



Vol. Four, Issue 2
February 2012

The Latter Day Saints' Beacon

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Mission Statement

This magazine is dedicated to proclaiming the gospel of Jesus Christ and bearing witness to the everlasting promises of God. Our intention is to inspire the Saints to walk faithfully in the name of our Savior, bearing fruit worthy of the Kingdom of God.

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The Voice of Warning

By Gary Whiting

This issue of the *Latter Day Saints' Beacon* focuses on the voice of warning. There have been so many issues forced upon and generated by Restoration Saints in the past 30 years or more that we have often lost our focus on the things the Lord has called us to do. The Saints often find themselves in the same situation as the man who was assigned the job of draining a swamp. The job itself was very straightforward. He pulled on his hipwader boots, gloves and hat, picked up his tools and entered the swamp to do his job. After entering the swamp he faced a new obstacle: alligators. Soon after entering the swamp he was attacked by alligators over and over again. It did not take long for the man to change from swamp drainer to alligator hunter. He had forgotten that his task was to drain the swamp because he was focused on the alligator problem.

The church's alligators have been many and range from doctrinal to organizational issues. As the Saints have focused on the internal problems there has been a change in focus from being witnesses of Jesus Christ in a world of souls who are perishing and have become those who preserve place and position, organization, and doctrinal bents. This has diffused the message and divided the laborers.

The voice of warning is a vital

part of the message of the Restoration. It is so important that the Lord specifically addressed it in two revelations given to the church in November 1831. We know these as Sections 1 and 108 today. There were given as the preface and conclusion of the book of revelations that the Lord commanded the church to publish in 1831. Section 1 continues as the preface of the Doctrine and Covenants. Section 108

marks the end of the revelations of Joseph Smith Jr. to the church.

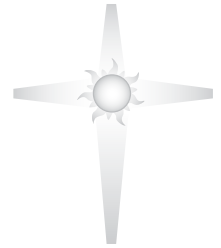
The voice of warning is addressed to the church and to the world. It is a call to recognize that the Lord is God of this world and to realize that He is coming back to claim and judge what is His. Articles in this issue will help you understand the voice of warning and its significance today. Before I close this introduction to the February issue, I want to leave you with some impressions that I discerned from a careful reading of Section 1 of the Doctrine and Covenants about the voice of warning.

1) It is singular, i.e., it is unique and direct. The Lord clearly states that He is God and

everyone must decide if they will hear His voice and live or if they will refuse to hear Him and suffer spiritual death. It is what Jesus said at the onset of His ministry in Judah, "Repent for the kingdom of heaven is at hand" (Matthew 4:16).

- 2) It is a universal message. Every person on the face of the earth is addressed in Section 1. The Lord said "the voice of the Lord is unto all men, and there is none to escape" (D&C 1:1b).
- 3) It is branded. When cattle owners want to identify their livestock, they mark them with a brand. Business copyright and trademark logos, catch phrases and products. The Lord is very

The voice of warning is a vital part of the message of the Restoration.



clear that the voice of warning is His message and His alone. There are no generics or knock-offs that will help you if you reject this message. He said, "Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments" (D&C 1:2a).

- 4) It is a powerful word. "There is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated" (D&C 1:1b).
- 5) It is a simple message. It is simple in its clarity. There are no clauses or sub-clauses to the essential message. A child can understand it.

- 6) It is absolutely essential. Every person on the earth needs to hear the message so the opportunity for faith will be theirs. “I the Lord, am willing to make these things know to unto all flesh, for I am not a respecter of persons (D&C 1:6a).
- 7) The message is prophetic because it testifies of Jesus Christ. The spirit of prophecy is the testimony of Jesus (Revelation 19:10). It also speaks of things to come and was given in a time that would

Heed the Warning

These momentous days are filled with great disaster,
 There’s a cup of woe poured out upon the world;
 Satan rules with mighty hand on the sea and on the land.
 And his flag of evil conquest is unfurled.
 O My people heed the warning I am giving you today.
 Buckle on the gospel armor, you will need it for the fray.
 Take my truth as your protection, consecrate your hearts with prayer.
 And I’ll give divine direction, I’ll be with you everywhere.

See the world is filled with greed and idle pleasure.
 Love of wickedness abounds on every hand,
 O withdraw yourselves therefrom and be ready when I come.
 To establish righteousness upon the land.
 O my people, saith the Spirit, heed the warning voice today;
 Young and old and middle aged, from the call turn not away.
 Can you still withhold your offerings and your tithing fail to pay,
 To expect a father’s blessing while you walk your selfish way?

Why trust the methods of the world to build my kingdom?
 They who trust in such must surely trust in vain.
 Build with wisdom from above, faith and sacrifice and love.
 If your heavenly Father’s favor you would gain.
 O my people, heed the message I am sending you today.
 Every worldly thought and action, every evil cast away.
 Build anew your family altars, read my word from day to day.
 Come to me and I will guide you in the new living way.

