

Isaiah 50–57

“He Hath Borne Our Griefs, and Carried Our Sorrows”

September 26–October 2, 2022

The future is bright for the Lord’s people. (Isaiah 50–52)

Isaiah 50:1–99

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Jesus Christ took upon Himself my sins and sorrows. (Isaiah 53)

Isaiah 53:1

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Elder Bruce R. McConkie [Of the Quorum of the Twelve Apostles] said, “Who will believe our words, and who will hear our message? Who will honor the name of Joseph Smith and accept the gospel restored through his instrumentality?”

We answer: the same people who would have believed the words of the Lord Jesus and the ancient Apostles and prophets had they lived in their day.

If you believe the words of Joseph Smith, you would have believed what Jesus and the ancients said.

If you reject Joseph Smith and his message, you would have rejected Peter and Paul and their message.

If you accept the prophets whom the Lord sends in your day, you also accept that Lord who sent them.

If you reject the restored gospel and find fault with the plan of salvation taught by those whom God hath sent in these last days, you would have rejected those same teachings as they fell from the lips of the prophets and Apostles of old.” (October 1981 General Conference, “Who Hath Believed Our Report?”)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for His arm to be revealed.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 146)

Isaiah 53:2

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

President Orson Hyde [President of the Quorum of the Twelve Apostles] said, “So it is with our heavenly Father. The world is diseased, and he has prepared a remedy, and served it up as suits himself, not consulting the vitiated appetites of this consumptive generation to whom he administers it. It is like a root out of dry ground: it is without form or comeliness, without beauty, that men should not desire it. Awkward and unclothed as it is with worldly wisdom, behold, the illiterate Elders of Israel are sent with it, and they have marched through the colleges and literary institutions of the learned world, and have defeated those who dared to come out to oppose and put them to flight; and all their learning, iniquity, cunning, and worldly wisdom were turned into foolishness.” (Sermon delivered in the Tabernacle, Great Salt Lake City, November 15, 1857; *Journal of Discourses*, 6:56)

Elder Dennis B. Neuenschwander [Of the Seventy] said, "I think each one of us understands what it means to partake of the fulfilling fruit of the tree of life within sight and sound of those who mock and what it means to exert every courageous effort to pay them no heed.

Struggling through the crowds of the world can be lonely and hard. Their pull and tug on the individual who wishes to step away to something better can be very strong and very difficult to overcome.

Who better than the Savior can reach, support, and ultimately rescue the one among the crowd? He understands what it is to persevere among a disrespectful crowd and still remain true. The worldly crowds do not recognize Him, saying that "he hath no form nor comeliness" and that "there is no beauty that we should desire him." King Benjamin says that the world "shall consider him a man." ...

Yet ultimately this Firstborn Son of God, who is so often misjudged and misunderstood, will emerge from being one among the crowd as the Anointed One, the Savior and Redeemer of the world. This emergence is humbly predicted in the Savior's own statement to certain chief priests and elders that "the stone which the builders rejected, the same is become the head of the corner." (April 2008 General Conference, *One among the Crowd*)

Elder Bruce D. Porter [Of the Seventy] said, "In the premortal realm, he had been the God of Abraham, Isaac, and Jacob, the Creator of the earth, the great I AM. From these exalted heights, he descended, coming to earth in the most humble of circumstances that he might be no stranger to our sorrows. Instead of worldly station, he chose to be born in a lowly stable and live the simple life of a carpenter. He grew up in an obscure village in a despised precinct of Palestine. He made himself of no reputation, and was "a root out of a dry ground," having "no beauty that we should desire him."

He might have had political power and honor; he chose instead to be a healer and a teacher. He might have won the favor of his people by freeing them from Roman oppression; instead, he saved them from their sins and was rejected by his own. He sacrificed the glory of Galilee to experience the humiliation and trial of Jerusalem. Then, in a most literal way, the Lord Jesus Christ paid the utmost demands of our ransom, as he bore "the pain of all men."

'And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.' (October 1995 General Conference, *Redeemer of Israel*)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, "Christendom now acknowledge that Jesus was the Son of God; they look upon him as God manifested in the flesh according to the New Testament; yet the generation in which He lived did not see these tokens of divinity which this generation recognize. To them he was "a root out of dry ground"—a stumbling block," "a rock of offense." So with the Latter-day Saints. They are a stumbling block to this generation. The world see all their weaknesses and faults, and see no divinity in the work in which they are engaged. Yet this is not to be wondered at, inasmuch as the world could not see it in Jesus when he dwelt in mortality. We are looked upon as a low, degraded, ignorant set of fanatics. This is the opinion of the great majority of the learned and refined world. Others say that our people are the dupes of a few. We do not claim to be very wise, but we do know that that portion of mankind called Christians in our day, who profess to be followers of the meek and lowly Jesus, are grossly ignorant of His character, and of the means and way of Salvation which He offers to the world."

(Remarks delivered in the New Tabernacle, Salt Lake City, May 10, 1868; *Journal of Discourses*, 12:206)

President Heber C. Kimball [First Counselor in the First Presidency] said, "I am a witness of this Gospel, of the order and power of the Priesthood, and of the organization of this Church from the beginning. I glory in it, I glory in this Gospel, I know it is like a root out of the dry ground, it neither has form nor comeliness to this world, it is against them every way, and they will run against it and snag themselves. You know a root out of dry ground has many snags or sharp points to it, and they stick out many ways; so the people run against a snag when they run against this work, or against the

servants of the Most High. I know, as well as I know that I live, that every man that fights against it will be damned. I know it, and am bearing testimony to what I know, gentlemen, and you may know it just as well as I do.” (Address delivered in the Tabernacle, Great Salt Lake City, October 8, 1852; *Journal of Discourses*, 1:206)

Isaiah 53:3

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Elder O. Vincent Haleck [Of the Seventy] said, “My prayer for each of us is a plea to have the heart to bear our burdens, make necessary sacrifices, and have the will to do and to give. I promise that the Lord will not leave you wanting. The heart of the widow is filled with thanksgiving that the Savior was “a man of sorrows, and acquainted with grief” so that we would not need to taste the “bitter cup.” In spite of our weaknesses and failings, and because of them, He continues to offer His hands, which were pierced for our sakes. He will lift us up if we are willing to come into the light of His gospel, embrace Him, and allow Him to fill our ‘want.’” (October 2017 General Conference, *The Heart of the Widow*)

Carole M. Stephens [First Counselor in the Relief Society General Presidency] said, “So right now some of you are thinking, “Well then, Sister Stephens, you just don’t understand!” And I answer that you may be right. I don’t completely understand your challenges. But through *my* personal tests and trials—the ones that have brought me to *my* knees—I have become well acquainted with the One who does understand, He who was “acquainted with grief,” who experienced all and understands all.” (April 2015 General Conference, *The Family is of God*)

Elder Robert D. Hales [Of the Quorum of the Twelve Apostles] taught, “Sometimes we become the lightning rod, and we must “take the heat” for holding fast to God’s standards and doing His work. I testify that we need not be afraid if we are grounded in His doctrine. We may experience misunderstanding, criticism, and even false accusation, but we are never alone. Our Savior was “despised and rejected of men.” It is our sacred privilege to stand with Him!” (April 2013 General Conference, *Stand Strong in Holy Places*)

President Thomas S. Monson [Prophet, Seer, Revelator, and President of the Church] taught, “Who was this “man of sorrows, ... acquainted with grief”? “Who is this King of glory,” this Lord of lords? He is our Master. He is our Savior. He is the Son of God. He is the Author of Our Salvation. He beckons, “Follow me.” He instructs, “Go, and do thou likewise.” He pleads, “Keep my commandments.”

Let us follow Him. Let us emulate His example. Let us obey His words. By so doing, we give to Him the divine gift of gratitude.” (October 2010 General Conference, *The Divine Gift of Gratitude*)

Elder Joseph B. Wirthlin [Of the Quorum of the Twelve Apostles] taught, “May I extend a word of caution? There are those who feel that if we follow the Savior, our lives will be free from worry, pain, and fear. This is not so! The Savior Himself was described as a man of sorrows. Those early disciples who followed the Christ experienced great persecution and trials. The Prophet Joseph Smith was no exception. Nor were the other early Saints of this last dispensation. And it is no different today. ...

Yes, I do not suggest that the road will be easy. But I will give you my witness that those who, in faith, leave their nets and follow the Savior will experience happiness beyond their ability to comprehend.” (April 2002 General Conference, “*Follow Me*”)

Elder Howard W. Hunter [Of the Quorum of the Twelve Apostles] taught, “But Jesus was not spared grief and pain and anguish and buffeting. No tongue can speak the unutterable burden he carried, nor have we the wisdom to understand the prophet Isaiah’s description of him as “a man of sorrows.” His ship was tossed most of his life, and, at least to mortal eyes, it crashed fatally on the rocky coast of Calvary. We are asked not to look on life with mortal eyes; with spiritual vision we know something quite different was happening upon the cross.” (October 1984 General Conference, “*Master, the Tempest Is Raging*”)

Elder Jeffrey R. Holland [Of the Quorum of the Twelve Apostles] said, “No, Christ knows better than all others that the trials of life can be very deep and we are not shallow people if we struggle with them. ...

