

Section I: A Sense of Urgency

Chapter Four: If Ye Are Prepared

V 1.00

What Is “Faith”?

Before we can begin to unpack the misconceptions around “fear” and the prepared/righteous not fearing, we have to first unpack what “faith” means. Why?

“Fear is the opposite of faith”

Have you heard someone say that before? Of course you have- you might be saying it before this video even starts! “Oh, here is another preparation video designed to ramp up fear which destroys faith because fear is the opposite of faith!”

Ok... So, we now should know why we must first understand what faith is before we can unpack the rest of this topic!

President Benson in his talk “Beware of Pride” taught:

“Therefore, no matter how the world uses [terms], we must understand how God uses [terms] so we can understand the language of holy writ and profit thereby (see 2 Nephi 4:15; Mosiah 1:3–7; Alma 5:61).”

There will be, of course, worldly definitions, secular definitions, as well as other dogmatic definitions used by the false religions of our day, but in none of them can we “profit thereby”- we must understand how the Lord uses the term, for if we don’t understand how the Lord uses the term all of our assumptions/teachings/etc. we glean jumping off from that point, will also be incorrect.

Elder Bednar lays down a perfect simplified definition of faith taken directly from Joseph Smith Jr, in his 2008 talk Ask in Faith:

“True faith is focused in and on the Lord Jesus Christ and always leads to righteous action. The Prophet Joseph Smith taught that “faith [is] the first principle in revealed religion, and the foundation of all righteousness” and that it is also “the principle of action in all intelligent beings” (Lectures on Faith [1985], 1). Action alone is not faith in the Savior, but acting in accordance with correct principles is a central component of faith. Thus, “faith without works is dead” (James 2:20)

The Prophet Joseph further explained that “faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth” (Lectures on Faith, 3). Thus, faith

in Christ leads to righteous action, which increases our spiritual capacity and power. Understanding that faith is a principle of action and of power inspires us to exercise our moral agency in compliance with gospel truth, invites the redeeming and strengthening powers of the Savior's Atonement into our lives, and enlarges the power within us whereby we are agents unto ourselves (see D&C 58:28)"

So what should we have picked up from this?

1. Faith is a principle of action
2. Faith is a principle of power

It is a principle of power in that it inspires us and it is a principle of action in that we exercise our moral agency in compliance with gospel truths. Both together constitute faith, one singularly "is dead, being alone", as James taught us:

James 2

14 What profit is it, my brethren, for a man to say he hath faith, and hath not works? can faith save him?

15 Yea, a man may say, I will shew thee I have faith without works; but I say, Shew me thy faith without works, and I will shew thee my faith by my works.

16 For if a brother or sister be naked and destitute, and one of you say, Depart in peace, be warmed and filled; notwithstanding he give not those things which are needful for the body; what profit is your faith unto such?

17 Even so, faith, if it have not works, is dead, being alone.

18 Therefore, wilt thou know, O vain man, that faith without works is dead and cannot save you?

Fear the Opposite of Faith?

Now that we understand what "faith" means, at least what "faith" means when the Lord uses the term, I ask, do you in your mind have the right definition of "fear"? My observation is that most people when they think of "faith" they use purely a worldly definition of the word, or worse, a dogmatic definition ripped from the church of the devil, and concoct a "feeling" and that "feeling" is faith. Then, when they conjure up a "fear is the opposite of faith!" they simply take the "opposite feeling", and in their mind simply contrast two conjured up feelings when determining what is "faith" and what is "fear" and then they take that one step further when they falsely assign "of God" and "of the Devil" to these items that elicited said feelings... But I ask, in the Lord's definition of "faith", where does He spell out a "feeling"? Trick question, He doesn't... So what would be the opposite of what we just learned faith is?

1. Faith is a principle of action --> a principle of inaction
2. Faith is a principle of power --> a principle of inability

If one is saying “fear is the opposite of faith”, then this must be their definition of fear, but does that pan out? Is that how the Lord and the people of God use the term “fear” in the scriptures? As a term of inability and inaction?

Romans 11

20 Well; because of unbelief they were broken off, and *thou standest by faith. Be not highminded, but fear*

Hebrews 11 (JST)

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

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

Helaman 15

9 And ye know also that they have buried their weapons of war, and *they fear* to take them up *lest by any means they should sin; yea, ye can see that they fear to sin*—for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this *because of their faith in Christ*.

Ether 3

19 And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, *he fell with fear*; for he knew that it was the finger of the Lord; and *he had faith no longer, for he knew, nothing doubting*.

Hebrews 12

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and **godly fear**:

As we can clearly identify in these scriptures, the use of the word “fear” here is not used negatively, and what’s more, it is used in context as a “motivator”, in fact we learn that “godly fear” is a principle of power in that it motivated godly men like Noah to exercise their moral agency in compliance with gospel truths and commands from the Lord- that not only isn’t the “opposite of faith”, that is literally the definition of an act of faith... So what’s happening here with the word “fear”?

Worldly or Mortal Fear

Exodus 20

20 And Moses said unto the people, *Fear not*: for God is come to prove you, and that *his fear*

may be before your faces, that ye sin not.