There are many souls who long to hear my gospel,
 In the land of Zion and beyond the sea.
 Will you dedicate your all, will you answer to the call,
 that my sheep may hear my voice and come to me?
 O my people come up higher and heed the Spirit’s voice today.
 Love the Lord and one another and I’ll answer when you pray.
 Consecrate each passing hour, sacred duties to attend,
 And I’ll come to you in power and be with you to the end. †

- allow people to prepare for the coming judgment (D&C 1:4a).
- 8) It is authoritative. It comes with the testimony of heaven and the seal of the Holy Spirit of God. “Behold, I am God, and have spoken it; these commandments are of me” (D&C 1:5a).
- 9) It is effectual. There is power in these words that is able to change the hearts of men and women and alter their thinking and actions so that they live a right relationship with the Lord God Almighty and can bear good fruit for Him. Read paragraphs 3 and 4 together to see what can happen when a person yields to the word of God. This word is also able to seal one’s eternal destiny which is why the Lord said, “wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall all be fulfilled (D&C 1:2b).

- 10) It is a charitable message. The call to repentance is an act of charity, not judgment in the sense of condemnation. The Lord said He gave these commandments to His “servants after the manner of their weakness, after the manner of their language, that they might come to understanding (D&C 1:5a). Errors are addressed so that repentance and restoration of relationship with God may occur. His word is accompanied by gifts of knowledge and wisdom.

May the Lord richly bless you and may you seek the favor of heaven to lift up the warning voice and fulfill our calling before God and His glorious kingdom. †

A Mother In Israel

Eva Neill

By Shirley Andrews

My mother was a mother in Israel. In 1942, she and her family gathered in from Weyburn, Saskatchewan, Canada, to Independence, Missouri, to do the will of the Lord in the Centerplace. When the Good Government League was organized in Independence, my mum knew it was a good plan to clean up the city. She pitched in to remove the bad politics by helping to elect good people who were interested in making Independence a place where the light of Christ could shine.

In the late 1960s, the church was going astray; it needed to be brought back to the basics. My mother, Eva Neill, with the help of many zealous sisters in the faith, developed an organization and named it “Mothers in Israel.” When the group was first organized, the women wondered what to call it. This is my mother’s story:

Jack Fears and I were good friends. He was a Seventy in the North and South Carolina and Georgia areas of the church. He would stay at my home when he was here for General Conference. One day, Jack and I were talking about the gospel and how the church needed to get back to the basics when he exclaimed to me, “Eva, you are a mother in Israel.”

When mum shared this story, the women agreed that “Mothers in Israel” would be an appropriate name for this group of sisters in the faith.



Mum was president of Mothers in Israel from its inception until she passed away in 1991. She was zealous in her warfare to make this city of Independence a place of refuge, a city on a hill where the light of Christ would shine to draw all men unto it. Mum truly tried to make the Lord’s Prayer become a reality. “Thy kingdom come. Thy will be done on earth as it is done in heaven.”



Let us be faithful; his will be done. Zion the Beautiful beckons us on. †

Top and left: the author, Shirley Andrews (R) with her mother, Eva Neill.

And I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel.

Verily, verily, I say unto you, Thus hath the Father commanded me, that I should give unto this people this land for their inheritance.

And when the words of the prophet Isaiah shall be fulfilled, which say, Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God (3 Nephi 7:37, 42-45).

The Bookend Revelations of the Doctrine and Covenants: The Preface and the Appendix

By Patrick McKay

On the first two days of November 1831, a special conference was held at Hiram, Ohio. Many revelations had previously been received from the Lord prior to that time, and the church was anxious to have copies of the revelations in hand. At this conference, it was decided that the revelations should be compiled and published (see *Church History* Vol. 1:221). Brother Joseph then dedicated these revelations and commandments to God's service, after which he inquired of the Lord concerning these things (see *Times and Seasons* 5:512). God's favor was manifested by giving a revelation He called His "preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth" (D&C 1:2a).

The Preface

This prefatory revelation was God's authorization through His prophet to publish the Book of Commandments (later named the Doctrine and Covenants). The preface was given by the Lord to help the Saints understand what the revelations contained, their purpose, and how they came into being. Brother Joseph testified that this book of revelations contained "the foundation of the church in the last days and a benefit for the world, showing that the mysteries of the keys of the kingdom were again entrusted to man; and the riches of eternity [were] within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the conference prized the revelations to be worth to the church the riches of the whole earth" (CH 1:229).

Like the revelations it introduces, the preface is written in the first person as the word of the Lord: "What I the Lord have spoken, I have spoken." It is a bold declaration that the voice of God is unto

all men, and there is "none to escape." He makes known that His "anger is kindled" because the people "have strayed from [His] ordinances and have broken [His] everlasting covenant." In consequence of this, He delivers this voice of warning which foretells of impending judgments. "His sword is bathed in heaven" and promises that "it will fall upon the inhabitants of the earth;" upon all those who will not repent, yet in His everlasting mercy He extends this preface as an olive branch to all, saying, "prepare ye, prepare ye."