No one’s eyes were more penetrating than His, and much of what He saw pierced His heart. Surely His ears heard every cry of distress, every sound of want and despair. To a degree far more than we will ever understand, He was “a man of sorrows, and acquainted with grief.” Indeed, to the layman in the streets of Judea, Christ’s career must have seemed a failure, a tragedy, a good man totally overwhelmed by the evils surrounding Him and the misdeeds of others. He was misunderstood or misrepresented, even hated from the beginning. No matter what He said or did, His statements were twisted, His actions suspected, His motives impugned. In the entire history of the world no one has ever loved so purely or served so selflessly—and been treated so diabolically for His effort. Yet nothing could break His faith in His Father’s plan or His Father’s promises. Even in those darkest hours at Gethsemane and Calvary, He pressed on, continuing to trust in the very God whom He momentarily feared had forsaken Him.” (October 1999 General Conference, “*An High Priest of Good Things to Come*”)

Elder James E. Faust [Of the Council of the Twelve Apostles] said, “Elder Orson F. Whitney asked and answered this question: “To whom do we look, in days of grief and disaster, for help and consolation? ... They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sympathy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves?

‘... Is not this God’s purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation.’” (April 1979 General Conference, *The Refiners Fire*)

Elder Sterling W. Sill [Assistant to the Council of the Twelve Apostles] said, “This same Bible also foretells that he will come to the earth a second time, though in a different manner. The first time he came as a man of sorrows who was acquainted with grief, but the second time he will come as the mighty God. He came the first time as the Prince of Peace. He will come the second time as King of kings and Lord of lords. He came the first time to atone for our sins; he will come the second time to judge those sinners who have not repented. The Apostle Paul says, “... the Lord Jesus shall be revealed from heaven with his mighty angels, “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” (April 1966 General Conference, *The Second Coming*)

Elder George Q. Morris [Of the Council of the Twelve Apostles] said, “So, in adversity we may have that which will exalt us, or we may have that which will degrade us. We may have that which, “if we endure it well,” will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us.

The Lord Jesus Christ, the one perfect being in the world, was described by Isaiah as “despised and rejected of men, a man of sorrows; and acquainted with grief.” That describes his life, the one perfect life lived in the world, full of love and of service.” (October 1958 General Conference, *The Uses of Adversity*)

Elder Wilford Woodruff [Of the Quorum of the Twelve Apostles] taught, “When Jesus brought the Gospel to his father’s house—the Jews, they rejected him and the words of life he taught them. He found them intently looking forward to the coming of their Shiloh in the person of a king, a ruler who should possess great power, even power sufficient to deliver them from the Romish yoke. They never once dreamed that he would appear in their midst as the babe of Bethlehem, who should be born in a stable, and cradled in a manger, a man who should know sorrow, and who should be acquainted with grief, and who should choose as his disciples illiterate fishermen of low degree. And although he was their Savior King who would have redeemed them, and delivered them, and given unto them the Gospel of peace and of liberty, yet they in their vanity and pride despised him, and persecuted him, and at last shed his blood.” (Discourse delivered in the Tabernacle, Salt Lake City, June 30, 1878; *Journal of Discourses*, 19:358)

President Orson Hyde [President of the Quorum of the Twelve Apostles] said, “Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He now is. “Is this really possible?” Why, my dear friends, how would you like to be governed by a ruler who had not been through all the vicissitudes of life that are common to mortals? If he had not suffered, how could he sympathize with the distress of others? If he himself had not endured the same, how could he sympathize and be touched with the feelings of our infirmities? He could not, unless he himself had passed through the same ordeal, and overcome step by step. If this is the case, it accounts for the reason why we do not see Him—He is too pure a being to show himself to the eyes of mortals; He has overcome, and goes no more out, but He is the temple of my God, and is a pillar there.

What is a pillar? It is that power which supports the superstructure which bears up the edifice; and if that should be removed from its place, the edifice is in danger of falling. Hence, our heavenly Father ascended to a throne of power; He has passed through scenes of tribulation, as the Saints in all ages have, and are still passing through; and having overcome, and ascended His throne, He can look down upon those who are following in the same track, and can realize the nature of their infirmities, troubles, and difficulties, like the aged father who looks upon his race, upon the smallest child; and when he sees them grappling with difficulties, his heart is touched with compassion. Why? Because he has felt the same, been in the same situation, and he knows how to administer just chastisement, mingled with the kindest feelings of a father's heart. So with our heavenly Father; when He sees we are going astray, He stretches forth His chastening hand, at the same time He realizes the difficulties with which we have to contend, because he has felt the same; but having overcome, He goes no more out.” (Discourse delivered at the General Conference Held in the Tabernacle, Great Salt Lake City, October 6, 1853; *Journal of Discourses*, 1:123)

Isaiah 53:3–5

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Elder Ricardo P. Giménez [Of the Seventy] said, “The Apostle Peter also taught us about the Savior, saying, ‘Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.’” (April 2020 General Conference, *Finding Refuge from the Storms of Life*)

Elder Robert C. Gay [Of the Presidency of the Seventy] said, “He alone descended below all things. The power of His Atonement is the power to overcome any burden in our life.” (October 2018 General Conference, *Taking upon Ourselves the Name of Jesus Christ*)

Elder Neal A. Maxwell [Of the Quorum of the Twelve Apostles] said, “Imagine, Jehovah, the Creator of this and other worlds, “astonished”! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him!

The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement.” (April 1985 General Conference, *“Willing to Submit”*)

Elder Ulisses Soares [Of the Quorum of the Twelve Apostles] taught, “In addition to providing the majestic gift of salvation, the Savior offers us relief and comfort as we face our afflictions, temptations, and weaknesses of mortal life, including the circumstances we have experienced recently in the current pandemic. I can assure you that Christ is ever aware of the adversities we experience in mortality. He understands all of the bitterness, agony, and physical pain as well as the emotional and spiritual challenges we face. The Savior’s bowels are filled with mercy, and He is always ready to succor us. This is possible because He personally experienced and took upon Himself in the flesh the pain of our weakness and infirmities.

With meekness and humility of heart, He descended below all things and accepted being despised, rejected, and humiliated by men, having been wounded for our transgressions and iniquities. He suffered these things for all, taking upon Himself the sins of the world, thus becoming our ultimate spiritual caregiver.” (April 2021 General Conference, *Jesus Christ: The Caregiver of Our Soul*)

Bishop Keith B. McMullin [Second Counselor in the Presiding Bishopric] said, “But Heavenly Father knew that even if we exerted every ounce of energy, we could not make it home without divine help. Therefore, He promised, “We will provide a savior for you!”

In fulfillment of this promise, Jesus Christ came during the meridian of time, the Only Begotten Son of God, the Eternal Father, in the flesh. He walked the paths and byways of mortality so He could “know according to the flesh how to succor his people according to their infirmities.” There is not one vexation, anxiety, or suffering unfamiliar to Him. Though He is without sin yet knows He each and every one of our griefs that He might be able to help us.” (April 1999 General Conference, *Welcome Home*)

Elder Jeffrey R. Holland [Of the Quorum of the Twelve Apostles] taught, “In spite of betrayal and pain, mistreatment and cruelty, and bearing all the accumulated sins and sorrows of the human family, the Son of the living God looked down the long path of mortality, saw us this weekend, and said: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” Have a blessed, joyful, peaceful Easter. Its untold possibilities have already been paid for by the Prince of Peace ...” (April 2021 General Conference, *Not as the World Giveth*)

Elder Benjamin M. Z. Tai [Of the Seventy] said, “Jesus Christ is the Master Physician. Through His Atonement, He binds up our wounds, takes upon Himself our infirmities, and heals our broken hearts.” (April 2020 General Conference, *The Power of the Book of Mormon in Conversion*)

Reyna I. Aburto [Second Counselor in the Relief Society General Presidency] said, “Let us all remember that our Savior, Jesus Christ, “[has taken] upon him [our] infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know ... how to succor [us] according to [our] infirmities.” He came ‘to bind up the brokenhearted, ... to comfort all that mourn; ... to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.’” (October 2019 General Conference, *Thru Cloud and Sunshine, Lord, Abide with Me!*)

Elder Jeffrey R. Holland [Of the Quorum of the Twelve Apostles] taught, “A majestic latter-day vision emphasized that “[Jesus] came into the world ... to bear the sins of the world.” Both ancient and modern scripture testify that “he redeemed them, and bore them, and carried them all the days of old.” A favorite hymn pleads with us to “hear your great Deliv’rer’s voice!”