Doctrine and Covenants 6

36 Look unto me in every thought; *doubt not, fear not.*

1 John 4

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*

Doctrine and Covenants 3

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.

Godly Fear (A Second Witness)

The Fear of the Lord

Different from but related to the fears we often experience is what the scriptures describe as “godly fear” (Hebrews 12:28) or “the fear of the Lord” (Job 28:28 Proverbs 16:6 Isaiah 11:2–3) Unlike worldly fear... godly fear is a source of peace, assurance, and confidence.

But how can anything associated with fear be edifying or spiritually helpful?

The righteous fear I am attempting to describe encompasses a deep feeling of reverence, respect, and awe for the Lord Jesus Christ (see Psalm 33:8 96:4) obedience to His commandments (see Deuteronomy 5:29 8:6 10:12 13:4 Psalm 112:1) and anticipation of the Final Judgment and justice at His hand. Thus, godly fear grows out of a correct understanding of the divine nature and mission of the Lord Jesus Christ, a willingness to submit our will to His will, and a knowledge that every man and woman will be accountable for his or her own sins in the Day of Judgment (see D&C 101:78 Articles of Faith 1:2)

As the scriptures certify, godly fear “is the beginning of knowledge” (Proverbs 1:7) “the instruction of wisdom” (Proverbs 15:33) a “strong confidence” (Proverbs 14:26) and “a fountain of life” (Proverbs 14:27)

Please note that godly fear is linked inextricably to an understanding of the Final Judgment and our individual accountability for our desires, thoughts, words, and acts (see Mosiah 4:30) ... it is the prospect in His presence of facing things as they really are about ourselves and having “a perfect knowledge” (2 Nephi 9:14 see also Alma 11:43) of all our rationalizations, pretenses, and self-deceptions. Ultimately, we will be left without excuse.

Every person who has lived or will yet live upon the earth “shall be brought to stand before the bar of God, to be judged of him according to [his or her] works whether they be good or whether they be evil” (Mosiah 16:10) If our desires have been for righteousness and our works good, then the judgment bar will be pleasing (see Jacob 6:13 Enos 1:27 Moroni 10:34) And at the last day we will “be rewarded unto righteousness” (Alma 41:6)

Conversely, if our desires have been for evil and our works wicked, then the judgment bar will be a cause of dread. “We shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence” (Alma 12:14) And at the last day we will “have [our] reward of evil” (Alma 41:5)

As summarized in Ecclesiastes:

“Fear God, and keep his commandments: for this is the whole duty of man.

“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ecclesiastes 12:13–14)

*My beloved brothers and sisters, **godly fear dispels mortal fears...***

***Godly fear is loving and trusting in Him. As we fear God more completely, we love Him more perfectly.** And “perfect love casteth out all fear” (Moroni 8:16) I promise the bright light of godly fear will chase away the dark shadows of mortal fears (see D&C 50:25) as we look to the Savior, build upon Him as our foundation, and press forward on His covenant path with consecrated commitment.*

-David A. Bednar (Therefore They Hushed Their Fears, April 2015)

Righteous Fear vs Ungodly Fear

Righteous fear: understanding that someday we will stand before the Lord to be judged of our actions, fear of spiritual death, loving our Father in Heaven, being in awe of Him, etc. all of which are “principles of power” that move us towards obedience to God and His commandments and puts us at variance with the world

Ungodly fear: wanting to be popular, wanting to fit in, fear of mortal death, loving the world and

its praise, etc. all of which are “principles of power” that move us towards obedience to the world and puts us at variance with God and His commandments

Matthew 10

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

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

If you “feel” something as you hear The Word, and that “feeling” makes you upset so you bury that feeling while attacking the person sharing The Word- it is because you lack “righteous fear” and you are full of “ungodly fear”... Period. It is not because you are “righteous” and are “discerning Spirits” etc., it is because the “righteous fear of God” places you in a position where you are begging the rocks to bury you from the Lord’s presence because you are unwillingly to change. Period.

The righteous fear and act; the wicked fear and attack.

Grace After All We Can Do

“The gospel teaches us that relief from torment and guilt can be earned through repentance. Save for those few who defect to perdition after having known a fulness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness.

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” That is, Isaiah continued, “if ye be willing and obedient.” (Isa. 1:18-19)

*Even that grace of God promised in the scriptures comes **only** “after all we can do.” (2 Nephi 25:23)*

You may tell yourself that your transgressions are not spiritually illegal. That will not work; neither will rebellion, nor anger, nor joking about them. You cannot do that. And you don’t have to do it.

There is a way back. It will not help if, out of tender regard for your feelings, I avoid telling you about the hard part.”

-Boyd K. Packer (The Brilliant Morning of Forgiveness, October 1995)

“Undoubtedly, freedom and eternal life are what we seek. We tremble at the very thought of dying and being captives of the devil.

Nephi taught us clearly what we ought to do. He said, “For we know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23)

I believe that the first thing we have to keep in mind in doing “all we can” is to repent of our sins. We will never be able to reach our divine potential if we remain in our sins.”

