righteous must be led up as ^acalves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great ^bglory.

25 And he ^agathereth his children from the four quarters of the earth; and he numbereth his ^bsheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find ^cpasture.

“The Lord will bless Zion. He will pour out his Spirit upon the people. He will prosper them if they will remember him, if they will keep his commandments, if they will observe the covenants that they have made before him and not violate them, if they will hold themselves aloof from the world, and not be partakers of the sins of the world.

I do not mean to say that we ought not to associate at any time with those not of our faith, for there are many good people who have not embraced the gospel. We are not required to avoid them, for our mission in the world is with them, to convert them to the truth if we can. But we

need not be partakers of the sins of the world. We need not follow the foolish fashions of the world. We need not corrupt ourselves because many in the world are corrupt.

We have received better things. We are walking in the knowledge and the understanding of the gospel of the Lord Jesus Christ, and are entitled to that inspiration which will warn us of danger and guide us in the path of duty, and give us power to resist and overcome evil. We have the right to call upon the Lord in prayer and in faith for help, for guidance, for the assistance of his Holy Spirit, and we will receive it.

And I pray that we may be true to our covenants, true to each other; that we will cast out of our hearts all that is evil; that we will not speak evil one of another, or be given to backbiting or contention or strife, for the spirit of wickedness destroys faith and tends to divide and separate instead of uniting and strengthening the people. We must stand united as one – our purposes are the same, our aims are the same.

We are laboring in the direction of eternal life and progression. There is no variance among the teachers in Israel concerning the principles of the gospel. We are united concerning these things. There is no division among the authorities, and there need be no division among the people, but unity, peace, brotherly love, kindness and fellowship one to another. These are the blessings that we are entitled to, if we live in accordance with the gospel, and the Lord will pour out other and greater blessings, even all that we are able to contain.” – Joseph Fielding Smith, Doctrines of Salvation, Vol. 1 p.245-246

3 Nephi 20:21 *And it shall come to pass that I will establish my ^apeople, O house of Israel.*

22 *And behold, this ^apeople will I establish in this land, unto the fulfilling of the ^bcovenant which I made with your father Jacob; and it shall be a ^cNew Jerusalem. And the ^dpowers of heaven shall be in the midst of this people; yea, even ^eI will be in the midst of you.*

23 *Behold, I am he of whom Moses spake, saying: ^aA prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.*

Micah's Thoughts:

The first thing that he goes over in this section is the parable of the fig, with a tie in to “bear the heat!” Two subjects that are connected, both of which I have broken down extensively in papers/chapters as well... He mentions here “the already risen generation” with regards to “the fig leaf parable”, which is interesting, because the “already risen generation” is not only “**the** generation”, they are “figs”... The “risen generation” of a fig tree aren't the leaves, they are the figs, and we know that a huge identifier of those figs is that a large portion of them are “untimely figs”, meaning they did not or have not lived up to the weightier responsibilities resting on them, particularly regarding prophetic counsel...

Doctrine and Covenants 105

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

36 And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified;

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

D&C 90:36–37. The Lord Will Chasten Zion until She Overcomes

Elder Melvin J. Ballard said of the Lord’s promise to see that Zion overcomes and is clean: “That kind of promise entails the necessity of chastisement, when we need to be chastened and corrected and brought to a condition of repentance. I recognize that the Lord cannot fulfil his work nor accomplish his purposes without our willing obedience. He will not use this people unless we are willing to be used; but he has means of correcting, he has means of chastisement, which he will apply from time to time, *and the only thing that impedes our progress today is our own lack of willingness to follow the counsel of those whom God has appointed to lead this people, because of the imagination of our hearts that we are wiser than they are.*” (In Conference Report, Oct. 1921, p. 100.)

- Student Manual

He also references Doctrine and Covenants 101 in this section, tying in the Parable of the Nobleman and His Olive Trees, which very much so ties into these same points of reference...

I also love in Maxwell quote “... Let us leave a record so that the choices are clear, letting others do as they will in the face of prophetic counsel”...

The full Elder Maxwell quote I believe members of Zion or Bust! will find... interesting to say the least!