Bear, borne, carry, deliver. These are powerful, heartening messianic words. They convey help and hope for safe movement from where we are to where we need to be—but cannot get without assistance. These words also connote burden, struggle, and fatigue—words most appropriate in describing the mission of Him who, at unspeakable cost, lifts us up when we have fallen, carries us forward when strength is gone, delivers us safely home when safety seems far beyond our reach. “My Father sent me,” He said, ‘that I might be lifted up upon the cross; ... that as I have been lifted up ... even so should men be lifted up ... to ... me.’” (October 2015 General Conference, *Behold Thy Mother*)

Elder Erastus Snow [Of the Quorum of the Twelve Apostles] said, “But it pleased God our Father that the Savior should be subjected to all the temptations and pangs to which flesh is heir. I will say that his grief and sorrow was not that which is unto death, but it sprang from his sympathies for his blood relatives; I mean his Father's family that is here on the earth, for whom he came to suffer. He bore our sorrows and carried our griefs. He took upon him the sicknesses of us all and felt our infirmities. No blind man or leper cried to him for help in vain; but he felt their infirmities, and stretched forth his hands and helped them, and exerted himself to ameliorate their sufferings. Did he suffer hunger and fatigue? Yes. And when his hour was coming, and he felt his end was nigh at hand, all the infirmities of the flesh, as it were, crowded upon him, and he felt even to shrink from drinking that bitter cup; and said three times, ‘O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.’” (Discourse delivered in the Tabernacle, Great Salt Lake City, January 5, 1860; *Journal of Discourses*, 7:357)

Silvia H. Allred [First Counselor in the Relief Society General Presidency] said, “Jesus Christ’s willingness to be the sacrificial lamb was an expression of His love for the Father and of His infinite love for each of us. ...

Jesus Christ took upon Himself our sins, suffered, and died to satisfy the demands of justice that we might not suffer if we repent.” (October 2010 General Conference, *Steadfast and Immovable*)

Elder Jeffrey R. Holland [Of the Quorum of the Twelve Apostles] taught, “Most people in trouble end up crying, “What was I thinking?” Well, whatever they were thinking, they weren’t thinking of Christ. Yet, as members of His Church, we pledge every Sunday of our lives to take upon ourselves His name and promise to “always remember him.” So let us work a little harder at remembering Him—especially that He has “borne our griefs, and carried our sorrows ... , [that] he was bruised for our iniquities ... ; and with his stripes we are healed.” Surely it would guide our actions in a dramatic way if we remembered that every time we transgress, we hurt not only those we love, but we also hurt Him, who so dearly loves us. But if we do sin, however serious that sin may be, we can be rescued by that same majestic figure, He who bears the only name given under heaven whereby any man or woman can be saved.” (April 2010 General Conference, *Place No More for the Enemy of My Soul*)

Elder Merrill J. Bateman [Of the Presidency of the Seventy] said, “For many years I thought of the Savior’s experience in the garden and on the cross as places where a large mass of sin was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has changed. Instead of an impersonal mass of sin, there was a long line of people, as Jesus felt “our infirmities,” “[bore] our griefs, ... carried our sorrows ... [and] was bruised for our iniquities.”

The Atonement was an intimate, personal experience in which Jesus came to know how to help each of us.” (October 2005 General Conference, *A Pattern for All*)

President James E. Faust [Second Counselor in the First Presidency] taught, “No man knows the full weight of what our Savior bore, but by the power of the Holy Ghost we can know something of the supernal gift He gave us. In the words of our sacrament hymn:

*We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.*

He suffered so much pain, “indescribable anguish,” and “overpowering torture” for our sake. His profound suffering in the Garden of Gethsemane, where He took upon Himself all the sins of all other mortals, caused Him “to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit.” (October 2001 General Conference, *The Atonement: Our Greatest Hope*)

Elder Weatherford T. Clayton [Of the Seventy] said, “There in the Garden of Gethsemane, He began to pay the price for our sins and our sicknesses, our pains and our infirmities. Because He did, we will never be alone in those infirmities if we choose to walk with Him.” (April 2007 General Conference, *Our Father’s Glorious Plan*)

Elder Ronald E. Poelman [Of the Seventy] said, “The central core of the gospel is the vicarious sacrifice of the Savior, which satisfies divine justice and makes operative God’s mercy, resulting in a universal, unconditional resurrection and the possibility of eternal life for each one who accepts Jesus Christ as Redeemer and obeys the principles, ordinances, and covenants of the gospel. ...

The prophet of this dispensation, Joseph Smith, and his companion Sidney Rigdon gave testimony of the gospel, as recorded in the 76th section of the Doctrine and Covenants. Each of us may receive a similar spiritual witness, and therefore I suggest that we may express their testimony as our own in these words:

“And this is the gospel ...

“That he came into the world, even Jesus, to be crucified for [me], and to bear [my] sins ... , and to sanctify [me], and to cleanse [me] from all unrighteousness;

‘That through him [I] might be saved.’” (October 1993 General Conference, *Divine Forgiveness*)

President John Taylor [Prophet, Seer, Revelator, and President of the Church] taught, “The debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of the redemption, [and] the power of salvation.” (*The Mediation and Atonement [An Examination into and an Elucidation of the Great Principle of the Mediation and Atonement of Our Lord and Savior Jesus Christ]*)

Elder Erastus Snow [Of the Quorum of the Twelve Apostles] said, “For God giveth not the Spirit by measure unto him.” It is measured out to you and me in the providence of the Lord; but for him there was a storehouse to draw upon, as it were, without measure. He could continue to heal the sick and raise the dead and perform great and marvelous things, and yet the supply of vitality was not in the least abated. Mortals less gifted and less favored who should be the means of healing many sick by the power of God, would feel that in taking their infirmities upon them, they were sinking under the weight, and would want to hie themselves away to rest and recuperate their exhausted frames. Jesus was an exception in this respect; he took upon himself our infirmities and bore our sickness, as had been predicted by Isaiah the prophet. He truly did heal the sick wherever he went; and some found that if they could even touch the hem of his garment the disease from which they suffered could be rebuked; and one instance is given where this was done, in which case we are told, virtue went out of him. But notwithstanding the great burden that he bore, together with the vast amount of vitality that was at various times communicated from him to others, he did not faint under the load; his mortality did not give way. But no man, unsupported as he was, could have done it without sinking under this weight; none other could have grappled with devils and cast them out of individuals and held them at bay, as he did, without suffering from bodily exhaustion, and therefore had to seek retirement and rest. He, however, waged war constantly, and was well prepared for this work, having an inexhaustible source of strength to draw from, the Spirit having been given to him without measure.” (Discourse delivered at Brigham City, October, 1879; *Journal of Discourses*, 21:25)

Elder D. Todd Christofferson [Of the Quorum of the Twelve Apostles] taught, “We don’t have to attempt the impossible in trying to rationalize our sins away. And on the other hand, we don’t have to attempt the impossible in erasing the effects of sin by our own merit alone. Ours is not a religion of rationalization nor a religion of perfectionism but a religion of redemption—redemption through Jesus Christ. If we are among the penitent, with His Atonement our sins are nailed to His cross, and ‘with his stripes we are healed.’” (October 2021 General Conference, *The Love of God*)

Elder Dallin H. Oaks [Of the Quorum of the Twelve Apostles] said, “The Messiah’s atoning sacrifice is the central message of the prophets of all ages. It was prefigured by the animal sacrifices prescribed by the law of Moses, whose whole meaning, one prophet explained, ‘point[ed] to that great and last sacrifice [of] ... the Son of God, yea, infinite and eternal.’” (October 1988 General Conference, “*What Think Ye of Christ?*”)

Elder Dale G. Renlund [Of the Quorum of the Twelve Apostles] taught, “When faced with temptation, we are more likely to ask ourselves, in the words of William Shakespeare:

What win I, if I gain the thing I seek?

A dream, a breath, a froth of fleeting joy.

Who buys a minute’s mirth to wail a week,

Or sells eternity to get a toy?

If we have lost sight of eternity for the sake of a toy, we can choose to repent. Because of the Atonement of Jesus Christ, we have another chance. Metaphorically, we can exchange the toy we so ill-advisedly purchased in the first place and receive again the hope of eternity. As the Savior explained, “For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.”

Jesus Christ can forgive because He paid the price for our sins.” (October 2016 General Conference, *Repentance: A Joyful Choice*)

Elder James J. Hamula [Of the Seventy] said, “With a small cup of water, we signify that we remember the blood Jesus spilled and the spiritual suffering He endured for all mankind. We remember the agony that caused great drops of blood to fall in Gethsemane. We remember the bruising and scourging He endured at the hands of His captors. We remember the blood He spilled from His hands, feet, and side while at Calvary. And we remember His personal reflection on His suffering: “How sore you know not, how exquisite you know not, yea, how hard to bear you know not.” In taking the water to ourselves, we acknowledge that His blood and suffering atoned for our sins and that He will remit our sins as we embrace and accept the principles and ordinances of His gospel.”

(October 2014 General Conference, *The Sacrament and the Atonement*)

Elder Walter F. González [Of the Presidency of the Seventy] said, “When we follow the Redeemer out of love, we are following His own example. Through love the Savior was obedient to the will of the Father under any circumstance. Our Savior was obedient even when it meant great physical and emotional pain, even when it meant being whipped and mocked, even when it meant that His enemies would torture Him while His friends abandoned Him. The atoning sacrifice, which is unique to the mission of the Savior, is the greatest expression of love ever. “The chastisement of our peace was upon him; and with his stripes we are healed.”

As Christ followed the Father under any circumstance, we should follow His Son. If we do so, it matters not what kind of persecution, suffering, grief, or “thorn in the flesh” we face. We are not alone. Christ will assist us. His tender mercies will make us mighty under any circumstance.” (April 2011 General Conference, *Followers of Christ*)

Elder Bruce R. McConkie [Of the Quorum of the Twelve Apostles] said, “This sacred spot, like Eden where Adam dwelt, like Sinai from whence Jehovah gave his laws, like Calvary where the Son of God gave his life a ransom for many, this holy ground is where the Sinless Son of the Everlasting Father took upon himself the sins of all men on condition of repentance.