-Claudio D. Zivic (After All We Can Do, October 2007)

“Immediately after teaching that “it is not requisite that a man should run faster than he has strength,” King Benjamin indicated that “it is expedient that he should be diligent, that thereby he might win the prize.” (Mosiah 4:27) God will not require more than the best we can give because that would not be just, but neither can He accept less than that because that would not be just either. Therefore, let us always give the best we can in the service of God and our fellowmen. Let us serve in our families and in our callings in the Church in the best manner possible. Let us do the best we can and each day be a little better.

Salvation and eternal life would not be possible if it were not for the Atonement, brought about by our Savior, to whom we owe everything. But in order for these supreme blessings to be effective in our lives, we should first do our part, “for we know that it is by grace that we are saved, after all we can do.”

-Jorge F. Zeballos (Attempting the Impossible, October 2009)

If you hear The Word and repent, change, and make the steps to become clean then grace will kick in and “ye shall not fear”; if you hear The Word and stay the same, make no changes to become clean, then “the day of grace has passed you”. Again I reemphasize President Packer’s words, “It will not help if, out of tender regard for your feelings, I avoid telling you about the hard part”.

“Come as you are,” a loving Father says to each of us, but He adds, “Don’t plan to stay as you are.”

-Elder Jeffrey R. Holland (Songs Sung and Unsung, April 2017)

If we stay as we are, we don’t qualify for grace. Period. And we will fall from “godly righteous fear” into “ungodly fear”.

Promise vs Uncertainty

Doctrine and Covenants 82

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

If you have no promise what does that mean? That means you are “uncertain”! It means you can possibly receive something, but you don’t know, because you have no promise! What does uncertainty create? What does it feed? Ungodly fear... When we obtain “no promise” we are left in a condition of “uncertainty”, which feeds our ungodly fear...

Hebrews 10

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, *after ye have done the will of God, ye might receive the promise.*

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Parting the Veil Through Perfect Faith

“We have assembled together to do the business of the Lord and it is through the great mercy of our God that we are spared to assemble together, many of us have gone at the command of the Lord in defiance of everything evil, and obtained blessings unspeakable, in consequence of which our names are sealed in the Lamb’s book of life, for the Lord has spoken it. It is the privilege of every Elder to speak of the things of God; and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time, and if we will but cleanse ourselves and covenant before God, to serve Him, it is our privilege to have an assurance that God will protect us at all times. a—FWR, pp. 13–14. (Oct. 25, 1831.)”

-Joseph Smith (TPJS, p.8-9)

Perfect Love a Safeguard Against Falling from Grace

“Until we have perfect love we are liable to fall and when we have a testimony that our names are sealed in the Lamb’s book of life we have perfect love and then it is impossible for false Christs to deceive us.”

-Joseph Smith (TPJS, p.9)

We must do all we can to obtain the promise, to obtain an “assurance”, and then we will know that God will protect us at all times. If we do not have that promise through obedience, we are liable to fall.

Temporal vs Spiritual

Doctrine and Covenants 29

34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

35 Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

Doctrine and Covenants 64

27 Behold, it is said in my laws, or forbidden, to get in debt to thine enemies;

28 But behold, it is not said at any time that the Lord should not take when he please, and pay as seemeth him good.

There are tares in The Church of Jesus Christ of Latter-day Saints that will attempt to separate commandments from the Lord into two made up categories- “temporal commandments” and “spiritual commandments”, and then they will add weighted value to those things they deem to be “spiritual”, saying “these things are spiritual and thus are important... while these others are ‘temporal’ and thus are not important to my salvation”... This is, simply put, a doctrine of the devil, it is a tare in the church- it finds no place in the doctrine of Christ.

President Ezra Taft Benson addressed individuals in the Church who sought to separate commandments from the Lord into two different spheres (temporal and spiritual) in an attempt to self-justify not doing what they deemed to be “temporal (worldly) commandments” based on the grounds that the commandments they put into the spiritual sphere were much more important when he said:

“Now Satan is anxious to neutralize the inspired counsel of the Prophet and hence keep the priesthood off-balance, ineffective and inert in the fight for freedom. He does this through diverse means including the use of perverse reasoning.

For example, he will argue, “There is no need to get involved in the fight for freedom – all you need to do is live the gospel.” Of course this is a contradiction, because we cannot fully live the gospel and not be involved in the fight for freedom.

We would not say to someone, “There is no need to be baptized – all you need to do is live the gospel.” That would be ridiculous because baptism is a part of the gospel.

How would you have reacted if during the War in Heaven someone had said to you, “Look, just do what’s right, there is no need to get involved in the fight for free agency.” Now it is obvious what the devil is trying to do, but it is sad to see many of us fall for his destructive line.”

(Our Immediate Responsibility. BYU Devotional, October 25, 1966)

We as Latter-day Saints have been commanded for almost 200 years to get out of debt, to live within our means, to be “modest and comely” in our apparel, to garden, to have a food storage, and we have even been commanded to know how to make our own clothes etc.! It is crucial for us to understand that these are not “temporal commandments” they are “spiritual commandments dealing with our temporal salvation.”

