

2 Kings 2–7

“There Is a Prophet in Israel”

July 4–July 10, 2022

God can work miracles in my life. (2 Kings 2–6)

2 Kings 2:1–15

- 1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.
- 2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.
- 3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.
- 4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.
- 5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.
- 6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.
- 7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.
- 8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.
- 9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.
- 10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.
- 11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.
- 12 ¶ And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.
- 13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;
- 14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.
- 15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

President George Q. Cannon [First Counselor in the First Presidency] said, “God accompanied that man [Elisha] by His power wherever he went. A great and a mighty prophet was he; so great and so mighty, that it is related of him that after his death a band of Moabites came into the land. The people of Israel were burying a man. While in this act, they became frightened at seeing a band of men, and cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived, and stood upon his feet. He was a mighty prophet, and he received those gifts and this power from God, which He bestows upon all those who receive the everlasting Priesthood, and who seek to magnify it in the spirit thereof.” (Discourse delivered in the Tabernacle, Salt Lake City, December 14, 1884; *Journal of Discourses*, 26:58)

President John Taylor [President of the Quorum of the Twelve Apostles] taught, “And they went on to Jordan together; and when they came to that stream, Elijah took off his mantle, wrapped it together and smote the water which divided, so that they went over on dry ground. And when they had passed over, Elijah asked Elisha what he could do for him before he should be taken away. Elisha, knowing that he had something to do and that he was about to be left alone, and that he might be the better prepared to perform the work before him, requested Elijah to let a double portion of his spirit rest upon him. But could Elijah grant his request? No, he could not. What answer did Elijah make him? He said, thou hast asked a hard thing; nevertheless, if thou seest me when I am taken from thee, it shall be so unto thee; but if not it shall not be so. How did Elijah know that? Because he knew that the Melchizedek Priesthood holds the keys of the mysteries and the revelations of God; and that if he could see him as he ascended, it would be an evidence to him that the Lord had granted his request, although he himself had not power to grant it, Elisha would then know that his prayer was heard. Those other prophets, who knew that Elijah was to be translated, went and stood to view the event afar off; I do not suppose that they saw anything of Elijah as he was being taken up into heaven. But he was taken up, and Elisha saw the manner in which he went, and cried out, “My father, my father, the chariot of Israel, and the horsemen thereof.” And how did he see them? God had conferred upon him that priesthood by which he was enabled to see them. Elijah threw down his mantle as he ascended, which Elisha took up and started off alone, his “head” having been translated. But he had received the answer to his prayer; and approaching the banks of the Jordan, with the mantle that had been left him he smote the waters saying, “Where is the Lord God of Elijah?” And when he did so they parted as they had done at the command of Elijah, and Elisha passed over. And God was with him, manifesting his power through him, as he had done through his predecessor. I speak of this as a certain principle and I speak of it now for the information of you elders, that they did not have then an organized Melchizedek Priesthood, but that if it was conferred upon individuals, they did not have the power to confer it upon others, unless through special command of the Lord. And Elijah knew that if Elisha could see him when he was ascending, that his prayer would be answered. Why? Because the Melchizedek Priesthood holds the keys of the mysteries and the revelations of God.” (Discourse delivered at Ogden Tabernacle, March 21, 1880; *Journal of Discourses*, 21:249)

Bishop Robert D. Hales [Presiding Bishop of the Church] said, “In conclusion, let’s turn to the story of Elijah and Elisha. Elijah had gone from his duties to go up to a cave. The Lord came to him, and he was called to go back to his duties. He had not had a convert for some period of years, but when he went back he found Elisha, who immediately followed him.

They dwelt and worked together for a few years until the time came when all the priesthood leaders knew that it was time for Elijah to be translated. Elijah and Elisha stood at the banks of the River Jordan. Fifty other priesthood holders stood in view far off as the two stood by the Jordan. ... Elisha picked up the mantle, then turned toward the fifty priesthood leaders who were standing afar off. He had to return over the river, so he picked up the cloak, smote the River Jordan, and it parted.

I now stand at the Jordan with two sweet counselors, Bishop Eyring and Bishop Pace, as we attempt to cross the River Jordan to serve together. I ask for the blessings of Bishop Brown, Bishop Clarke, and Bishop Peterson, and all those who are here, that my counselors and I might also have that river part so we may return and go about our mission.” (April 1985 General Conference, *The Mantle of a Bishop*)

President George Q. Cannon [First Counselor in the First Presidency] said, “And when Joseph was taken, how was it then? Were the people left without some man or men to stand up in their midst to declare to them the counsel of their Almighty Father? No: the Lord did not leave His people without a shepherd. He had anticipated the dreadful tragedy which would rob us of His anointed one; rob us, the Church of Christ, of our Prophet and Patriarch. He had anticipated this, and previous to this horrid tragedy, He inspired His servant Joseph to call other men, upon whom He bestowed all the keys, all the authority, all the blessings, all the knowledge so far as endowments were concerned, so far as the power to go unto God and ask Him in the name of Jesus, and obtain His mind and will, was concerned. He bestowed upon these men the same gifts, and blessings, and graces, he had received; so that there was a body of men with all the authority, a body of prophets with all the gifts of seers and revelators—a body of men left instead of one man—a body of men were endowed with this power when Joseph was taken, and the earth was not robbed of that Priesthood which God had sent His angels from heaven to restore once more to the children of men, and to act on the earth in the plenitude of its power. There was no more need, therefore, for angelic visitation to restore it. It was not taken back to God by the slaying of the Prophet and Patriarch, but remained with mortal man here on the earth. And, then, when the question arose as to who should lead Israel, notwithstanding Sidney Rigdon stood up in the congregation of the Saints, and plead for the leadership of the people, the spirit and power of the Almighty descended upon the man whom God had chosen to hold the keys. In the midst of all Israel, in the face of the entire congregation of believers and unbelievers, God clothed His servant with such power and in such a manner that every man that had the least portion of the spirit of God, and every woman, knew by the manifestations of that spirit, and by the outpouring of the gift of God upon that man, that he was the chosen one, and that upon him rested the authority, and the power, and the gifts that had been borne by the Prophet Joseph during his lifetime. No more plainly was the power of God manifested in behalf of Elisha, after the taking away of Elijah, than it was manifested in behalf of President Brigham Young, when the Prophet Joseph was taken from the earth, and from that day, while he lived on the earth until he died, the Lord magnified him in the eyes of the people and blessed those who listened to his counsel.