We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane.

We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him.

We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death.

We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name.

We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup.

We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be.

As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours.

After this—his body then wrenched and drained of strength—he confronted Judas and the other incarnate devils, some from the very Sanhedrin itself and he was led away with a rope around his neck, as a common criminal, to be judged by the arch-criminals who as Jews sat in Aaron’s seat and who as Romans wielded Caesar’s power.

They took him to Annas, to Caiaphas, to Pilate, to Herod, and back to Pilate. He was accused, cursed, and smitten. Their foul saliva ran down his face as vicious blows further weakened his pain-engulfed body.

With reeds of wrath they rained blows upon his back. Blood ran down his face as a crown of thorns pierced his trembling brow.

But above it all he was scourged, scourged with forty stripes save one, scourged with a multithonged whip into whose leather strands sharp bones and cutting metals were woven.

Many died from scourging alone, but he rose from the sufferings of the scourge that he might die an ignominious death upon the cruel cross of Calvary.

Then he carried his own cross until he collapsed from the weight and pain and mounting agony of it all.

Finally, on a hill called Calvary—again, it was outside Jerusalem’s walls—while helpless disciples looked on and felt the agonies of near death in their own bodies, the Roman soldiers laid him upon the cross.

With great mallets they drove spikes of iron through his feet and hands and wrists. Truly he was wounded for our transgressions and bruised for our iniquities.

Then the cross was raised that all might see and gape and curse and deride. This they did, with evil venom, for three hours from 9:00 A.M. to noon.

Then the heavens grew black. Darkness covered the land for the space of three hours, as it did among the Nephites. There was a mighty storm, as though the very God of Nature was in agony.

And truly he was, for while he was hanging on the cross for another three hours, from noon to 3:00 P.M., all the infinite agonies and merciless pains of Gethsemane recurred.

And, finally, when the atoning agonies had taken their toll—when the victory had been won, when the Son of God had fulfilled the will of his Father in all things—then he said, “It is finished,” and he voluntarily gave up the ghost.” (April 1985 General Conference, *The Purifying Power of Gethsemane*)

Isaiah 53:6

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Elder Charles W. Penrose [later of the Quorum of the Twelve Apostles (1904), and First Counselor in the First Presidency (1921)] said, “Nevertheless I will make bold to say that this is the fact; that the whole earth has gone astray. I will go no further than they say themselves: “We have left undone those things that we ought to have done, and have done those things that we ought not to have done, and there is no help [health] in us. O Lord have mercy upon us, miserable sinners.” Well, that is just exactly what they are. Now, I do not boast that we are any better than they are. I am merely taking them as the Lord will take a great many of them: “Out of thine own mouth will I judge thee.” They tell the Lord, “All we like sheep have gone astray; we have turned every one to his own way.” That is what is the matter with the Christian world. They are not walking in the Lord’s way. They are walking in the ways that men have invented.” (Discourse delivered in the Tabernacle, Salt Lake City, May 20, 1883; *Journal of Discourses*, 25:44)

Elder Derek A. Cuthbert [Of the Seventy] said, “Have you ever realized that all sin is selfish, whether it be lying, cheating, stealing, immorality, covetousness, or idleness? Sin is for one’s own ends, not another’s—certainly not for the Lord’s ends. ...

Anciently Isaiah lamented, “We have turned every one to his own way.” In modern parlance, they “did their own thing,” whatever the adverse effect upon others. Even many of those who profess to understand free agency, or moral agency, turn liberty to license, as we can see all around us.” (April 1990 General Conference, *The Spirituality of Service*)

Elder George Q. Cannon [Of the Quorum of the Twelve Apostles] said, “Any man who will look at the condition of the people will say that if there ever was a time in the history of the world when God should speak to man it is now. The people everywhere are gone astray. Men and women are filled with extravagance and foolish notions, and they are corrupt in every sense of the word. The churches are corrupted, the people are divided, and the humble man who desires to serve God is laughed at, ridiculed and crowded to the wall, while the man who is bold in iniquity, and shrewd in taking advantage of his fellows, lords it over them. Honesty is far below par, and the virtuous are the butt and ridicule of the wicked. Mingle among men of the world and talk to them about virtue, and they will laugh at you, and if a man is known to be chaste and pure in his thoughts and actions he is ridiculed and sneered at. It is so with everything else that God values. Think of it.” (Discourse delivered in the 13th Ward Assembly Rooms, Salt Lake City, March 23, 1873; *Journal of Discourses*, 15:375)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “My brother Joseph once said to me (and we were both Methodists at the time), “Brother Brigham, there is not a Bible Christian in the world; what will become of the people?” For many years no person saw a smile on his countenance, in consequence of the burden of the Lord being upon him, and realizing that the inhabitants of the earth had all gone out of the way and had turned every man to his own views. I am not speaking now of the world morally, but of their ignorance of the gospel of the Son of God and of the way to be saved in the celestial kingdom of our Father.” (Remarks delivered in the Bowery, Great Salt Lake City, June 30, 1867; *Journal of Discourses*, 12:95)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “We are here for the purpose of enjoying the fruits of our labors, for the purpose of serving God with an undivided heart. Still, we are prone to wander and come short of faithfully fulfilling all our duties. We are, nevertheless, in these mountains. You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God, our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted, until we learn to remember the Lord our God and are willing to walk in his ways.” (Remarks made in the Tabernacle, Great Salt Lake City, December 23, 1866; *Journal of Discourses*, 11:274)

Isaiah 53:7

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Elder Ulisses Soares [Of the Quorum of the Twelve Apostles] taught, “By voluntarily taking upon Himself the sins of all mankind, being cruelly nailed to the cross, and victoriously conquering death on the third day, Jesus gave a more sacred significance to the Passover ordinance that had been bestowed upon Israel in ancient times.

In fulfillment of prophecy, He offered His own body and precious blood as the great and last sacrifice, validating the traditional symbols used in the celebration of the Lord’s Passover. [Elements of Passover that pointed to the Atonement of Jesus Christ included a sacrificial lamb, partaking of unleavened bread with bitter herbs, blood of the sacrificial lamb being placed on doorposts of homes, and the feast being eaten in haste.]” (April 2021 General Conference, *Jesus Christ: The Caregiver of Our Soul* & Note 5)

Elder Jeffrey R. Holland [Of the Quorum of the Twelve Apostles] taught, “Tomorrow is Easter, a time for the righteous principles of the gospel of Jesus Christ and His Atonement to “pass over”—pass over conflict and contention, pass over despair and transgression, and ultimately pass over death. It is a time to pledge total loyalty in word and deed to the Lamb of God, who “[bore] our griefs, and carried our sorrows” in His determination to finish the work of salvation in our behalf.

In spite of betrayal and pain, mistreatment and cruelty, and bearing all the accumulated sins and sorrows of the human family, the Son of the living God looked down the long path of mortality, saw us this weekend, and said: ‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’” (April 2021 General Conference, *Not as the World Giveth*)

Elder Carlos H. Amado [Of the Seventy] said, “In each priesthood holder should burn the personal conviction that the mission of Jesus Christ was unique: The Son of the Eternal Heavenly Father and of a mortal mother, especially chosen, He became the Only Begotten Son of God, which qualified Him to be the Mediator, Savior, and Redeemer of mankind. Even though He was slandered, spit upon, slapped, whipped, and humiliated, “yet he opened not his mouth.”

He died at an early age; He was strong and young, of unlimited wisdom. When you are thirty-three, you will understand better. His sacrifice was painful but indispensable. He was the first to be resurrected, clothed in glory and eternal life.” (October 1993 General Conference, *An Eternal Vision*)

Elder Albert Carrington [Assistant Counselor in the First Presidency] said, “He was buffeted, scourged and mobbed and led like a lamb to the slaughter a being in whom was no guile, who finally terminated his mortal career by a cruel death on the cross. He was opposed by his own when he came to call and gather them as their king and ruler. Who were his own? The tribes of Israel, and he came more particularly to that most stubborn and stiffnecked of all the tribes—the tribe of Judah. And did the scribes and Pharisees, the rabbis and lawyers, the wise, intelligent and noble hail and welcome him? No, most assuredly not . . .” (Discourse by, delivered at the Adjourned Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, in the New Tabernacle, Salt Lake City, October 11, 1874; *Journal of Discourses*, 17:168)

Elder Erastus Snow [Of the Quorum of the Twelve Apostles] said, “But at length the time came when the Father said, You must succumb, you must be made the offering. And at this dark hour the power of the Father withdrew itself measurably from him, and he was left to be taken by his enemies, and, like a lamb, was led to the slaughter, but he opened not his mouth, because his hour had come. And when he was led to exclaim in his last agony upon the cross, My God, my God, why hast thou forsaken me? The Father did not deign to answer; the time had not yet come to explain it and tell him. But after a little, when he passed the ordeal, made the sacrifice, and by the power of God was raised from the dead, then all was clear, all was explained and comprehended fully. It was necessary that the Father should thus measurably forsake his Son, leaving him to his enemies, otherwise they never could have fulfilled what had been prophesied concerning him.” (Discourse delivered at Brigham City, Utah, October, 1879; *Journal of Discourses*, 21:26)

Elder Theodore M. Burton [Assistant to the Council of the Twelve Apostles] said, “Dare we say that the prophets did not know all about Jesus and his coming? Did they not testify, often with their lives, of the divinity of God and urge their hearers to turn to him and live?” (October 1964 General Conference, *Deliverance of the Captives*)

Isaiah 53:8–10

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

President Orson Hyde [President of the Quorum of the Twelve Apostles] taught, “Now there was actually a marriage; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savior of the world, then I will acknowledge I am in error. We say it was Jesus Christ who was married, to be brought into the relation whereby he could see his seed, before he was crucified. “Has he indeed passed by the nature of angels, and taken upon himself the seed of Abraham, to die without leaving a seed to bear his name on the earth?” No. But when the secret is fully out, the seed of the blessed shall be gathered in, in the last days; and he who has not the blood of Abraham flowing in his veins, who has not one particle of the Savior's in him, I am afraid is a stereotyped Gentile, who will be left out and not be gathered in the last days; for I tell you it is the chosen of God, the seed of the blessed, that shall be gathered. I do not despise to be called a son of Abraham, if he had a dozen wives; or to be called a brother, a son, a child of the Savior, if he had Mary, and Martha, and several others, as wives; and though he did cast seven devils out of one of them, it is all the same to me.