These commandments have been in effect since the Ancient of Days, Father Adam.

Genesis 4

1 And it came to pass that after I, the LORD God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the LORD, had commanded him; and Eve also, his wife, did labor with him

Helaman 6

12 They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds, yea, many fatlings.

13 Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness. And thus the sixty and fourth year did pass away in peace.

Those who do *all* that they can to keep *all* of the Lord's commandments have the promise from the Lord that despite unforeseen problems that may or may not come, He will take care of them. Because of that relationship, the righteous, the prepared, do not fear. However, those who do not do *all* they can to keep *all* of the commandments receive no such promise.

Likewise, those who say, "I just need to keep the commandments and the Lord will provide me manna, I don't need to worry about a food storage" or "I just need to keep the commandments and the Lord will take away all my worldly debt!" are saying "I don't need to be baptized, I just need to live the gospel of Jesus Christ!" The problem is that we cannot claim to be living the gospel of Jesus Christ, we cannot claim to be "living the commandments", etc. while completely ignoring our "temporal salvation"; for our "temporal salvation" is synonymous with our "spiritual salvation."

Those who have "Godly fear" act, by doing all they can to keep all the Lord's commandments; those who have "worldly fear" self-justify away the need to even attempt to obey certain commandments by rationalizing away the importance of those commandments based off of arbitrary and false definitions of "temporal vs spiritual" commandments. Those who have done all they can rest safely knowing that grace will then apply and if the Lord has to He will rain manna down from heaven upon them in their time of need; while those who have done nothing have no promise and thus live in a perpetual state of worldly fear because they have no such assurance/promise.

Obey the Keys

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.

"This statement is worth emphasizing. 'He that receiveth my servants receiveth me' [D&C 84:36]. Who are his servants? They are his representatives in the offices of the Priesthood—the General, Stake, Priesthood Quorum, and Ward officers. It behooves us to keep this in mind when we are tempted to disregard our presiding authorities, bishops, quorum and stake presidents, etc., when, within the jurisdiction of their callings, they give us counsel and advice"

-**Marion G. Romney** (Conference Report, Oct. 1960, 73)

"Rebellion in families is as sinful as rebellion against the authorities ordained in the church; and a wife will lose the spirit of God in refusing to obey the counsel of her husband, just the same as members of the church would in rebelling against the counsels imparted to them by the priesthood."

- **Elder Orson Pratt** (The Seer [1854], pg 96-97)

"Inappropriate intellectualism sometimes leads one to testify that he knows the gospel is true but believes the Brethren are just a little out of touch. Out of touch with what? Don't confuse a decision to abstain from participating in a trend with a lack of awareness about its existence. These Brethren "prove all things" and "hold fast that which is good." (1 Thes. 5:21) To accomplish this, they are in constant touch with Him who created this earth and knows the world from beginning to end.

There are some of our members who practice selective obedience. A prophet is not one who displays a smorgasbord of truth from which we are free to pick and choose. However, some members become critical and suggest the prophet should change the menu. A prophet doesn't take a poll to see which way the wind of public opinion is blowing. He reveals the will of the Lord to us. The world is full of deteriorating churches who have succumbed to public opinion and have become more dedicated to tickling the ears of their members than obeying the laws of God."

- **Bishop Glenn L. Pace** (Follow the Prophet, April 1989)

"It is hard to keep the Lord's commandments without faith and trust in Him. As some lose their faith in the Savior, they may even attack His counsel, calling good evil and evil good. To avoid this tragic error, it is crucial that any personal revelation we receive be consonant with the teachings of the Lord and His prophets."

- **President Henry B. Eyring** (The Faith to Ask and Then to Act, October 2021)

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.)”

- Doctrine and Covenants Student Manual

Do Not Betray the Brethren

“O ye Twelve! and all Saints! profit by this important Key--that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.”

-Joseph Smith (TPJS, p.156)

"Another fallacy is to believe that the choice to accept or not accept the counsel of prophets is no more than deciding whether to accept good advice and gain its benefits or to stay where we are. But the choice not to take prophetic counsel changes the very ground upon which we stand. It becomes more dangerous. The failure to take prophetic counsel lessens our power to take inspired counsel in the future. The best time to have decided to help Noah build the ark was the first time he asked. Each time he asked after that, each failure to respond would have lessened sensitivity to the Spirit. And so each time his request would have seemed more foolish, until the rain came. And then it was too late."

- Henry B. Eyring (Finding Safety in Counsel, April 1997)

“For me as the giver, I have a duty toward your success. Should you fail, in a measure I have failed. So I must teach and train adequately to ensure your personal safety and, at the same time, safeguard precious property you are to use.

For you as the receiver, obligations accompany the keys. You must know applicable laws and obey them. Loyalty is expected. And you should understand the power of your instrument. Obedience, loyalty, and understanding are implicit with your acceptance of those keys.