When he departed there was no contention, there was no strife as to who should be the leader. The men of God had learned by experience concerning the Priesthood, and as to who should bear the keys. There was, therefore, no contention among the leaders nor among the people. There was no special necessity for any particular manifestation. But I appeal to you, my brethren and sisters, today, in this conference assembled—has not God accompanied the President of His Church who succeeded Brigham Young—has He not accompanied him, has He not accompanied his acts, his counsels and his leadership of the people by every sign, by every blessing, by every manifestation of power necessary to confirm in the hearts of Israel the truth that he is indeed the man whom God had designated, whom God had chosen, and whom God desired to lead His people Israel? I have no doubt of it, never had any. I knew it before anything was heard or anything was said. I knew it by the revelations of Almighty God to me, that God had chosen His servant John Taylor, to preside over this Church. I know it today. I rejoice in this knowledge, and I rejoice that God still continues to manifest His power through His anointed one, and through the channel of the Holy Priesthood, having but one man at a time on the earth unto whom He gives the keys to preside over the Church, and give revelations to the entire Church, as a church and as a people. He has chosen him from among the prophets, apostles, seers and revelators, to bear the keys of the everlasting Priesthood upon the earth in the flesh, he having the power and authority to act for the entire people, and to receive the mind and will of God for the entire people.” (Discourse delivered in the Tabernacle, Salt Lake City, December 14, 1884; *Journal of Discourses*, 26:61)

Elder Douglas L. Callister [Of the Seventy] said, “Elijah inquired of Elisha, “Ask what I shall do for thee.” Elisha said, “I pray thee, let a double portion of thy spirit be upon me.” He could not have asked for anything greater.

Elder Joseph Fielding Smith has written: “The Spirit of God speaking to the spirit of man has power to impart truth. ... Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten.”

With our confirmation as Church members, the door is opened for us to pursue this heavenly endowment. This should be an urgent and lifelong quest.

As we become more conversant with the Holy Spirit, our lives become refined. The sordid and base have no attraction. It is developed spirituality which separates us from the secular world.” (October 2000 General Conference, *Seeking the Spirit of God*)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “The world could not hire me to be a “Mormon,” unless I enjoyed the spirit of my religion. I need that spirit in my business, as well as in my worship; and I surely would need it, if I had to go to the canyons and drive cattle: I would need a double portion of it. Whatever we do should be in accordance with the mind of the Holy Spirit. We are not at all under the necessity of falling into the mistake that the Christian world falls into. They think, when they are handling or dealing in the things of this world, that those things have nothing to do with their religion. Our religion takes within its wide embrace not only things of heaven, but also things of earth. It circumscribes all art, science, and literature pertaining to heaven, earth, and hell.” (Remarks delivered in the Tabernacle, Great Salt Lake City, October 6, 1859; *Journal of Discourses*, 7:27)

Elder Theodore M. Burton [Assistant to the Council of the Twelve Apostles] said, “Among Jewish people Elijah is still the expected guest at every passover, for whom a vacant seat is reserved at the table. Thus the tradition of Elijah’s return before the coming of the Redeemer in power and glory has been kept alive in the land. There must, therefore, be some important work that this great prophet had to perform, some power that he possessed which had to be restored again to the children of men so that they might be gathered as the “children of God.” At the close of his ministry we read that as Elijah talked to his successor Elisha:

“... behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.”

Thus Elijah enjoyed the same glorious privilege that Enoch had of not tasting death but of being translated. According to prophecy both prophets had a special work to do which required this change in their mortal bodies.” (April 1965 General Conference, *The Work of Elijah*)

Elder Lorenzo Snow [Of the Quorum of the Twelve Apostles] taught, “We must not allow ourselves to be discouraged whenever we discover our weakness. We can scarcely find an instance in all the glorious examples set us by the prophets, ancient or modern, wherein they permitted the Evil One to discourage them; but on the other hand they constantly sought to overcome, to win the prize, and thus prepare themselves for a fulness of glory. The Prophet Elijah succeeded. He so walked before God that he was worthy to be translated.” (Discourse delivered at the General Conference, Salt Lake City, April 7, 1879; *Journal of Discourses*, 20:191)

Elder Orson Pratt [Of the Quorum of the Twelve Apostles] said, “Among other great revelations and visions given there, was the revelation, which you will find recorded in our Church history, of Elijah, the Prophet, of him who was translated to heaven in a chariot of fire. That same personage came and stood in that temple and manifested certain keys, gave these keys to the servant of the Lord, the Prophet Joseph, and said unto him that that was the fulfillment of that which was spoken by the Prophet Malachi.” (Discourse delivered in the New Tabernacle, Salt Lake City, May 5, 1870; *Journal of Discourses*, 13:358)

Elder David A. Bednar [Of the Quorum of the Twelve Apostles] taught, “We learn from latter-day revelation that Elijah held the sealing power of the Melchizedek Priesthood and was the last prophet to do so before the time of Jesus Christ.” The Prophet Joseph Smith explained, “The spirit, power, and calling of Elijah is, that ye have power to hold the key of the ... fullness of the Melchizedek Priesthood ... ; and to ... obtain ... all the ordinances belonging to the kingdom of God.” This sacred sealing authority is essential for priesthood ordinances to be valid and binding both on earth and in heaven.

Elijah appeared with Moses on the Mount of Transfiguration and conferred this authority upon Peter, James, and John. Elijah appeared again with Moses and others on April 3, 1836, in the Kirtland Temple and conferred the same keys upon Joseph Smith and Oliver Cowdery. ...

The restoration of the sealing authority by Elijah in 1836 was necessary to prepare the world for the Savior’s Second Coming and initiated a greatly increased and worldwide interest in family history research.

The Prophet Joseph Smith declared: “The greatest responsibility in this world that God has laid upon us is to seek after our dead. ... For it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. ... Hence, God said, ‘I will send you Elijah the prophet.’”

Joseph further explained:

“But what is the object of [the coming of Elijah]? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

“But how are they to become saviors on Mount Zion? By building their temples ... and going forth and receiving all the ordinances ... in behalf of all their progenitors who are dead ... ; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.”

Elder Russell M. Nelson has taught that the Spirit of Elijah is “a manifestation of the Holy Ghost bearing witness of the divine nature of the family.” This distinctive influence of the Holy Ghost draws people to identify, document, and cherish their ancestors and family members—both past and present.

The Spirit of Elijah affects people inside and outside of the Church. However, as members of Christ’s restored Church, we have the covenant responsibility to search out our ancestors and provide for them the saving ordinances of the gospel. “They without us should not be made perfect.” And “neither can we without our dead be made perfect.”

For these reasons we do family history research, build temples, and perform vicarious ordinances. For these reasons Elijah was sent to restore the sealing authority that binds on earth and in heaven. We are the Lord’s agents in the work of salvation and exaltation that will prevent “the whole earth [from being] smitten with a curse” when He returns again. This is our duty and great blessing.” (October 2011 General Conference, *The Hearts of the Children Shall Turn*)

Elder Orson Pratt [Of the Quorum of the Twelve Apostles] said, “Elijah, the Prophet, then, must come from heaven—that same man who was translated in a chariot of fire, and who had such power while on the earth that he could fight, as it were, all the enemies of Israel that came against him; he could call down fire from heaven and consume the fifties as they came by companies to take him. That same man was to be sent in the last days, before the great and notable day of the Lord. What for? To restore a very important principle—a principle which will turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Has that Prophet been sent to the earth, according to the prediction? Yes. When did he come, and to whom did he come? He came to that despised young man, Joseph Smith. According to the testimony of Joseph Smith, the Prophet Elijah stood before him, in the presence of Oliver Cowdery, and gave them these keys. What is included in this turning of the hearts of the children to the fathers and the hearts of the fathers to the children? There is included in it a principle for the salvation of the fathers that are dead, as well as for the children who are living.