Well, then, he shall see his seed, and who shall declare his generation, for he was cut off from the earth? I shall say here, that before the Savior died, he looked upon his own natural children, as we look upon ours; he saw his seed, and immediately afterwards he was cut off from the earth; but who shall declare his generation? They had no father to hold them in honorable remembrance; they passed into the shades of obscurity, never to be exposed to mortal eye as the seed of the blessed one.” (Lecture delivered at the General Conference, in the Tabernacle, Great Salt Lake City, October 6, 1854; *Journal of Discourses*, 2:82)

Bishop Merrill J. Bateman [Presiding Bishop of the Church] said, “The Savior, as a member of the Godhead, knows each of us personally. Isaiah and the prophet Abinadi said that when Christ would “make his soul an offering for sin, he shall see his seed.” Abinadi explains that “his seed” are the righteous, those who follow the prophets. In the garden and on the cross, Jesus saw each of us and not only bore our sins, but also experienced our deepest feelings so that he would know how to comfort and strengthen us.” (April 1995 General Conference, *The Power to Heal from Within*)

Elder Bruce R. McConkie [Of the Quorum of the Twelve Apostles] said, “When he had made his soul an offering for sin, he was prepared to see his seed, according to the messianic word.

These, consisting of all the holy prophets and faithful Saints from ages past; these, comprising all who had taken upon them his name, and who, being spiritually begotten by him, had become his sons and his daughters, even as it is with us; all these were assembled in the spirit world, there to see his face and hear his voice.” (April 1985 General Conference, *The Purifying Power of Gethsemane*)

President Orson Hyde [President of the Quorum of the Twelve Apostles] taught, “Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This be witnessed by submitting to baptism under the hands of John. “Thus it becometh us to fulfil all righteousness,” said he. Was it God's commandment to man, in the beginning, to multiply and replenish the earth? None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the Prophets, or to fulfil them? He came to fulfil. Did he multiply, and did he see his seed? Did he honor his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty.” (Sermon delivered in Great Salt Lake City; *Journal of Discourses*, 4:260)

Isaiah 53:11–12

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Elder Bruce D. Porter [Of the Seventy] said, “There is yet another dimension of a broken heart—namely, our deep gratitude for Christ’s suffering on our behalf. In Gethsemane, the Savior “descended below all things” as He bore the burden of sin for every human being. At Golgotha, He “poured out his soul unto death,” and His great heart literally broke with an all-encompassing love for the children of God. When we remember the Savior and His suffering, our hearts too will break in gratitude for the Anointed One.” (October 2007 General Conference, *A Broken Heart and a Contrite Spirit*)

Jesus Christ wants me to return to Him. (Isaiah 54; 57:15–19)

Isaiah 54:1–99

Isaiah 57:15–19

The Lord invites all to “take hold of my covenant.” (Isaiah 55–56)

Isaiah 55:1–99

Isaiah 56:1–99

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “

(Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 323)

(Documentary History of the Church, B.H. Roberts, ed. 2:52)

Elder Charles W. Penrose [later of the Quorum of the Twelve Apostles (1904), and First Counselor in the First Presidency (1921)] said, “

Elder Henry W. Naisbitt [Two-time missionary to Great Britain, serving at ages 49 and 72. Possible Seventy?] said, “

Elder George G. Bywater [Served four missions in the British Isles totaling nine years (possible Seventy?)] said, “

President Angus M. Cannon [President of the Salt Lake Stake. This stake was the largest and most important stake of the Church at the time, often considered to be the flagship stake of the Church, which made Cannon the most important stake president of the time. After his time as stake president, Cannon served as a patriarch in the church.] said, “

Bishop Orson F. Whitney [bishop of the Salt Lake City 18th ward for 28 years, and later Of the Quorum of the Twelve Apostles (1906)] said, “

[President of the Quorum of the Twelve Apostles] taught, “

[First Counselor in the First Presidency] said, “

[Of the Quorum of the Twelve Apostles] taught, “

[Of the Quorum of the Twelve Apostles] said, “

BONUS SECTION!

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

Elder Albert Carrington [Assistant Counselor in the First Presidency] said, “Do not forget that this is in the very nature of things, from the simple fact that, in order to constitute this a probation, wickedness has been permitted upon the earth, and hence good and evil; and wickedness is and ever has been aggressive, tyrannical, oppressive, cruel and murderous, and so it will ever continue to be. Do not forget these plain facts, and when you hear the wicked lie, and see them strive to oppress you and to deprive you of your rights do not get impatient about it and fancy that it is anything new, but remember that it has ever been so since the days of Cain, and that it will continue until wickedness is swept from this footstool of Jehovah, and not before that time can we hope to cease to be oppressed and wronged. And this is necessary to prove whether we will endure all things, as the great Captain, pattern, and exemplar of our faith and the great High Priest of our salvation endured, in his time. He was buffeted, scourged and mobbed and led like a lamb to the slaughter a being in whom was no guile, who finally terminated his mortal career by a cruel death on the cross. He was opposed by his own when he came to call and gather them as their king and ruler. Who were his own? The tribes of Israel, and he came more particularly to that most stubborn and stiffnecked of all the tribes—the tribe of Judah. And did the scribes and Pharisees, the rabbis and lawyers, the wise, intelligent and noble hail and welcome him? No, most assuredly not; then how much less need we expect that they will hail and welcome us, his professed followers! When, instead of himself, his word, through the Prophet Joseph Smith, came to Christendom with its almost numberless free schools and its millions of bibles and legions of priests, did the people hail that word? No, they spurned it, and in every conceivable way derided him who brought it; and, as in the days of the Savior, the Priests, the Pharisees and Sadducees, the lawyers and scribes, the wise in their own estimation and the wealthy all banded together to keep from the children of men the word of God, which is truth, and which is the power of God unto salvation to all who will believe and obey it.” (Discourse by, delivered at the Adjourned Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, in the New Tabernacle, Salt Lake City, October 11, 1874; *Journal of Discourses*, 17:168)

Elder Franklin D. Richards [Of the Quorum of the Twelve Apostles] said, “I wish to exhort the Saints to frequent their closets more than they do; to neglect not their prayers night and morning, and in the season thereof fail not to bow the knee and call your sons and daughters around you. If you do this, by and by your sons and daughters will rise up and call you blessed; if you do not they will get cold and depart from truth and the faith of the living God, and that will bring the greatest sorrow you can conceive of. This is a time when we are called upon to bring our practical religion into use, to put on the whole armor of God, and to trust in Him. The Savior said He could call to His help more than twelve legions of angels; more than the Roman hosts; but He knowing the great purposes of Jehovah could go like a lamb to the slaughter. He understood those purposes, could curb His powers, control His feelings, and could make a manly fight for righteousness and truth, and carry out the decrees of heaven. Can we do so? Can you and I do so? If we cannot, can we be counted worthy to be called His brethren, and Saviors upon Mount Zion? We have got to be considerably more like him than we are before we attain unto all those excellencies that are promised.” (Discourse delivered at the Annual Conference, held in the Tabernacle, Logan, Utah, Saturday and Sunday, April 4 and 5, 1885; *Journal of Discourses*, 26:172)

Elder John Taylor [Of the Quorum of the Twelve Apostles] taught, “This reasoning is correct, and in regard to nature and its laws, the world and the elements with which we are surrounded, and the laws operating in the world with which we are acquainted, all men arrive at the same conclusions, and

there is no difference, unless we come to theorizing, and then there is always difficulty. Well, in regard to all these things we all think alike, because our thoughts are based on correct principles. But when we come to religious matters, we discover that, though men are naturally intelligent, they act like fools; they do not use their common judgment, reason or intelligence. "Well," say they, "you know we are governed by the Bible." Now that is exactly what we do not know, and therefore I doubt it. "But our divines tell us we are." Oh, do they? Well, suppose somebody was to tell you the result of some scientific analysis, you would be very likely to say—"I believe you in part, but I would like to test it for myself; when I have done that I shall know it. Yet strange as it is, you are willing to take anybody's ipse dixit in relation to religious matters, in relation to things of the most vital importance, things pertaining to the immortal part of man, we act like the veriest babies or consummate fools, while in regard to the affairs of this life we act intelligently." (Discourse delivered in the Fourteenth Ward Assembly Rooms, Salt Lake City, November 16, 1873; *Journal of Discourses*, 16:305)