Now apply the same principles to keys of the priesthood. Your stake president, quorum president, and bishop hold keys of presidency. Their keys control the power of their unit of the Church. Those leaders not only may call and release, but they must train and bear sacred responsibility that the mission of the Church be accomplished.

They who receive ordinations or callings have obligations of obedience, loyalty, and understanding.

Obedience to law first and foremost means keeping the commandments of God. By so doing, one becomes worthy to receive personal revelation! *Those who receive the Melchizedek Priesthood are under solemn oath and covenant to “live by every word that proceedeth forth from the mouth of God” (D&C 84:44)*

Loyalty is vital. Loyalty to him who has keys to call and to release you, even though he is an imperfect human being, will develop unity essential to success (D&C 124:45–46) The Lord defined this reality when he said, “Israel shall be saved in mine own due time; and by the keys which I have given shall they be led” (D&C 35:25)”

- President Russell M. Nelson (Keys of the Priesthood, October 1987)

“First, in its fulness the personal line does not function independent of the priesthood line. The gift of the Holy Ghost—the means of communication from God to man—is conferred by priesthood authority as authorized by those holding priesthood keys. It does not come merely by desire or belief. And the right to the continuous companionship of this Spirit needs to be affirmed each Sabbath as we worthily partake of the sacrament and renew our baptismal covenants of obedience and service.

Similarly, we cannot communicate reliably through the direct, personal line if we are disobedient to or out of harmony with the priesthood line. *The Lord has declared that “the powers of heaven cannot be controlled nor handled only upon the principles of righteousness” (D&C 121:36). Unfortunately, it is common for persons who are violating God’s commandments or disobedient to the counsel of their priesthood leaders to declare that God has revealed to them that they are excused from obeying some commandment or from following some counsel. **Such persons may be receiving revelation or inspiration, but it is not from the source they suppose.** The devil is the father of lies, and he is ever anxious to frustrate the work of God by his clever imitations.”*

- President Dallin H. Oaks (Two Lines of Communication, October 2010)

There are tares in The Church of Jesus Christ of Latter-day Saints that will attempt to separate commandments from the Lord into two made up categories- “counsel/urgings/pleadings/etc. from the keys” and “keeping their covenants with the Lord”... Just as we went over above, this is simply put a doctrine of the devil, it is a tare- one cannot be at odds with the keys and be keeping their covenants with the Lord. Period. If one is at odds with the keys and is making no attempt to repent and do all they can to be obedient to the keys, they likewise receive no such promise/assurance from the Lord.

Agency vs Consequence

Doctrine and Covenants 97:22–28

22–28, Zion will escape the Lord’s scourge if she is faithful.

22 For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

23 The Lord’s scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;

24 For the indignation of the Lord is kindled against their abominations and all their wicked works.

25 Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

26 But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.

27 Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her;

28 And I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen.

Doctrine and Covenants 58

29 [They who] doeth not anything until [they are] commanded, [they who] receiveth commandments with a doubtful heart, and keepeth [them] with slothfulness, the same [are] damned.

30 Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

31 Who am I, saith the Lord, that have promised and have not fulfilled?

32 I command and men obey not; I revoke and they receive not the blessing.

33 Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

Such individuals, when they find that help is not sent from heaven, they will deny the faith and blame it on the Lord, claiming He has not fulfilled His promises. The Lord warns such individuals that “your reward lurketh beneath, and not from above.” Their reward will not be manna from heaven or a rapture up into heaven- it will be something coming from beneath.

HOW ZION MAY ESCAPE THE LORD'S SCOURGE.

“This way of escape, insuring the protection of the Lord, is a very simple one. Unfortunately, many of the people of Zion have refused to take advantage of this promise. As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us.”

- **President Joseph Fielding Smith** (Doctrines of Salvation, Volume 3, p.31-32)

“Agency, or the power to choose, was ours as spirit children of our Creator before the world was. (Alma 13:3 Moses 4:4) It is a gift from God, nearly as precious as life itself.

Often, however, agency is misunderstood. While we are free to choose, once we have made those choices, we are tied to the consequences of those choices.”

- **President Russell M. Nelson** (Addiction or Freedom, October 1988)

“Only a man who has paid the price for priesthood power will be able to bring miracles to those he loves and keep his marriage and family safe, now and throughout eternity.”

-**President Russell M. Nelson** (The Price of Priesthood Power, April 2016)

President Russell M. Nelson more recently said:

“The time is coming when those who do not obey the Lord will be separated from those who do (see Doctrine and Covenants 86:1–7: “Wheat and the Tares”).

(The Future of the Church: Preparing the World for the Savior’s Second Coming, April 2020)

We can choose whatever we want, we do not get to choose the consequences. Only those who

have done all they can do will qualify for grace- only those who have paid the price will qualify for that power. We obtain that power through obedience, obedience to the keys and to every word that proceeds forth from the mouth of God. Those that qualify will “fear not”, while those who do not “will tremble and buckle with fear”.