You have heard, Latter-day Saints, for years and years, that God has given keys, by which the living in this Church might do, not only the works necessary for their own salvation, but also certain works necessary to the salvation of their ancestors as far back as they could obtain their genealogies. What can be done by us for our fathers who have lived and died during the last seventeen hundred years, without hearing the Gospel in its fullness and power? Hundreds and thousands, and millions of them were sincere and honest, and served the Lord the best they knew; but they lived in the midst of apostate Christendom, and never heard the Gospel preached by inspired men, neither had they the chance of having its ordinances administered to them by men having authority from God. Must they be shut out from the kingdom of God, and be deprived of the glory, joys and blessings of celestial life because of this? No, God is an impartial being, and when he sent Elijah the Prophet to confer the keys I have referred to upon Joseph Smith, he intended that this people should work for the generations of the dead, as well as for the generations of the living; that these ordinances which pertain to men here in the flesh might be administered in their behalf by those of their kindred living in this day and generation. In this way the Latter-day Saints will be baptized and receive the various ordinances of the Gospel of the Son of God for their forefathers, as far as they can trace them; and when we have traced them as far back as we can possibly go, the Lord God has promised that he will reveal our ancestry back until it shall connect with the ancient priesthood, so that there will be no link wanting in the great chain of redemption.

Here then was a restoration in fulfillment of the prediction of Malachi, and for this reason Temples are being built. The Temple, of which the foundation is laid on this block, is intended for that purpose among others. It is not intended for the assembling of vast congregations of the Saints, but it is intended to be for the administration of sacred and holy ordinances. There will be a font for baptism, in its proper place, built according to the pattern that God shall give unto his servants. It is intended that, in these sacred and holy places, appointed, set apart and dedicated by the command of the Almighty, genealogies shall be revealed, and that the living shall officiate for the dead, that those who have not had the opportunity while in the flesh in past generations to obey the Gospel, might have their friends now living, officiate for them.” (Discourse delivered in the New Tabernacle, Salt Lake City, April 7, 1872; *Journal of Discourses*, 15:50)

Elder Orson Pratt [Of the Quorum of the Twelve Apostles] said, “Though the Gospel may be revealed to us, we cannot partake of it, and enjoy its principles, and neglect the fathers. That is a duty enjoined upon the children in the last dispensation; that is the duty enjoined upon us, and by no less a personage than the one I have named. That Prophet who had such great power while he remained on the earth—that had power to call down fire upon his enemies that had power to call fire from heaven and consume the sacrifices that Prophet who was wafted to heaven in a chariot of fire that same august personage has been sent from the eternal worlds with this important message to the children, that we might extend a helping hand to our fathers that are dead, that they might be benefited, as well as we, by the great plan of human redemption.

Now, the great and grand question to be understood by us is, Wherein do the children benefit the fathers? In what respect, how, and in what manner are their hearts turned to them? And also, on the other hand, in what way can the fathers benefit the children? For not only the hearts of the children have to be turned to the fathers, but the hearts of the fathers are to be turned to the children. Both of these objects are to be accomplished in the great mission given to Elijah.

Let us first inquire, In what way are the children that are upon the earth to be benefited by their fathers that are dead? I have already told you. Had it not been for the fathers that are dead, where would have been the Priesthood?

Could we have got it from the Church of Rome? No; for it never was restored to them. Is there any possible way by which the people calling themselves Latter-day Saints could have been benefited by the authority and Priesthood of heaven, unless it were through our fathers who were sent from heaven, holding the authority and conferring it upon the children, that they might officiate in behalf of those who died without the knowledge of the Gospel? There is no other way; and this is the way we obtained it; and we have certainly been benefited by it, and the hearts of our fathers holding the

Priesthood have really and truly been turned unto us. While they lived upon the earth, they looked down through the dark vista of ages, and beheld their children in the last dispensation, and the work they were to accomplish. They beheld the time when all things in heaven and on the earth, that are in Christ, should be gathered together in one; and they called it “the dispensation of the fulness of times:” in other words, a dispensation that includes all other dispensations. Do you understand that? For instance, the former dispensations that have been upon this earth have been dispensations only in part: they were calculated in their nature to accomplish certain objects upon the face of the earth, but they never embraced the fathers and the children down to the end of time.” (Sermon delivered in the Tabernacle, Great Salt Lake City, August 28, 1859; *Journal of Discourses*, 7:81)

Elder Orson Pratt [Of the Quorum of the Twelve Apostles] said, “As we have already observed, when the children of Israel had passed over the Red Sea, the waters were thrown up like walls on either side of them; the Lord caused the same waters to flow down upon their enemies, totally destroying them.

Again, while Israel was journeying in the wilderness we are informed that they came to the river Jordan, and that as the Priests who bore the ark of the Covenant touched the water with the soles of their feet, the waters rose up in a heap, and all Israel passed over on dry ground.

From these simple testimonies we have shown that God controls the laws of nature. Again, the fact of the Prophet Elijah being taken up to heaven, records another instance of the laws of gravitation being overcome by a more powerful one. Again, the ascension of Jesus, after he had commissioned his disciples to preach the Gospel to all the world, was another instance of the law of gravitation being overcome by the power of God. Then let no person suppose that all the great events that will hereafter transpire upon the surface of land and sea, have got to take place by reason of some slow progressive changes, occupying hundreds of thousands and perhaps millions of years, according to the ideas of modern geologists. Can they show the way the Lord can govern and control these things, bringing about events, in the course of a very short time, that perhaps would take millions of years to accomplish by the mere progressive changes, such as are recognized by geologists?” (Discourse delivered in the Twentieth Ward Meetinghouse, Salt Lake City, December 3, 1876; *Journal of Discourses*, 18:318)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “In the days of Noah, God destroyed the world by a flood, and He has promised to destroy it by fire in the last days: but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No: I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 337-338)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “It may be said that Enoch and his holy city went to heaven, that Elijah was caught up, and that it is generally believed that Moses did not die; still the sentence that is passed upon all mankind will come upon them at some time or other. They must meet this change, to be prepared to enter into the celestial kingdom of our Father and God.” (Remarks delivered in the Tabernacle, Great Salt Lake City, June 19, 1859; *Journal of Discourses*, 7:193)

Elder Spencer W. Kimball [Of the Council of the Twelve Apostles] taught, “Upon Elisha fell the mantle of Elijah.

And likewise, the mantle of Joseph Smith fell on Brigham Young when [he] seemed to be transformed before the people who seemed to hear the voice of Joseph and see the person of Joseph. This remarkable miracle was attested to by great numbers of people. The mantle of Joseph fell from Brigham to John Taylor, to Wilford Woodruff, to Lorenzo Snow, to Joseph F. Smith, to Heber J. Grant, to George Albert Smith, and to our Prophet today, President David O. McKay.” (October 1966 General Conference, *Continuous Revelation*)

2 Kings 2:16–25

Hmmm. No comments on these verses

2 Kings 3:1–27

Hmmm. No comments on this chapter!

You are on your own here!