Elder Wilford Woodruff [Of the Quorum of the Twelve Apostles] taught, "But was there a word ever uttered by him concerning their Temple or nation but what met with its fulfillment to the very letter? The history of the Jews, which chronicles the days of their glory and power, when they held the Urim and Thummim, the ephod, the Priesthood, and when they offered sacrifice, taken in connection with the prediction of Jesus foretelling their downfall and dispersion, is of itself sufficient to teach every infidel mind that there is truth in the revelations of God to man. The Jews have been trampled under the feet of the Gentiles for the last 1,800 years, fulfilling, too, what Moses said of them; and they have been overthrown as a nation, and led captive unto other nations, and are held in scorn by the Gentiles even to the present hour. And you may begin at the beginning, taking, for instance, those great cities that figured anciently in their splendor and magnificence, and which were built to defy all time, such as Nineveh, Thebes, Tyre and Sidon, Memphis and Babylon. Where are they, and what became of them? They are gone, their history buried as if it were, in oblivion, and that too in fulfillment of prophecy. Yes, the words of some poor honest prophet or apostle raised up to declare the Gospel to the inhabitants thereof, but whom they despised and rejected, have met with their fulfillment, and the disobedient and wicked have passed away to be judged according to the deeds done in the body. And you may trace the history of the world from father Adam to the present time, and I can defy any man to point to a single prediction, uttered by inspired men raised up of God, but what has or will come to pass in its time and season. And if the Gentiles today would read these revelations of God, and exercise faith in them, they would no longer wonder when they come among us, to see these valleys, for 600 miles, filled with cities and towns, gardens and orchards, temples and tabernacles, and with comfortable dwellings. But the fact is, unbelief has overwhelmed the Christian world, and man has spiritualized the Scriptures until there is no faith in him, and he has no faith in God, nor in the literal fulfillment of his revelations to man. That is what ails the world today. The predictions of the Bible never would have been fulfilled, had not the Lord, in these last days raised up a prophet as an instrument in his hands to again establish his Gospel on the earth, and gather together the house of Israel to the valleys of these everlasting hills, according to his decree to old father Jacob and his seed have yet to make this western desert to blossom as the rose, bringing forth "the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." The whole history of this people has been foretold by the prophet Isaiah, thousands of years ago; and it has been a steady growth from the commencement to the present. And will the Lord stop here? No; whether men believe or not, this Zion so often spoken of in holy writ, has got to arise and put on her beautiful garments; these mountain vales have got to be filled with the saints of God and temples reared to his holy name, preparatory to the time when "the Gentiles shall come to thy light, and kings to the brightness of thy rising." And this time will come when the nations are fully warned by the preaching of the servant of God, and his judgments commence to be poured out upon the world, in fulfillment of the revelations of St. John. Faith then is what the unbelieving world needs to exercise in God and in his revelations to man; but as I have said, whether we do it or not, our unbelief will never turn the hand of God to the right or the left." (Discourse delivered in the Tabernacle, Salt Lake City, June 30, 1878; *Journal of Discourses*, 19:358)

Elder Wilford Woodruff [Of the Quorum of the Twelve Apostles] taught, “The Lamanites will fulfill all that God has said about them, and the Jews will fulfill and realize all that has been said respecting them and all that has been promised and predicted upon their heads by their father Jacob and by the prophets. It was foretold by the prophet Moses that they should be driven and despised by their enemies, and that they should be cursed of God, and that his curse should follow them until Christ came; and that they would reject him, and then they would be scattered as corn is sifted in a sieve, etc. But hear it all Israel, after your sorrow and pain and distress and after the days of your tribulation, your great Eloheim will stretch out his hand and gather you from every nation wherever you are driven, and he will bring you home to your own land, and you shall rebuild, your temple and city, and you shall be delivered by Shiloh when he comes. That will be fulfilled; and all that God has said with regard to the ten tribes of Israel, strange as it may appear, will come to pass. They will, as has been said concerning them, smite the rock, and the mountains of ice will flow before them, and a great highway will be cast up, and their enemies will become a prey to them; and their records, and their choice treasures they will bring with them to Zion. These things are as true as God lives.” (Discourse delivered in the Tabernacle, at Logan, August 1, 1880; *Journal of Discourses*, 21:301)

Elder Wilford Woodruff [Of the Quorum of the Twelve Apostles] taught, “When I contemplate the condition of our nation, and see that wickedness and abominations are increasing, so much so that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, Can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so will he them destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past.” (Discourse delivered in the Tabernacle, at Logan, August 1, 1880; *Journal of Discourses*, 21:301)

Elder James E. Faust [Of the Council of the Twelve Apostles] said, “Stillman Pond was a member of the Second Quorum of Seventy in Nauvoo. He was an early convert to the Church, having come from Hubbardston, Massachusetts. Like others, he and his wife, Maria, and their children were harassed and driven out of Nauvoo. In September 1846, they became part of the great western migration. The early winter that year brought extreme hardships, including malaria, cholera, and consumption. The family was visited by all three of these diseases.

Maria contracted consumption, and all of the children were stricken with malaria. Three of the children died while moving through the early snows. Stillman buried them on the plains. Maria’s condition worsened because of the grief, pain, and the fever of malaria. She could no longer walk. Weakened and sickly, she gave birth to twins. They were named Joseph and Hyrum, and both died within a few days.

The Stillman Pond family arrived at Winter Quarters and, like many other families, they suffered bitterly while living in a tent. The death of the five children coming across the plains to Winter Quarters was but a beginning.

The journal of Horace K. and Helen Mar Whitney verifies the following regarding four more of the children of Stillman Pond who perished:

“On Wednesday, the 2nd of December 1846, Laura Jane Pond, age 14 years, ... died of chills and fever.” Two days later on “Friday, the 4th of December 1846, Harriet M. Pond, age 11 years, ... died with chills.” Three days later, “Monday, the 7th of December, 1846, Abigail A. Pond, age 18 years, ... died with chills.” Just five weeks later, “Friday, the 15th of January, 1847, Lyman Pond, age 6 years, ... died with chills and fever. Four months later, on the 17th of May, 1847, his wife Maria Davis Pond also died. Crossing the plains, Stillman Pond lost nine children and a wife. He became an outstanding colonizer in Utah, and became the senior president of the thirty-fifth Quorum of Seventy.

Having lost these nine children and his wife in crossing the plains, Stillman Pond did not lose his faith. He did not quit. He went forward. He paid a price, as have many others before and since, to become acquainted with God.” (April 1979 General Conference, *The Refiners Fire*)

President Gordon B. Hinckley [Prophet, Seer, Revelator, and President of the Church] taught, “When the great War in Heaven was fought, Lucifer, the son of the morning, came forth with a plan that was rejected. The Father of us all, with love for us, His children, offered a better plan under which we would have freedom to choose the course of our lives. His Firstborn Son, our Elder Brother, was the key to that plan. Man would have his agency, and with that agency would go accountability. Man would walk the ways of the world and sin and stumble. But the Son of God would take upon Himself flesh and offer Himself a sacrifice to atone for the sins of all men. Through unspeakable suffering He would become the great Redeemer, the Savior of all mankind.” (April 202 General Conference, *We Look to Christ*)

President Gordon B. Hinckley [Prophet, Seer, Revelator, and President of the Church] taught, “As a Church we have critics, many of them. They say we do not believe in the traditional Christ of Christianity. There is some substance to what they say. Our faith, our knowledge is not based on ancient tradition, the creeds which came of a finite understanding and out of the almost infinite discussions of men trying to arrive at a definition of the risen Christ. Our faith, our knowledge comes of the witness of a prophet in this dispensation who saw before him the great God of the universe and His Beloved Son, the resurrected Lord Jesus Christ. They spoke to him. He spoke with Them. He testified openly, unequivocally, and unabashedly of that great vision. It was a vision of the Almighty and of the Redeemer of the world, glorious beyond our understanding but certain and unequivocating in the knowledge which it brought. It is out of that knowledge, rooted deep in the soil of modern revelation, that we, in the words of Nephi, ‘talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that [we and] our children may know to what source [we] may look for a remission of [our] sins.’” (April 202 General Conference, *We Look to Christ*)

Elder Robert D. Hales [Of the Quorum of the Twelve Apostles] taught, “In the strength of the Lord we are able to stand against any philosophy or creed that denies the Savior and contradicts the great, eternal plan of happiness for all of God’s children.

We are not authorized to negotiate the conditions of that eternal plan. Remember Nehemiah, who was charged with building a wall to protect Jerusalem. Some wanted him to come down and compromise his position, but Nehemiah refused. He was not intolerant of others; he simply explained, ‘I am doing a great work, so that I cannot come down: why should the work cease ... ?’” (April 2013 General Conference, *Stand Strong in Holy Places*)

Elder Spencer W. Kimball [Of the Council of the Twelve Apostles] taught, “Will we ever turn wholly to God? Fear envelops the world which could be at ease and peace. In God is protection, safety, peace. He has said, “I will fight your battles.” But his commitment is on condition of our faithfulness. He promised to the children of Israel:

“I will give you rain in due season,”

The land shall yield her increase and trees their fruit.