D&C 88:91. “Men’s Hearts Shall Fail Them; for Fear Shall Come upon All People”

“In a previous revelation the Lord said, “If ye are prepared ye shall not fear” (D&C 38:30). The people of the world will not be prepared when the Lord pours out His judgments. Sin will abound as in the days of Noah, and people will be left without excuse because they did not heed the warning to repent. Knowing that the judgments are just and that they have no excuse and no escape, the people of the world will greatly fear.”

-Doctrine and Covenants Student Manual

Enrichment B: Establishing Zion

“The scriptures testify that in the days prior to the Second Coming of the Savior the world will be torn with war, upheaval, natural calamities, judgments, and turmoil. So great will be the turbulence of these times that people’s hearts will fail them. (See D&C 45:26.) Have you been tempted, when you have read of the devastations to come, to wish that you will not live to see them? If so, then you understand only one aspect of the prophetic promises. Again and again the Lord has made promises that should give you faith and hope [if you are faithful].”

-Doctrine and Covenants Student Manual

Much Given; Much Expected

Doctrine and Covenants 82

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

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

Doctrine and Covenants 63

60 Behold, I am Alpha and Omega, even Jesus Christ.

61 Wherefore, let all men beware how they take my name in their lips—

62 For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority.

63 Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

64 Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.

66 These things remain to overcome through patience, that such may receive a more exceeding and eternal weight of glory, otherwise, a greater condemnation. Amen.

Luke 12

48 Then Peter said unto him, Lord, speakest thou this parable unto us, or unto all?

49 And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season.

50 And they said, Who then is that faithful and wise servant?

51 And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.

52 Blessed be that servant whom his Lord shall find, when he cometh, so doing.

53 Of a truth I say unto you, that he will make him ruler over all that he hath.

54 But the evil servant is he who is not found watching. And if that servant is not found watching, he will say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and the maidens, and to eat and drink, and to be drunken.

55 The Lord of that servant will come in a day he looketh not for, and at an hour when he is not aware, and will cut him down, and will appoint him his portion with the unbelievers.

56 And that servant who knew his Lord's will and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes.

57 But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more.

3 Nephi 26

8 And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

9 And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

10 And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people.

“You may wish to ponder important questions such as, “How would my life be different if my knowledge gained from the Book of Mormon were suddenly taken away?”

-President Russell M. Nelson (Closing Remarks, October 2019)

2 Nephi 28

20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

21 And others will he 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.

22 And behold, 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.

23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

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

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

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

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

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

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

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

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

He Who Will Not Receive Light Shall Lose Light

“And the disciples came and said unto Him, Why speakest thou unto them in parables? [I would here remark, that the ‘them’ made use of in this interrogation, is a personal pronoun, and refers to the multitude.] He answered and said unto them, [that is unto the disciples] because it is given unto you, to know the mysteries of the Kingdom of Heaven, but to them, [that is, unbelievers] it is not given; for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.”

We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness! “Therefore,” says the Savior, “speak I unto them in parables because they, seeing, see not, and hearing, they hear not, neither do they understand; and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.”

Now we discover that the very reason assigned by this prophet, why they would not receive the Messiah, was, because they did not or would not understand; and seeing, they did not perceive; “for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” But what saith He to His disciples? “Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

-Joseph Smith (TPJS, p. 94-95)

Darkness the Condemnation of the World

“We again make remark here—for we find that the very principle upon which the disciples were accounted blessed, was because they were permitted to see with their eyes and hear with their ears—that the condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations; “as your fathers did, so do ye.” The prophet, foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world; that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Savior, that a wayfaring man need not mistake it.”

-Joseph Smith (TPJS p.95-96)

“Once we realize how the Lord feels about [The Book of Mormon], it should not surprise us that He also gives us solemn warnings about how we receive it. After indicating that those who receive the Book of Mormon with faith, working righteousness, will receive a crown of eternal glory (D&C 20:14) the Lord follows with this warning: “But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation” (D&C 20:15)

In 1829, the Lord warned the Saints that they are not to trifle with sacred things (see D&C 6:12) Surely the Book of Mormon is a sacred thing, and yet many trifle with it, or in other words, take it lightly, treat it as though it is of little importance.

In 1832, as some early missionaries returned from their fields of labor, the Lord reproved them for treating the Book of Mormon lightly. As a result of that attitude, he said, their minds had been darkened. Not only had treating this sacred book lightly brought a loss of light to themselves, it had also brought the whole Church under condemnation, even all the children of Zion. And then the Lord said, “And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon” (D&C 84:54–57)

Has the fact that we have had the Book of Mormon with us for over a century and a half made it seem less significant to us today? Do we remember the new covenant, even the Book of Mormon? In the Bible we have the Old Testament and the New Testament. The word testament is the English rendering of a Greek word that can also be translated as covenant. Is this what the Lord meant when He called the Book of Mormon the “new covenant”? It is indeed another testament or witness of Jesus. This is one of the reasons why we have recently added the words “Another Testament of Jesus Christ” to the title of the Book of Mormon.

If the early Saints were rebuked for treating the Book of Mormon lightly, are we under any less condemnation if we do the same? The Lord Himself bears testimony that it is of eternal significance. Can a small number of us bring the whole Church under condemnation because we trifle with sacred things? What will we say at the Judgment when we stand before Him and meet His probing gaze if we are among those described as forgetting the new covenant?