2 Kings 4:1–7

- 1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.
- 2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.
- 3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.
- 4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.
- 5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.
- 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.
- 7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

President Thomas S. Monson [Second Counselor in the First Presidency] taught, “Industry, thrift, self-reliance continue as guiding principles of this effort. As a people, we should avoid unreasonable debt. In a message which Elder Ezra Taft Benson delivered at a general conference more than thirty years ago, he instructed: “In the book of Kings we read about a woman who came weeping to ... the prophet [of the Lord]. Her husband had died, and she owed a debt that she could not pay; and the creditor was on his way to take her two sons and sell them as slaves.

“By a miracle, [the prophet] enabled her to acquire a goodly supply of oil. And he said to her:

“Go, sell the oil, and pay thy debt, and live.”

“Pay thy debt, and live.” What wise counsel for us today! Remember, the wisdom of God may appear as foolishness to men, but the greatest single lesson we can learn in mortality is that when God speaks and a man obeys, that man will always be right.

We should remember that the best storehouse system would be for every family to have a year’s supply of needed food, clothing, and, where possible, the other necessities of life. ...

The Lord’s storehouse includes the time, talents, skills, compassion, consecrated material, and financial means of faithful Church members. These resources are available to the bishop in assisting those in need.” (October 1988 General Conference, *Goal Beyond Victory*)

Elder Ezra Taft Benson [Of the Council of the Twelve Apostles] taught, “For months I have had borne in upon my heart a desire to discuss a certain matter in this conference which I feel impressed to discuss with you. I hope I will not be misunderstood. I assure you that I also need the counsel which I am about to express.

In the book of Kings we read about a woman who came weeping to Elisha, the prophet. Her husband had died, and she owed a debt that she could not pay; and the creditor was on his way to take her two sons and sell them as slaves.

By a miracle Elisha enabled her to acquire a goodly supply of oil. And he said to her:
Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

“Pay thy debt, and live.” How fruitful these words have ever been! What wise counsel they are for us today!

Read the words of wise men down through the ages, and we find over and over again this great insistence upon the wisdom of being debt-free. Shakespeare put on the lips of one of his characters in Hamlet these words:

Neither a borrower nor a lender be:
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.

Others have written:

Do not accustom yourself to debt as only a convenience; you will find it a calamity. (Johnson)

The debt-habit is the twin brother of poverty. (Munger)

Poverty is hard—but debt is horrible, said another philosopher. (Surgeon)

John Randolph, one of the early leaders of our nation, remarked:

I have discovered the philosopher's stone that turns everything into gold; it is, “Pay as you go.”

And one of the wisest men in the annals of our country, Ben Franklin, wrote:

Think what you do when you run into debt; you give to another power over your liberty.

True, times have changed since Franklin's day, but the principles of truth and wisdom never change. Our inspired leaders have always urged Latter-day Saints to get out of debt, live within our means, and pay as we go.

Our own pioneer forefathers have left us a heritage of thrift—of saving—of freedom from debt.

Surely they would counsel us today: ‘Pay thy debt, and live.’” (April 1957 General Conference, “Pay Thy Debt and Live”)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “Brother Heber says, “The wheat swells.” I believe that. It increases in the granaries. I have believed that principle for many years. I know that God has dealt with me and with others in a way that cannot be accounted for upon common modes of reasoning. I have heretofore mentioned what some may think the trifling circumstance of a man's finding money in his pocket that could not have been there, unless an angel or some other person had put it there unbeknown to that man. Flour and wheat have been found in barrels and bins, after they had been taken out even to the scraping of the barrels, and that, too, without the owner's knowing how the stock had been replenished. Who put it there, is not for me to say; but I know who did not. Let the people guess who put it there.” (Discourse delivered in the Bowery, Great Salt Lake City, March 29, 1857; *Journal of Discourses*, 4:300)

Elder Ezra Taft Benson [Of the Council of the Twelve Apostles] taught, “The Lord desires his Saints to be free and independent in the critical days ahead. But no man is truly free who is in financial bondage. “Think what you do when you run in debt,” said Benjamin Franklin, “you give to another power over your liberty.” “... pay thy debt and live ...” said Elisha. And in the Doctrine and Covenants the Lord says, “... it is my will that you shall pay all your debts.”

For over 100 years we have been admonished to store up grain. “Remember the counsel that is given,” said Elder Orson Hyde, “... Store up all your grain, and take care of it! ... And I tell you it is almost as necessary to have bread to sustain the body as it is to have food for the spirit; for the one is as necessary as the other to enable us to carry on the work of God upon the earth.” And he also said: “There is more salvation and security in wheat, than in all the political schemes of the world. ...”

(October 1973 General Conference, *Prepare Ye*)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “On the evening of the 29th of November, I united in prayer with Brother Oliver for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us \$430; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz:

That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that He shall give unto us, we will give a tenth to be bestowed upon the poor in His Church, or as He shall command; and that we will be faithful over that which he has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children, and our children’s children, may know of the same, we have subscribed our names with our own hands.” (*Documentary History of the Church*, B.H. Roberts, ed. 2:174; *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 70)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 22)

2 Kings 4:8–44

Hmmm. No comments on these verses

2 Kings 4:1–44

Elder Michael T. Ringwood [Of the Seventy] said, “The Old Testament is packed with miracles and tender mercies that are the hallmark of Heavenly Father’s plan. In 2 Kings 4 the phrase “it fell on a day” is used three times to emphasize to me that important events happen according to God’s timing and no detail is too small for Him.” (April 2022 General Conference, *For God So Loved Us*)

2 Kings 5:1–14

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman’s wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

Susan H. Porter [First Counselor in the Primary General Presidency] said, “In the book of 2 Kings, we read of “a little maid” who was captured by the Syrians and became a servant to the wife of Naaman, captain of the Syrian army. She was as *salt*; she was young, of no worldly importance, and her life as a slave in a foreign country was clearly not what she had hoped for.

However, she spoke two sentences with the power of God, testifying to Naaman’s wife: “Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.”

Her words of faith were relayed to Naaman, who acted on her words, allowing him to be healed both physically and spiritually.

We often focus on the servants who convinced Naaman to bathe in the river Jordan, as the prophet Elisha directed, but Naaman would not have even been at Elisha’s door without “a little maid.”

You may be young or feel of no importance, but you can be as *salt* in your family, at school, and in your community.” (April 2022 General Conference, *Lessons at the Well*)

- 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.
- 6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.
- 7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.
- 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.
- 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.
- 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.
- 13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great 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, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Elder L. Whitney Clayton [Of the Presidency of the Seventy] said, “Some rewards of obedience do come quickly; others come only after we are tested. In the Pearl of Great Price, we read about Adam’s tireless diligence in keeping the commandment to offer sacrifices. When the angel asked Adam why he was offering sacrifices, he answered, “I know not, save the Lord commanded me.” The angel explained that his sacrifices were “a similitude of the sacrifice of the Only Begotten of the Father.” But that explanation came only after Adam had demonstrated his commitment to obeying the Lord for “many days” without knowing why he was supposed to offer those sacrifices.

God will always bless us for our steadfast obedience to His gospel and loyalty to His Church, but He rarely shows us His timetable for doing so in advance. He doesn’t show us the whole picture from the outset. That is where faith, hope, and trusting in the Lord come in.