“Before the ultimate victory of the forces of righteousness, some skirmishes will be lost. Even in these, however, let us leave a record so that the choices are clear, letting others do as they will in the face of prophetic counsel.

*There will also be times, happily, when a minor defeat seems probable, **but others will step forward, having been rallied to rightness by what we do.** We will know the joy, on occasion, of **having awakened a slumbering majority of the decent people** of all races and creeds which was, till then, unconscious of itself.” (A More Determined Discipleship, BYU Address, Oct 1978)*

Does any of this sound familiar to any of you Saints of Zion or Bust!...? It should...

Micah 5

5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

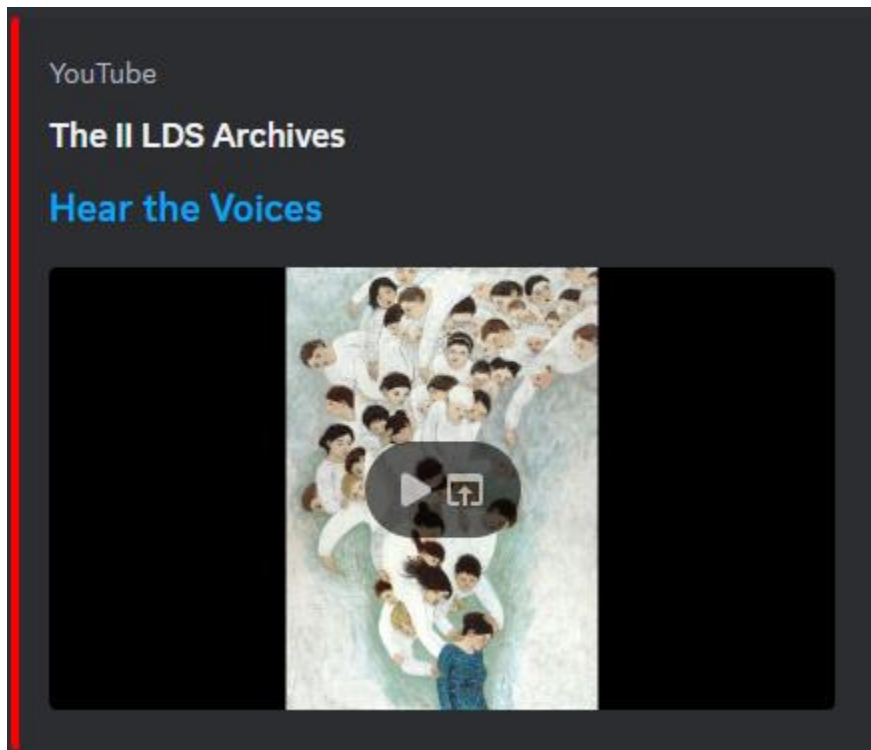
7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

“...Take the boys 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.”

- **Heber C. Kimball** (Journal of Discourses 4:1)

This was among the fruit (a direct fulfillment to prophesy and what Elder Maxwell was preaching):



D&C 69:8. Of What Benefit Are Church Records to Future Generations?

Elder Orson Pratt wrote: “If every elder had, during the last nineteen years kept a faithful record of all that he had seen, heard, and felt of the goodness, wisdom and power of God, the Church would now have been in possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them? . . . We should keep a record because Jesus has commanded it. We should keep a record because the same will benefit us and the generations of our children after us. We should keep a record because it will furnish many important items for the general history of the Church which would otherwise be lost.” (Millennial Star, 15 May 1849, p. 152.)

When we consider the great events that lie in the future, we can see why the Saints are encouraged to keep personal histories and journals. The return to Jackson County, the building there of the temple, the return of the ten tribes from the north countries, the council at Adam-ondi-Ahman, the establishment of the kingdom of God, the battle of Armageddon, the return of Christ in glory—think how future generations will treasure firsthand accounts written by Saints who witness these events.

Some of you may feel you have fallen short in your efforts to follow the counsel of President Russell M. Nelson. If that is the case, then repent; begin again to follow the counsel of God’s chosen prophet. Set aside the distraction of childish cartoons and trust the Lord’s anointed. For the time is soon coming, when those who obey the Lord will be separated from those who do not...

“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."

- **Elder Heber C. Kimball** (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)