...

Over ten years ago I made the following statement regarding the Book of Mormon:

“Do eternal consequences rest upon our response to this book? Yes, either to our blessing or our condemnation.

“Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life. There is a difference between a convert who is built on the rock of Christ through the Book of Mormon and stays hold of that iron rod, and one who is not” (Ensign, May 1975, p. 65).

I reaffirm those words to you this day. Let us not remain under condemnation, with its scourge and judgment, by treating lightly this great and marvelous gift the Lord has given to us. Rather, let us win the promises associated with treasuring it up in our hearts.

In the Doctrine and Covenants, section 84, verses 54 to 58, we read:

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

“Which vanity and unbelief have brought the whole church under condemnation.

“And this condemnation resteth upon the children of Zion, even all.

“And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

“That they may bring forth fruit meet for their Father’s kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.” (D&C 84:54–58)

- President Ezra Taft Benson (The Book of Mormon—Keystone of Our Religion, October 1986)

But I’ve Heard...

There will be those who say they have heard something different than this being taught. To those individuals I quote President Ezra Taft Benson:

“Sometimes from behind the pulpit, in our classrooms, in our Council meetings and in our church publications we hear, read or witness things that do not square with the truth... Now do not let this serve as an excuse for your own wrong-doing. The Lord is letting the wheat and the tares mature before he fully purges the Church. He is also testing you to see if you will be misled. The devil is trying to deceive the very elect.”

(Our Immediate Responsibility. BYU Devotional, October 25, 1966)

D&C 45:56-57

56 And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

57 For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

As I said clearly at the start of this, there is a difference between people identifying leaders doing or saying incorrect things and that of choosing to not follow the counsel of the keys. President Ezra Taft Benson was not telling members that it's okay to ignore the keys when they tell you to act. He is however saying that there are tares in the church and they are teaching incorrect doctrine, but that will not be an efficient excuse for you if you heed it. My mission president always used to say “we are called into positions in this life to either exalt us or condemn us” -we are the ones to make this decision, not the Lord. President Ezra Taft Benson in the same talk said essentially the same thing:

“As members of the Church we have some close quarters to pass through if we are to save our souls. As the Church gets larger some men have increasing responsibility and more and more duties must be delegated. We all have stewardships for which we must account to the Lord.

Unfortunately some men who do not honor their stewardships may have an adverse affect on many people. Often the greater the man’s responsibility the more good or evil he can accomplish. The Lord usually gives a man a long enough rope and sufficient time to determine whether that man wants to pull himself into the presence of God or drop off somewhere below.

There are some regrettable things being said and done by some people in the Church today. As President Clark so well warned, ‘The ravening wolves are amongst us, from our own membership and they, more than any others, are clothed in sheep’s clothing because they wear the habiliments of the priesthood.... We should be careful of them.’”

(Our Immediate Responsibility. BYU Devotional, October 25, 1966.)

Stand Independent Above All Other Creatures

“I stand before the Church this day and raise the warning voice. It is a prophetic voice, for I shall say only what the apostles and prophets have spoken concerning our day.

It is the voice of Jesus on the Mount of Olives, of John on the Isle of Patmos, of Joseph Smith during the mobbings and murders of Missouri. It is a voice calling upon the Lord’s people to prepare for the troubles and desolations which are about to be poured out upon the world without measure.

For the moment we live in a day of peace and prosperity but it shall not ever be thus. Great trials lie ahead. All of the sorrows and perils of the past are but a foretaste of what is yet to be. And we must prepare ourselves temporally and spiritually.

Our spiritual preparation consists in keeping the commandments of God, and taking the Holy Spirit for our guide, so that when this life is over we shall find rest and peace in paradise and an ultimate inheritance of glory and honor in the celestial kingdom.

Our temporal preparation consists in using the good earth in the way the Lord designed and intended so as to supply all our just wants and needs. It is his purpose to provide for his Saints for all things are his, but, he says, it must needs be done in his own way. (See D&C 104:14–18.)

There is a common axiom among us which states: A religion that cannot save a man temporally does not have power to save him spiritually. If we cannot care for our temporal needs in this world, how can we ever succeed in spiritual things in the world to come?

Thus, speaking of temporal things—of lands and houses and crops, of work and sweat and toil, of the man Adam eating his bread in the sweat of his face (see Gen. 3:19)—the Lord says: “If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you” (D&C 78:7).

Then he commands both the Church and its members “to prepare and organize” their temporal affairs according to the law of his gospel, “that through my providence,” saith the Lord, “notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

“That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God” (D&C 78:11, 14–15).

The Church, which administers the gospel, and the Saints who have received the gospel, must be independent of all the powers of earth, as they work out their salvation—temporally and spiritually—with fear and trembling before the Lord!

Be it remembered that tribulations lie ahead. There will be wars in one nation and kingdom after another until war is poured out upon all nations and two hundred million men of war mass their armaments at Armageddon.