God asks us to bear with Him—to trust Him and to follow Him. He pleads with us to “dispute not because ye see not.” He cautions us that we shouldn’t expect easy answers or quick fixes from heaven. Things work out when we stand firm during the “trial of [our] faith,” however hard that test may be to endure or slow the answer may be in coming. I am not speaking of “blind obedience” but of thoughtful confidence in the perfect love and the perfect timing of the Lord.

The trial of our faith will always involve staying true to simple, daily practices of faith. Then, and only then, does He promise that we will receive the divine response for which we long. Only once we have proven our willingness to do what He asks without demanding to know the whens, the whys, and the hows do we “reap the rewards of [our] faith, and [our] diligence, and patience, and long-suffering.” Real obedience accepts God’s commandments unconditionally and in advance.

Every day, consciously or otherwise, we all choose “whom [we] will serve.” We demonstrate our determination to serve the Lord by faithfully engaging in daily acts of devotion. The Lord promises to direct our paths, but for Him to do that, we have to walk, trusting that He knows the way because He is ‘the way.’” (April 2017 General Conference, *Whatsoever He Saith unto You, Do It*)

Elder Quentin L. Cook [Of the Quorum of the Twelve Apostles] taught, “Like Naaman, you young priesthood holders might aspire to “do some great thing” or participate in something dramatic like the handcart rescue. However, your resolve should be to follow the counsel of the prophet. The First Presidency has reaffirmed its commitment to increasing the worthiness of young people who are recommended for missionary service. Keeping yourselves free from the sins of the world and meeting the high standards for missionary service should be one goal. Preparing yourselves to proclaim the gospel and rescue some of Heavenly Father’s children spiritually would be both significant and heroic.” (April 2008 General Conference, *Give Heed unto the Prophet’s Words*)

Elder M. Russell Ballard [Of the Quorum of the Twelve Apostles] said, “Is our journey sometimes impeded when we forget the importance of small things? Do we realize that small events and choices determine the direction of our lives just as small helms determine the direction of great ships? Are we ever like Naaman, the leper, expecting some great thing before we will pay attention to prophets?” (April 1990 General Conference, *Small and Simple Things*)

Elder Robert R. Steuer [Of the Seventy] said, “Some of us, rather than follow instructions or change ourselves, would simply like to change the rules. Naaman certainly wanted to be rid of his leprous flesh but went away in a rage when told by the prophet’s messenger to simply wash seven times in the River Jordan. It was inconvenient, a little thing, and he felt that the rivers in his land were better than the Jordan. But his leprosy was cured as he listened to his servants, changed his mind, and did “according to the saying of the man of God.” He was dramatically shown that there was a prophet and a God in Israel. We too must realize that God has governing laws and that His wisdom is greater than OUR OWN.” (April 2002 General Conference, *Being Teachable*)

Elder Boyd K. Packer [Of the Quorum of the Twelve Apostles] said, “Human nature hasn’t changed over the years. Even today some of us expect to be bidden to do some “great things” in order to receive the blessings of the Lord. When we receive ordinary counsel on ordinary things, there is disappointment, and, like Naaman, we turn away. ...

For some reason, we expect to hear, particularly in welfare sessions, some ominous great predictions of calamities to come. Instead, we hear quiet counsel on ordinary things which, if followed, will protect us in times of great calamity.” (April 1982 General Conference, *The Gospel—The Foundation for Our Career*)

Elder Neal A. Maxwell [Of the First Council of the Seventy] said, “Happily, General Naaman received honest but helpful feedback, not from fellow generals, but from his orderlies. In the economy of heaven, God does not send thunder if a still, small voice is enough, or a prophet if a priest can do the job.” (October 1976 General Conference, *Notwithstanding My Weakness*)

President J. Reuben Clark, Jr. [Second Counselor in the First Presidency] said, “Another thing—let us not try to tell the Lord what to do. I will not take time to narrate that beautiful story of Naaman, the Syrian general, who came to have his leprosy cured by Elisha, who was insulted because Elisha sent word to go and bathe seven times in the Jordan River. Naaman declared that the rivers out in Syria were as good as Elisha’s rivers. He had thought Elisha would come out, strike an attitude, place his hand over the afflicted part and then speak to his God to heal Naaman. You will remember when he hesitated and was insulted by Elisha’s direction, his servants came and said that if Elisha had told him to do something great he would have gone and done it, and then, not exactly in these words, but, “Why don’t you try it?” He did try and he was healed.” (October 1958 General Conference, *Let Us Pray Always*)

Elder Bruce A. Carlson [Of the Seventy] said, “Fortunately for Naaman, his servants convinced him that regardless of what the prophet asked him to do, if obeyed, it would bring the Lord’s blessings. Naaman washed himself in the Jordan River as directed and, as a result of his obedience, was cured of his leprosy.

Obedience to the Lord’s commands, in spite of how trivial or unimportant we believe them to be, will surely bring His promised blessings.” (April 2010 General Conference, *When the Lord Commands*)

Elder Erastus Snow [Of the Quorum of the Twelve Apostles] said, “The Prophet told him to go and wash himself seven times in Jordan. But Naaman rose up in a rage ... He did not believe the Prophet, and he turned to go away with a sorrowful heart. But his servant followed him and said: “My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?” This caused Naaman to reflect; and he went and dipped himself seven times in Jordan. He was not healed when he dipped himself once, nor twice, nor thrice; but when he had dipped himself seven times he was cleansed of his leprosy. Was it the waters of Jordan that healed him, or is it the waters of the brook that we are immersed in that cleanses us from our sins? Not at all. It is the blood of Christ that was shed for the sins of the world that cleanseth us from our sins; but the water is the emblem and the means by which we comply with the commandment of God.

And so with every other ordinance of the Gospel. So with the laying on of the hands of the Elders of Israel. The wicked will ask what virtue there is in the imposition of the hands of the Elders? Why, the virtue consists in obeying the commandments of heaven. ... Herein is the hiding of the Lord's power.” (Discourse delivered in the Stake Meetinghouse, Ephraim, Utah, May 31, 1884; *Journal of Discourses*, 25:199)

Elder Lorenzo Snow [Of the Quorum of the Twelve Apostles] taught, “This Gospel, which God has commanded us to offer to the world, is an order or system of things simple, plain, and may be easily understood. In regard to its principles, the nature of its requirements, and the precise kind and character of its blessings and promises, no one, however ignorant or unlearned, needs be left in the dark any great length of time; but may discover its golden truths, and the emblazoned mark of divinity in its arrangements as distinctly, as speedily as Naaman, the Captain of the Assyrian hosts, found divine virtue and the hand of Divinity in the order prescribed to him by Elijah, through which his leprosy was removed. In his case, the order of obtaining miraculous blessings—viz.: to immerse seven times in Jordan, as prescribed by Elijah—was so simple, so plain, and in regard to the knowledge of its divine efficacy, so easy of ascertainment, that the great Captain, at first, was exceedingly wrathful at the idea that God should propose to work upon him through such easy means and simple forms; but the order, through which he could be healed of his leprosy was prescribed of God through the Prophet, and finally the Assyrian officer, through the plain, commonsense reasoning of his servant, concluded to waive his objections, and comply with the requirements, and having done so, he received the promised blessing. The first principles of the Gospel which we offer, and which put men in possession of the revelations of God and of a knowledge of this work, are precisely as simple, plain, and as easy of understanding, as the order before alluded to, through which the Heavens were opened in Naaman's behalf.” (Discourse delivered in the Tabernacle, Salt Lake City, January 23, 1870; *Journal of Discourses*, 13:284)