Granaries and barns will bulge in seed time and harvest.

Ye shall eat your bread in abundance.

Ye shall dwell in your land safely and none shall make you afraid.

Neither shall the sword go through your land.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight.

But if you fail to serve me:

The land will be barren, (perhaps radioactive or dry from drought.)

The trees will be without fruit and the fields without verdure.

There will be rationing and a scarcity of food and hunger sore.

No traffic will jam your desolate highways.

Famine will stalk rudely through your doors and the ogre cannibalism will rob you of your children and your remaining virtues.

There will be pestilence uncontrollable.

Your dead bodies will be piled upon the materialistic things you sought so hard to accumulate and save.

I will give no protection against enemies.

They that hate you shall reign over you.

There will be faintness of heart “and the sound of a shaken leaf” shall chase you into flight and you will fall when none pursueth.

Your power—your supremacy—your pride in superiority—will be broken.

Your heaven shall be as iron and your earth as brass. Heaven will not hear your pleadings nor earth bring forth her harvest.

Your strength will be spent in vain as you plow and plant and cultivate.

Your cities will be shambles, your churches in ruins.

Your enemies will be astonished at the barrenness, sterility, desolation of the land they had been told was so choice, so beautiful, so fruitful.

Then shall the land enjoy her Sabbaths under compulsion.

And ye shall have no power to stand before your enemies.

And your people will be scattered among the nations as slaves and bondsmen.

You will pay tribute and bondage and fetters shall bind you.

What a bleak prediction! Yet “These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mt. Sinai by the hand of Moses.” The Israelites failed to heed the warning. They ignored the prophets. They suffered the fulfillment of every dire prophecy.

Do we twentieth century people have reason to think that we can be immune from the same tragic consequences when we ignore the same divine laws?” (October 1961 General Conference, *Listen to the Prophet's Voice*)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “Every man lives for himself. Adam was made to open the way of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon, [i.e., of which the light of the moon is typical], or a star, [i.e., of which the light of the stars is typical], but he can never come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 13); (*Documentary History of the Church*, B.H. Roberts, ed. 1:282)

President Heber J. Grant [Prophet, Seer, Revelator, and President of the Church] taught, “While I was visiting in St. George and talking with the president of the St. George Stake of Zion, I was forcibly reminded of the faith that burns in the hearts of the Latter-day Saints. He was speaking of his early experience, and he told me that one day President Young said to him, 'Brother McArthur, within ten days I wish you to prepare to go on a mission to Europe, and I expect you to be absent for four and perhaps seven years.' That very day that he was told to get ready he had a child born, and when he returned home the child was over four years of age.

“In going upon that mission he did not have the means ..., but he sold some property that was worth three or four times as much as he was able to get for it; in fact, some few months after, it changed hands for about four times more than what he sold it for. He made this sacrifice, and without one dollar of reward he went to the nations of the earth and spent four years of his life proclaiming the gospel, declaring that the angel that was seen flying through the midst of heaven having the everlasting Gospel to preach to them that dwelt on the earth had come, and that Joseph Smith was a prophet of God who testified of this.

“Brother McArthur told me of many incidents of his mission that were truly remarkable. Among other things, he said the Prophet Joseph Smith visited him while he was on this mission. And I say to you today that ... thousands, yes, tens of thousands of men and women will stand up and testify, as Brother McArthur did to me, that God our Father has blessed them, that he has given them manifestations of his approval of their labors which have been inspired by the Holy Ghost; and they will, in all solemnity and without any excitement, testify to you that they do know for themselves that they are engaged in the work of God.” (April 1944 General Conference, *Testimony and Blessing*)

Elder Robert B. Harbertson [Of the First Quorum of the Seventy] said, “Obedience to God’s commands and a willingness to serve have always been requisites for a true disciple of the Lord Jesus Christ. Paul teaches us that even the Savior, “though he were a Son, yet learned he obedience by the things which he suffered.” Our willingness to humble ourselves and shed the shackles of selfishness seems imperative to our progress and true happiness in this life. ...

The great test of time reveals that he who refuses to accept these true principles becomes unhappy and dissatisfied and, as the Prophet Joseph indicated, ‘is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.’” (October 1984 General Conference, “*He Returned Speedily*”)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “Many of the brethren have been deprived of the privilege of laboring at home during the past fall: they have been in the cold and storms, and have but lately returned. For about two weeks past it has been, “Brother Brigham, may we have a dance in our Ward? Brother Brigham, may I get up a party for my Quorum?” Bishop Hunter will come and say, “Several Bishops have written to me to ask you whether their Wards may have a dance, or a few parties?” But I do not believe that there is a single Bishop, or President of a Stake, or President of any of the Seventies or of the High Priests, or any officer of this Church and kingdom, who has, during that time, asked me whether they could have the privilege of serving God with all their hearts.” (Discourse delivered in the Tabernacle, Great Salt Lake City, December 27, 1857; *Journal of Discourses*, 6:147)

President John Taylor [Prophet, Seer, Revelator, and President of the Church] taught, “If this nation can stand the results of the violation of constitutional principles, we can. If they tear down the bulwarks of freedom and with impunity trample underfoot the rights of men, we cannot help it. If it is our turn, today, to suffer wrong, it will be somebody else's tomorrow, national retrogressions are not often arrested. It behooves statesmen to pause in their career. The floodgates once opened, who shall stay the torrent? We of all men would save the ship of state and would say to these national patricides avaunt [away]! But if they will act foolishly and continue to do so until they subvert the principles of liberty, and thus destroy one of the best governments ever instituted on earth, then if forsaken by all else, the elders of this Church will rally round the Constitution, lift up the standard of freedom, which is being trodden under foot and bedrabbled by demagogues, and proclaim liberty to the world; equal rights, liberty and equality; freedom of conscience and of worship to all men everywhere. That is not a prophecy of mine; it is a prophecy of Joseph Smith's, and I believe it very strongly.” (Discourse delivered in the Assembly Hall, January 2, 1881; *Journal of Discourses*, 21:350)

President Gordon B. Hinckley [Prophet, Seer, Revelator, and President of the Church] taught, “Once a man who had been slandered by a newspaper came to Edward Everett asking what to do about it. Said Everett, “Do nothing! Half the people who bought the paper never saw the article. Half of those who saw it, did not read it. Half of those who read it, did not understand it. Half of those who understood it, did not believe it. Half of those who believed it are of no account anyway.”

So many of us make a great fuss of matters of small consequence. We are so easily offended. Happy is the man who can brush aside the offending remarks of another and go on his way.” (October 2007 General Conference, *Slow to Anger*)

Elder L. Whitney Clayton [Of the Presidency of the Seventy] said, “Humility is the essence of repentance. Humility is selfless, not selfish. It doesn’t demand its own way or speak with moral superiority. Instead, humility answers softly and listens kindly for understanding, not vindication. Humility recognizes that no one can change someone else, but with faith, effort, and the help of God, we can undergo our own mighty change of heart. Experiencing the mighty change of heart causes us to treat others, especially our spouses, with meekness. Humility means that both husbands and wives seek to bless, help, and lift each other, putting the other first in every decision. Watch and learn: repentance and humility build happy marriages.” (April 2013 General Conference, *Marriage: Watch and Learn*)

Elder Sterling W. Sill [Assistant to the Council of the Twelve Apostles] said, “It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the enthusiasms and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone has asked this interesting question: “How would you like to create your own mind?” But isn’t that exactly what everyone does?” (October 1963 General Conference, *To Have Dominion*)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, “We are in a great school, and we should be diligent to learn, and continue to store up the knowledge of heaven and of earth, and read good books, although I cannot say that I would recommend the reading of all books, for it is not all books which are good. Read good books, and extract from them wisdom and understanding as much as you possibly can, aided by the Spirit of God, for without His Spirit we are left in the dark.” (Remarks delivered in the Old Tabernacle, Great Salt Lake City, December 29, 1867; *Journal of Discourses*, 12:124)

Bishop Robert D. Hales [Presiding Bishop of the Church] said, “To attain eternal life is why we came to earth. Eternal life is our goal. The definition of eternal life is to be able to live in the presence of our Heavenly Father and Jesus Christ with our families for all eternity.