Peace has been taken from the earth, the angels of destruction have begun their work, and their swords shall not be sheathed until the Prince of Peace comes to destroy the wicked and usher in the great Millennium.

There will be earthquakes and floods and famines. The waves of the sea shall heave themselves beyond their bounds, the clouds shall withhold their rain, and the crops of the earth shall wither and die.

There will be plagues and pestilence and disease and death. An overflowing scourge shall cover the earth and a desolating sickness shall sweep the land. Flies shall take hold of the inhabitants

of the earth, and maggots shall come in upon them. (See D&C 29:14–20.) “Their flesh shall fall from off their bones, and their eyes from their sockets” (D&C 29:19).

Bands of Gadianton robbers will infest every nation, immorality and murder and crime will increase, and it will seem as though every man’s hand is against his brother.

We need not dwell more upon these things. We are commanded to search the scriptures where they are recounted with force and fervor, and they shall surely come to pass.

It is one of the sad heresies of our time that peace will be gained by weary diplomats as they prepare treaties of compromise, or that the Millennium will be ushered in because men will learn to live in peace and to keep the commandments, or that the predicted plagues and promised desolations of latter days can in some way be avoided.

We must do all we can to proclaim peace, to avoid war, to heal disease, to prepare for natural disasters—but with it all, that which is to be shall be.

Knowing what we know, and having the light and understanding that has come to us, we must—as individuals and as a Church—use our talents, strengths, energies, abilities, and means to prepare for whatever may befall us and our children.

We know that the world will go on in wickedness until the end of the world, which is the destruction of the wicked. We shall continue to live in the world, but with the Lord’s help we shall not be of the world. We shall strive to overcome carnality and worldliness of every sort and shall invite all men to flee from Babylon, join with us, and live as becometh Saints.

As the Saints of the Most High we shall strive to “stand independent above all other creatures beneath the celestial world” (D&C 78:14). Our only hope is to free ourselves from the bondage of sin, to rid ourselves from the chains of darkness, to rise above the world, to live godly and upright lives.

Relying always on the Lord, we must become independent of the world. We must be self-reliant. Using the agency God has given us, we must work out our own economic and temporal problems.

We are here on earth to work—to work long, hard, arduous hours, to work until our backs ache and our tired muscles knot, to work all our days. This mortal probation is one in which we are to eat our bread in the sweat of our faces until we return to the dust from whence we came.

Work is the law of life; it is the ruling principle in the lives of the Saints. We cannot, while physically able, voluntarily shift the burden of our own support to others. Doles abound in evils. Industry, thrift, and self-respect are essential to salvation.

We must maintain our own health, sow our own gardens, store our own food, educate and train ourselves to handle the daily affairs of life. No one else can work out our salvation for us, either temporally or spiritually.

We are here on earth to care for the needs of our family members. Wives have claim on their husbands for their support, children upon their parents, parents upon their children, brothers upon each other, and relatives upon their kin.

It is the aim of the Church to help the Saints to care for themselves and, where need be, to make food and clothing and other necessities available, lest the Saints turn to the doles and evils of Babylon. To help care for the poor among them the Church must operate farms, grow vineyards, run dairies, manage factories, and ten thousand other things—all in such a way as to be independent of the powers of evil in the world.

We do not know when the calamities and troubles of the last days will fall upon any of us as individuals or upon bodies of the Saints. The Lord deliberately withholds from us the day and hour of his coming and of the tribulations which shall precede it—all as part of the testing and probationary experiences of mortality. He simply tells us to watch and be ready.

We can rest assured that if we have done all in our power to prepare for whatever lies ahead, he will then help us with whatever else we need.

He rained manna from heaven upon all Israel, six days each week for forty years, lest they perish for want of bread, but the manna ceased on the morrow after they ate of the parched corn of Canaan. Then they were required to supply their own food. (See Ex. 16:3–4, 35.)

During forty years in the wilderness the clothes worn by all Israel waxed not old and their shoes wore not out, but when they entered their promised land, then the Lord required them to provide their own wearing apparel. (See Deut. 29:5.)

When there was a famine in the land, at Elijah's word, a certain barrel of meal did not waste, and a certain cruse of oil did not fail, until the Lord sent again rain on the earth. And it is worthy of note, as Jesus said, that though there were many widows in Israel, unto one only was Elijah sent. (See 1 Kgs. 17:10–16.)

We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands.

It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be.

And so we raise the warning voice and say: Take heed; prepare; watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness.

For thus saith the Lord: "The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; ...

"Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her," saith the Lord.

“But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.” (D&C 97:23, 25–26.)

O God, our Father, wilt thou grant us peace and security and safety in the days of tribulation that shall come like a whirlwind upon all the earth.

Wilt thou hedge up the evil powers, and open up the way before us, thy people, that as individuals and as a Church we may stand independent of every creature beneath the celestial world.

And wilt thou enfold us everlastingly in the arms of thy love; and finally, wilt thou save us with an everlasting salvation in thy kingdom—for all of which we pray.

In the name of the Lord Jesus Christ, amen.

-Elder Bruce R. McConkie (Stand Independent above All Other Creatures, April 1979)