Elder Gordon B. Hinckley [Of the Council of the Twelve Apostles] taught, “And so I repeat, do not let pride stand in your way. The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourselves and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience.” (October 1976 General Conference, *Everything to Gain—Nothing to Lose*)

Elder David A. Bednar [Of the Quorum of the Twelve Apostles] taught, “Whereas *humility* generally denotes dependence upon God and the constant need for His guidance and support, a distinguishing characteristic of *meekness* is a particular spiritual receptivity to learning both from the Holy Ghost and from people who may seem less capable, experienced, or educated, who may not hold important positions, or who otherwise may not appear to have much to contribute. Recall how Naaman, captain of the king's army in Syria, overcame his pride and meekly accepted the advice of his servants to obey Elisha the prophet and wash in the river Jordan seven times. Meekness is the principal protection from the prideful blindness that often arises from prominence, position, power, wealth, and adulation.” (April 2018 General Conference, *Meek and Lowly of Heart*)

President Daniel H. Wells [Second Counselor in the First Presidency] said, “‘But,’ say they who have not embraced the truth, “we do not know whether that which you say is true or not.” Suppose you do not, that does not make the truth false, and I can tell you how you may find it out. Repent of your sins, go forth into the waters of baptism, eschew evil, learn to do well, seek after the Lord your God with full purpose of heart, and you can obtain a testimony as we have done—you may learn to know God and Jesus Christ, whom to know is life eternal. This is the only principle upon which you can obtain that knowledge which you so much desire. Many a person will say—“If I only knew these things were so, I would be with you heart and hand.” I have told you how you can find out. You cannot be healed of your leprosy of sin unless you comply with the requirements of the gospel. When Naaman came to the prophet Elisha to learn what he should do to be healed of his leprosy, he went away in a rage because he was simply told to wash himself in the river Jordan. . . . Then the Syrian went and did as he was commanded, and he was made whole. So it is with us all, we must comply with the requirements of heaven before we can receive its blessings. We need not expect to be cleansed from sin and made meet receptacles for the indwelling of the Holy Ghost, unless we yield obedience to the gospel, because this is the way appointed of God, our heavenly Father, for bringing us to a knowledge of the truth.” (Remarks delivered in the Bowery, Great Salt Lake City, August 18, 1867; *Journal of Discourses*, 12:133)

Elder M. Russell Ballard [Of the Quorum of the Twelve Apostles] taught, “What a humbling thing it must have been for Naaman to realize how close he came to allowing his own pride and his unwillingness to listen to the counsel of the prophet to prevent him from receiving such a great, cleansing blessing. And what a humbling thing it is to contemplate how many of us might miss out on great and promised blessings because we do not listen and then do the relatively simple things our prophet is telling us to do today.” (April 2001 General Conference, “*His Word Ye Shall Receive*”)

Elder Francisco J. Viñas [Of the Seventy] said, “From [Naaman’s] experience we learn that frequently the words of the prophets do not agree with our expectations or with our way of seeing things. Sometimes it seems that we need someone else, in addition to the prophets, to persuade us to listen to the voice of the Lord.” (October 1996 General Conference, *Listening to the Voice of the Lord*)

President Heber C. Kimball [First Counselor in the First Presidency] said, “It is curious for me to talk, but it is not for me to question [Brigham Young’s] words any more than it was Naaman, the Assyrian. Said he, “What better are the waters of Jordan? Why are not the rivers of Damascus and the water round Jerusalem just as good? Why is there not as much virtue in them as there is in Jordan?” Why, there is; but the virtue is in the man of God telling him what to do. There was virtue in doing what the servant of God told him to do. If he had told him to have gone and got into a mud hole, it would have had the same effect as that water. It is in the words of the man of God, and God lets his angels go along wherever he goes, and the angel of God goes along and touches the man with the touch of his finger, and says, “Be thou made whole!” Why? “Because the servant of God says so, and I have come here to help to fulfil it.” Either side of the veil they are active to see that your words are fulfilled.” (Discourse delivered in the Tabernacle, Great Salt Lake City, November 8, 1857; *Journal of Discourses*, 6:33)

Elder Ronald A. Rasband [Of the Quorum of the Twelve Apostles] taught, “The account of Naaman reminds us of the risk of picking and choosing the parts of prophetic counsel that fit our thinking, our expectations, or today’s norms. Our prophet continually points us to our own River Jordans to be healed.

The most important words we can hear, ponder, and follow are those revealed through our living prophet. I bear witness that I have sat in counsel with President Nelson to discuss weighty matters of the Church and of the world, and I have seen revelation flow through him. He knows the Lord, he knows His ways, and he desires that all of God’s children will hear Him, the Lord Jesus Christ.” (October 2021 General Conference, *The Things of My Soul*)

Elder Rex D. Pinegar [Of the Presidency of the Seventy] said, “Are we not sometimes like Naaman, looking for big or important things to do and bypassing simple things which could change our lives and heal us of our afflictions?” (October 1994 General Conference, *The Simple Things*)

2 Kings 5:15–16

- 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 know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.
- 16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

Bishop John H. Vandenberg [Presiding Bishop of the Church] said, “Naaman went back to the Prophet Elisha, filled with gratitude, and offered to pay him for making him whole. But Elisha knew it was by the power of God that Naaman was made well and declined the gift.

You can imagine the joy that Naaman and his family experienced as a result of following the counsel and direction of the prophet.” (October 1964 General Conference, *Follow Counsel*)

2 Kings 5:17–27

Hmmm. No comments on these verses

2 Kings 6:4–7

- 4 So he went with them. And when they came to Jordan, they cut down wood.
- 5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.
- 6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.
- 7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

Elder Orson Pratt [Of the Quorum of the Twelve Apostles] said, “Has the Lord no other laws in operation but the law of gravity? Yes, he can cause the law of gravity to be in subjection to other laws. For instance, a certain man was cutting down wood with the Prophet Elisha when his axe fell into deep water, to all appearance lost; and the man was somewhat exercised about it, because the axe was borrowed. The Prophet, understanding the nature of certain laws higher than that of gravitation, exercised the power of the Priesthood with which he was endowed, commanding the iron to swim, and it did so.” (Discourse delivered in the Twentieth Ward Meetinghouse, Salt Lake City, December 3, 1876; *Journal of Discourses*, 18:317)

2 Kings 6:8–12

Hmmm. No comments on these verses

2 Kings 6:13–17

- 13 ¶ And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.
- 14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.
- 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?
- 16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Elder Franklin D. Richards [Of the Quorum of the Twelve Apostles] said, “Now, it is so with us exactly. All the fathers who have gone before, the Prophet Joseph, and Hyrum, the Apostles and Patriarchs, the Elders, High Priests, and hosts of others, say nothing of the fathers of our generation hundreds of years back, are all around us, waiting and watching and anxious to see us go forward and triumph; so that we have many more for us than against us, the fifty-five millions to the contrary notwithstanding. Therefore, we have no occasion to let our hands hang down from fear, or our knees to tremble; not a bit of it.” (Discourse delivered at the General Conference, at Logan, Utah, October, 1885; *Journal of Discourses*, 26:344)

Elder Ronald A. Rasband [Of the Quorum of the Twelve Apostles] taught, “We may or may not have chariots of fire sent to dispel our fears and conquer our demons, but the lesson is clear. The Lord is with us, mindful of us and blessing us in ways only He can do. Prayer can call down the strength and the revelation that we need to center our thoughts on Jesus Christ and His atoning sacrifice. The Lord knew that at times we would feel fear. I have been there and so have you, which is why the scriptures are replete with the Lord’s counsel:

“Be of good cheer, and do not fear.”