Every time we make choices in our lives, we should weigh the ultimate effect our decisions will have on our goal of attaining eternal life.” (October 1988 General Conference, *Making Righteous Choices at the Crossroads of Life*)

Elder Marcus B. Nash [Of the Seventy] said, “Bearing in mind that faith and reason are necessary companions, consider the following analogy: faith and reason are like the two wings of an aircraft. Both are essential to maintain flight. If, from your perspective, reason seems to contradict faith, pause and remember that our perspective is extremely limited compared with the Lord’s. Do not discard faith any more than you would detach a wing from an aircraft in flight. Instead, nurture a particle of faith and permit the hope it produces to be an anchor to your soul—and to your reason. That is why we are commanded to ‘seek learning ... by study and also by faith.’” (October 2012 General Conference, *By Faith All Things Are Fulfilled*)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “Several of the officer of the troops in Carthage, and other gentlemen, curious to see the Prophet, visited Joseph in his room. General Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be; and he asked them to give him their honest opinion on the subject. The reply was, “No, sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions.” To which Joseph replied, “Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see that you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that

you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that awaits them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true." (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 381) (*Documentary History of the Church*, B.H. Roberts, ed. 6:566)

Elder John Taylor [Of the Quorum of the Twelve Apostles] taught, "John said, "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth." What do you mean by the everlasting Gospel? Why the Gospel that Adam had, the Gospel that Noah, Abraham and the Prophets had; the Gospel that Jesus brought—the everlasting Gospel, the Gospel that existed from eternity to eternity, the system or medium through which God saves the human family—the Gospel which brings life and immortality to light. Why, say some, "I thought nobody had the Gospel until Jesus came." You thought very foolishly if you thought that, for Jesus, speaking of Abraham said—"Abraham saw my day, and was glad." He had communication with God and revelation from him. And how did he have it? Through the Gospel. How do you know it? Paul tells us so; your Paul, you know, that you believe in, he tells us so. What, that Abraham had the Gospel? Yes, he says, "God, foreseeing that he would justify the heathen through faith, preached before the gospel unto Abraham." Did he have it? Yes, it was through that medium that life and immortality were brought to light. And Moses, in the wilderness, had the Gospel, and preached it to the people. "What, Moses?" Yes. "Well, I thought there was no Gospel until Jesus came." You thought, I say again, very foolishly. "We," says the apostle, "have the gospel preached unto us as well as they: but the word preached did not profit them, not being mixed with faith in those who heard it; wherefore the law was added because of transgression." Added to what? Why, to the Gospel which they had before. What was the law? The law of carnal commandments and ordinances which the Apostle says—"neither we nor our fathers were able to bear." How long did the law continue? Until Christ came. Who was Christ? A priest forever after the order of Melchizedek. Who was Melchizedek? A greater than Abraham, for he had the Gospel and blessed Abraham. All of those ancient worthies had a knowledge of the Gospel, and of life and immortality through the Gospel." (Discourse delivered in the Fourteenth Ward Assembly Rooms, Salt Lake City, November 16, 1873; *Journal of Discourses*, 16:312)

President John Taylor [President of the Quorum of the Twelve Apostles] taught, "We come again to another prominent character, that is Abraham, a very remarkable man in his day and age; although at the present time men look upon him as a kind of an old shepherd, a man that attended flocks and herds and sheep, a sort of herdsman and a shepherd; and there was very little of him known except that he lived in his day almost as a barbarian. That is the opinion that many men have formed of him—that he was something like our backwoodsmen, some of our farmers who have not mixed up with the elite of society, or made themselves familiar with the intelligence that pervades the world. I look upon him as another character entirely, and from information that we can gather from revelations that have been referred to, we find that there was something very peculiar about him. We read his history and we find that he was a man that sought after righteousness, that he desired to obtain more righteousness, that he examined the records of his fathers, that he found in examining the records, tracing them back through the flood, clear away back unto Adam's day, he found many circumstances that were connected with mankind, not only to Adam's day, but before the world was. In doing this, among other things, he found he had a right to the priesthood. need not stop to tell you what that is, you Latter-day Saints. You understand it is the rule and government of God, whether in the heavens or on the earth, and when we talk of the kingdom of God we talk of something that pertains to rule, government, authority and dominion; and that priesthood is the ruling principle that exists in the heavens or on the earth, associated with the affairs of God. Hence, we are told in the Scriptures that Christ was a priest forever after the order of Melchizedek. Then of what order was Melchizedek? A priest forever after the order of the Son of God, for if Christ was after the order of Melchizedek,

Melchizedek must have been after the order of Christ, as a necessary consequence. Very well. Now, then, in relation to that priesthood it was something that ministered in time and through eternity; it was a principle that held the keys of the mysteries of the revelations of God, and was intimately associated with the Gospel, and the Gospel, wherever it existed, was in possession of this priesthood; and it could not exist without it. It always ‘brought life and immortality to light.’” (Discourse delivered in the 14th Ward Meetinghouse, December 7, 1879; *Journal of Discourses*, 21:159)

President George Q. Cannon [First Counselor in the First Presidency] said, “God has organized His Church. He has placed in that Church its officers. As I have said, He has given to one man, and to one man only, at a time, the keys to preside over and to communicate the mind and will of God to that Church. While that man is in that position, seeking to magnify it, he [God] will not speak to other men and give them revelations for His Church. I wish you all to understand what I have endeavored to impress upon you—that it is the privilege of every one to receive revelation. It is the privilege of every mother to receive revelation from God for guidance in the training of her children; to be in communication with the Father through the Holy Spirit. It is the privilege of children to have the same Spirit, and to have knowledge from God through that Spirit. What for? To teach the parents? No. If their parents are in the path of duty, it is not so; but it is, as I have said, the privilege of every man, woman and child in the Church to have revelation, to have knowledge, to be instructed of the Lord. But that does not give them the right to give revelations to the Church. God did not design it. God never has warranted or sustained any such action. Therefore, he that cometh in by any other way than by the door, you know what is said of him; he that climbeth over the wall, he that receiveth authority from some source outside of that which God recognizes, we as a people are not bound to receive anything that may be communicated to him. ... God has His own method of doing things. He chooses whom He will; He takes away, and removes from the path those that He wishes. It is all according to His good will and pleasure. He gives unto us authority, and, as I have said, He confirms it by signs following; and this Church from the day of its organization, up to the present time has never been one hour, yea I may say, one moment without revelation, without having a man in our midst who can tell us as a people the mind and will of God, who can point out to us that which we should do, who can teach us the doctrines of Christ, who can point out to us that which is false and incorrect, and who can, upon all matters that come within the range of our experience, and that are necessary for us to attend to give us the necessary counsel and instruction. This has been the case always.” (Discourse delivered in the Tabernacle, Salt Lake City, December 14, 1884; *Journal of Discourses*, 26:63)

President Joseph Smith [Prophet, Seer, Revelator, and President of the Church] taught, “I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.

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

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

The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect

without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, etc.

The "Horn" made war with the Saints and overcame them, until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity." (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 158-160)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, "If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon, and had declared, in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say, "I know, by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony of the man was true. But the wisdom of the world, I say again, is like smoke, like the fog of the night, that disappears before the rays of the luminary of day, or like the hoarfrost in the warmth of the sun's rays. My own judgment, natural endowments, and education bowed to this simple, but mighty testimony. There sits the man who baptized me (brother Eleazer Miller.) It filled my system with light, and my soul with joy. The world, with all its wisdom and power, and with all the glory and gilded show of its kings or potentates, sinks into perfect insignificance, compared with the simple, unadorned testimony of the servant of God." (Discourse delivered in the Tabernacle, Great Salt Lake City, June 13th, 1852; *Journal of Discourses*, 1:91)

President Heber C. Kimball [First Counselor in the First Presidency] said, "I do not think that many ever suppose that animals are going to be resurrected. When God touched Elijah's eyes, and he looked on the mountain, he saw chariots and horses, and men by thousands and millions. Where did they come from? There is nothing on this earth but what came from heaven, and it grew and was created before it grew on this earth: the Bible says so.

We grow peaches here, and they are created, and we send them to Sanpete. Don't they grow before they are sent? Yes, and everything that is upon this earth grew before it came here; it was transported from heaven to earth." (Discourse delivered in the Bowery, Great Salt Lake City, August 2, 1857; *Journal of Discourses*, 5:137)

President Brigham Young [Prophet, Seer, Revelator, and President of the Church] taught, "Satan has great power upon the earth, which he will exercise against Christ and his kingdom, and we have so to live as to gain power to triumph over him, and successfully drive him and his adherents from the earth, and introduce everlasting righteousness and peace; and we will do it in the name of Israel's God. The Lord being my helper, I will never give up the ship; I will never leave it, as long as there is an inch of plank left; and it will live in wilder seas than have yet assailed it, and come out unharmed; in short, it will endure forever. We may apostatize from the faith, and go out of the Church and Kingdom of God, and be lost; but this will have no effect upon the progress of the Lord's Work, neither can all the powers of hell combined accomplish aught against it. The Lord God of Israel has led this people from the beginning, and every effort the enemy has made to destroy them has only added renewed strength and vigor to the cause of truth, although at the time of our great afflictions, and while in the straits in which we have been placed, we could, naturally speaking, see nothing but death and suffering. The Lord has suffered all these things for the perfecting of the righteous and the good of his people, and that the wicked may be left without excuse." (Remarks delivered in the Tabernacle, Great Salt Lake City, December 11, 1864; *Journal of Discourses*, 11:16)

Elder Spencer W. Kimball [Of the Council of the Twelve Apostles] taught, “Revelations have continued: Brother Merrill, president of the Logan Temple, received a comforting manifestation; Elder Melvin J. Ballard’s call, as told by President Grant, was remarkable. President Joseph F. Smith’s vision in 1918 on the redemption of the dead was most comprehensive; the temple work for the signers of the Declaration of Independence is illuminating; President Grant’s Arizona experience is remarkable; Heber C. Kimball’s experience of unusual discernment in the Endowment House—these and numerous experiences of latter-day authorities all are testimony that, as George Q. Cannon said, *there has never been a single minute since 1830 when the people were left without the revealed guidance of the Lord.*” (October 1966 General Conference, *Continuous Revelation*)