“Look unto me in every thought; doubt not, fear not.”

“Fear not, little flock.” ... In this Church we may be few in number by the way the world counts influence, but when we open our spiritual eyes, “they that be with us are more than they that be with them.” Our loving Shepherd, Jesus Christ, then continues, “Let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.”

How is fear dispelled? For the young lad, he was standing right next to Elisha, a prophet of God. We have that same promise. When we listen to President Russell M. Nelson, when we hearken to his counsel, we are standing with a prophet of God.” (October 2018 General Conference, *Be Not Troubled*)

President Howard W. Hunter [President of the Quorum of the Twelve Apostles] taught, “Elisha, a prophet, seer, and revelator, had counseled the king of Israel on how and where and when to defend against the warring Syrians. The king of Syria, of course, wished to rid his army of Elisha’s prophetic interference. The record reads:

“Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. ...

“[They] compassed the city both with horses and chariots.”

The odds were staggering. It was an old man and a boy against what looked like the whole world. Elisha’s young companion was fearful and cried, “Alas, my master! how shall we do?” And Elisha’s reply? “Fear not: for they that be with us are more than they that be with them.” But there were no others with the old man and his young companion. From what source could their help possibly come?

Then Elisha turned his eyes heavenward, saying, “Lord, I pray thee, open his eyes, that he may see.” ...

In the gospel of Jesus Christ, we have help from on high. “Be of good cheer,” the Lord says, “for I will lead you along.” “I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy.” (October 1988 General Conference, *Blessed from on High*)

Michelle D. Craig [First Counselor in the Young Women General Presidency] said, “There may be times when you, like the servant, find yourself struggling to see how God is working in your life—times when you feel under siege—when the trials of mortality bring you to your knees. Wait and trust in God and in His timing, because you can trust His heart with all of yours. But there is a second lesson here. My dear sisters and brothers, you too can pray for the Lord to open your eyes to see things you would not normally see.” (October 2020 General Conference, *Eyes to See*)

Elder Neil L. Andersen [Of the Quorum of the Twelve Apostles] taught, “As you keep the commandments and pray in faith to see the Lord’s hand in your life, I promise you that He will open your spiritual eyes even wider, and you will see more clearly that you are not alone.” (April 2015 General Conference, *Thy Kingdom Come*)

Elder John Taylor [Of the Quorum of the Twelve Apostles] taught, “Now if any of you should have had a little trembling of that kind, go to your God, seek for the spirit of revelation that flows from Him; get hold of the light and intelligence which the Holy Ghost imparts, and you will cry, “Hosanna, hosanna, hosanna to the God of Israel, for He rules and will rule until He has put all enemies under His feet,” you will cry out, “Zion shall arise and shine, and the glory of God shall rest upon her!” You will cry aloud, ‘The principles of eternal truth will triumph, not all the powers of earth and hell can stay their progress, for Zion is onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will rule forever and ever!’” (Discourse delivered in the New Tabernacle, Salt Lake City, October 8, 1871.; *Journal of Discourses*, 14:249)

Elder Ronald A. Rasband [Of the Quorum of the Twelve Apostles] taught, “Remember, “they that be with us” on both sides of the veil, those who love the Lord with all their heart, might, mind, and strength, “are more than they that be with them.” If we actively trust in the Lord and His ways, if we are engaged in His work, we will not fear the trends of the world or be troubled by them. I plead with you to set aside worldly influences and pressures and seek spirituality in your daily life. Love what the Lord loves—which includes His commandments, His holy houses, our sacred covenants with Him, the sacrament each Sabbath day, our communication through prayer—and you will not be troubled.” (October 2018 General Conference, *Be Not Troubled*)

Elder Neal A. Maxwell [Of the Quorum of the Twelve Apostles] taught, “Let us, therefore, be like the young man with Elisha on the mount. At first intimidated by the surrounding enemy chariots, the young man’s eyes were mercifully opened, and he saw “horses and chariots of fire,” verifying “they that be with us are more than they that be with them.” Brothers and sisters, the spiritual arithmetic has not changed!

Our own intellectual shortfalls and perplexities do not alter the fact of God’s astonishing foreknowledge, which takes into account our choices for which we are responsible. Amid the mortal and fragmentary communiques and the breaking news of the day concerning various human conflicts, God lives in an eternal now where the past, present, and future are constantly before Him. His divine determinations are guaranteed, since whatever He takes in His heart to do, He will surely do it. He knows the end from the beginning! God is fully “able to do [His] ... work” and to bring all His purposes to pass, something untrue of the best-laid plans of man since we so often use our agency amiss!” (April 2003 General Conference, *Care for the Life of the Soul*)

President John Taylor [Prophet, Seer, Revelator, and President of the Church] taught, “But one thing I will say, and that is that this cause is onward; and as my brethren have said, so say I, that God has commenced it, and He will take care of it. I know what I am saying. I know when I am speaking that I am speaking not only to you, but to the whole world; for it will be published to the world. And I tell you Latter-day Saints not to fear, not to have any trembling in the knees, for the God of Israel is on the side of Israel, and hosts of angels also. There are more for us than there can be against us; and God will sustain the right and take care of, and preserve His people, if they will only do right.” (Discourse delivered in the Tabernacle, Salt Lake City, October 7, Semi-Annual Conference, 1883; *Journal of Discourses*, 24:295)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “Those who are for right are more than those who are against us. More will prove faithful than will apostatize. A certain class of this people will go into the celestial kingdom, while others cannot enter there, because they cannot abide a celestial law; but they will attain to as good a kingdom as they desire and live for.” (Remarks made in the Tabernacle, Great Salt Lake City, April 6, 1860; *Journal of Discourses*, 8:39)

President Heber C. Kimball [First Counselor in the First Presidency] said, “There are more in heaven for us than there are anywhere else against us; and there are millions more of men and women in heaven saved than there are people on the earth.” (Discourse delivered in the Tabernacle, Great Salt Lake City, September 11, 1859; *Journal of Discourses*, 7:169)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “When people falter in their path, and stumble, and fall, if they had eyes to see—if they would cling to the Lord, and sustain His cause here upon the earth, in preference to turning their backs upon it, they would see that there are infinitely more for His cause than there are against it.

Men and women must have eyes to see, or they cannot understand these things: they must be revealed by the Spirit of God; for that is the only way in which people can understand the things of God. This makes it our imperative duty to study and know the will of God, and then do it with all our might. It brings us under the deepest obligations, for our own safety and security, to live so that we can have the mind of Christ within us, and understand the mind of the Lord day by day. If we do this, we are a happy people.” (Remarks delivered in the Bowery, Great Salt Lake City, June 7, 1857; *Journal of Discourses*, 4:342)

2 Kings 6:18–33

Hmmm. No comments on these verses

The words of the Lord through His prophets will be fulfilled. (2 Kings 4:8–17; 7:1–16)

2 Kings 4:8–17

Hmmm. No comments on these verses

2 Kings 7:1–16

Hmmm. No relevant comments on these verses

If I am humble and obedient, Jesus Christ can heal me. (2 Kings 5)

2 Kings 5:1–27

See Chapter five comments, above

“They that be with us are more than they that be with them.” (2 Kings 6:8–23)

2 Kings 6:8–23

See Chapter six comments, above

BONUS SECTION!

The following are not related to the lesson but were discovered during my study and research

Elder Sterling W. Sill [Assistant to the Council of the Twelve Apostles] said, “Somebody said, “Money can’t buy happiness,” but his friend said, “Maybe not, but it does enable one to pick out the particular kind of misery that he enjoys the most.” And someone has pointed out that if there is anyone who can’t buy happiness with money it must be that he just doesn’t know where to shop.” (October 1973 General Conference, *A Fortune to Share*)

President Marion G. Romney [Second Counselor in the First Presidency] said, “Jesus, by the exercise of his agency, rose to be the second member of the Godhead. Lucifer, by the exercise of his agency, sank to Hades.” (April 1976 General Conference, *Church Welfare Services Basic Principles*)

Elder Dallin H. Oaks [Of the Quorum of the Twelve Apostles] said, “Two other powerful ideas were given voice by a noble young woman who survived a terrible experience. Virginia Reed was a survivor of the tragic Donner-Reed party, who made one of the earliest wagon treks into California. If this wagon train had followed the established Oregon Trail from Fort Bridger (Wyoming) northwest to Fort Hall (Idaho) and then southwest toward California, they would have reached their destination in safety. Instead, they were misled by a promoter. Lansford W. Hastings persuaded them they could save significant distance and time by following his so-called Hastings Cutoff. The Donner-Reed party left the proven trail at Fort Bridger and struggled southwest. They blazed a trail through the rugged Wasatch Mountains and then south of the Great Salt Lake and westward over the soggy surface of the salt flats in furnace heat.

The delays and incredible energies expended on this unproven route cost the Donner-Reed party an extra month in reaching the Sierra Nevada Mountains. As they hastened up the eastern slope trying to beat the first snows, they were caught in a tragic winter storm only one day short of the summit and a downhill passage into California. Marooned for the winter, half their group perished from starvation and cold.

After months in the mountains and incredible hardships of hunger and terror, thirteen-year-old Virginia Reed reached California and sent a letter to her cousin in the Midwest. After recounting her experiences and the terrible sufferings of their party, she concluded with this wise advice: “Never take no cutoffs and hurry along as fast as you can.”

That is powerful and true advice, especially for teenagers. Young people are surrounded by many beckoning paths and many persuasive promoters who offer advice and cutoffs as substitutes for the proven way. “Try out this detour” or “tarry here for a while” are familiar proposals on the journey of life. My young friends, remember Virginia Reed’s advice—“Never take no cutoffs and hurry along as fast as you can.” (October 1995 General Conference, *Powerful Ideas*)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “It is said in this book (the Bible) that God made the earth in six days. This is a mere term, but it matters not whether it took six days, six months, six years, or six thousand years. The creation occupied certain periods of time. We are not authorized to say what the duration of these days was, whether Moses penned these words as we have them, or whether the translators of the Bible have given the words their intended meaning. However, God created the world. If I were a sectarian I would say, according to their philosophy, as I have heard many of them say hundreds of times, “God created all things out of nothing; in six days he created the world out of nothing.” You may be assured the Latter-day Saints do not believe any such thing. They believe God brought forth material out of which he formed this little terra firma upon which we roam. How long had this material been in existence? Forever and forever, in some shape, in some condition. We need not refer at all to those who were with God, and who assisted him in this work. The elements form and develop, and continue to do so until they mature, and then they commence to decay and become disorganized. The mountains around us were formed in this way. By and by, when they shall have reached their maturity, the work of disintegration and decay will commence. It has been so from all eternity, and will continue to be so until they are made celestial.” (Discourse delivered in the New Tabernacle, Salt Lake City, September 17, 1876; *Journal of Discourses*, 18:231)

President Marion G. Romney [Second Counselor in the First Presidency] said, “As a consequence of the principle of family reliance, we should realize that, generally, one has no claim on Church resources to resolve personal temporal problems and needs until the family has done all it can to help. This is the doctrine the Lord established when he said:

“And after that, they have claim upon the church, or in other words upon the Lord’s storehouse, if their parents have not wherewith to give them.” (D&C 83:5) (April 1991 General Conference, *The Basic Principles of Church Welfare*)

Elder Jeffrey R. Holland [Of the Quorum of the Twelve Apostles] taught, “Now, I do see a couple of problems. One is the fact that I am the only person standing between you and the ice cream you always have ready at the close of general conference. The other potential problem is captured in this photo I saw recently on the Internet.



My apologies to all the children who are now hiding under the sofa, but the fact of the matter is none of us want tomorrow, or the day after that, to destroy the wonderful feelings we have had this weekend. We want to hold fast to the spiritual impressions we have had and the inspired teachings we have heard. But it is inevitable that after heavenly moments in our lives, we, of necessity, return to earth, so to speak, where sometimes less-than-ideal circumstances again face us.” (April 2016 General Conference, *Tomorrow the Lord Will Do Wonders among You*)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “All mankind have the principles of eternal life implanted within them. Much has been taught in regard to this and to the agency of the children of men. God has organized the spirit and placed it in a tabernacle—has given it certain capacity and certain laws, and it is as independent in its sphere of action as are the angels and the Gods in the heavenly worlds. It is for us to act upon that intelligence that is ours in every sense of the word; and if we do honor to our tabernacles and to the spirits God has given us, we have the promise of eternal life, which is the gift of God. This promise is made to every son and daughter of Adam, if they obey the conditions laid down; and their names have been written in the Lamb’s book of life from the beginning, before we came into the world, and they will remain there to all eternity, unless we blot them out through a wicked course.

Try to understand the position you occupy, and then you will understand the sayings of the Apostles and Prophets. Thanks be to the Lord our God for the understanding he has already given us, for the spirit of revelation he has bestowed upon us, and for the holy Priesthood and the keys thereof, by which the heavens are opened, and by which men are enabled to understand things as they are. God be thanked for the intelligence there is with this people.” (Remarks made in the Tabernacle, Great Salt Lake City, March 25, 1860; *Journal of Discourses*, 8:29)