It promises that this latter day evangel would be proclaimed by the "weak and the simple" unto the ends of the earth and before "kings and rulers." Those who hearken are promised instruction, chastening, correction, knowledge, and blessings from God. The preface is, in a literary sense, a personification of God's "authority and the authority of my servants," and it asserts that He has called His church "forth out of obscurity and darkness." The preface identifies the church as the "only true and living church on the face of the earth" and promises "to make these things known unto all flesh."

The Gospel had been restored, and now the elders of the church were being sent forth to proclaim salvation to an unbelieving world. Through their ministry, men might once again find their way into the kingdom of God, "faith also might increase in the earth," and "His everlasting covenant might be established." It is an apocalyptic conclusion to human history declaring the restored gospel to be the means of deliverance.

The preface is also an assurance by the Lord that all His prophecies and promises couched in the revelations of this book, though given to men "in their weakness," are true and will be fulfilled, and it counsels those who receive it to search its contents.

The Appendix

Joseph Smith recorded:

It had been decided by the conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by — or, if possible, before — the 15th of the month [November]. At this time there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants and called the appendix (*History of the Church, LDS 1:229*).

It is not coincidental that the Lord chose to conclude His book of commandments with this appendix, for it largely deals with the doctrine of eschatology. This revelation is a proclamation to the people of the Church to gather upon the land of Zion. It was to be carried by the elders to the peoples of the world with the commandment for those who are “among the Gentiles [to] flee unto Zion” and those “that be of Judah, [to] flee unto Jerusalem” and “go out from Babylon.”

Additionally, it predicts that the Lost Tribes of Israel will be remembered by the Lord and will be brought forth from the “north countries” to bring their “rich treasures unto the children of Ephraim.” He declares that the angel John saw flying through the heavens having the everlasting gospel to deliver unto men on the earth (see Revelation 14:6) has arrived and has “appeared unto some” and shall yet “appear unto many.”

It carries and confirms the same message received in the preface that those who are repentant shall be sanctified while those who reject this glad message shall be cut off even as Moses prophesied (see Acts 3:22, 23). He clearly announces that He will come “suddenly to His temple.” It reminds all that the Lord shall come down with judgment on the nations that forget Him, “making bare his holy arm in the eyes of all nations,” while promising that all the ends of the earth shall see the salvation of

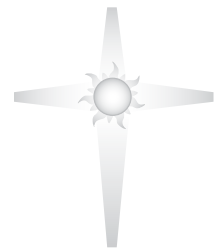
their God. As in the preface, he again reiterates, “prepare yourselves for the great day of the Lord,” and urges all to “awake and arise” for “the bridegroom cometh, go ye out and meet him.”

Conclusion

The appendix supplements the introduction or preface. The two sections together encompass the contents of the book in a condensed form. The Lord chose to add the appendix (now section 108) to amplify that which is in the book of revelations, to highlight them, to make them stronger, and to elucidate their contents more fully.

These revelations have been and yet remain a source of joy for the Saints; for they bear witness that all the prophecies and promises contained in the revelations will come to pass. Soon the curtain of heaven will be unfolded, and the faithful will see

**These revelations
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of joy for the Saints;**



the face of our Lord. May we praise His name that we are privileged to live in the dispensation of the fullness of times when He will gather in from their long dispersion the tribes of Israel and come and dwell with His people.

The preface and the appendix are really the Lord’s own commentary on the revelations he has given to the church. Together, they confirm the latter day message and remind us all — and more especially the elders — what our duty is in the hour in which we labor.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I, the Lord, have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen (D&C 1:7-8). †

The Bricks Have Fallen, but...

By Frank Evan Frye

What do George Washington, the Twin Towers and ancient Israel have in common?

Jonathan Cahn, a Messianic Jewish Rabbi, has reported some fascinating facts about Ground Zero¹ in New York, linking the United States of America with what happened to ancient Israel nearly 3000 years ago. These national events are so detailed and similar that they can hardly be accidental. Ancient Israel was founded by God and was blessed by God, but later Israel drove God from its public life and rebelled against His laws.

The founders of America believed it was established, that God had protected it, and blessed it; and that it could not survive without His divine favor. Since 1963, when corrupt judges in the American government banned the Bible in schools and began to banish God from our public life (in spite of our founding documents), America has come under God's judgment and condemnation.

God sent prophets to ancient Israel to warn them. They had been shedding innocent blood by killing their own children². Eventually the Lord lifted His protection. An enemy struck the land of the Northern Kingdom of Israel — also called "Ephraim". It was a wake-up call to Israel, but she refused to recognize her precarious condition. Instead of repenting and turning back to God,

her leaders defied God in the hardness of their hearts by making the following vow:

The bricks have fallen, but we will rebuild with hewn stone; the sycamores have been cut down, but we will plant cedars in their place (Isaiah 9:10).

By this pledge, the leaders of Israel refused to be humbled, and declared in defiance that they would rebuild weaker things with stronger things to come back a stronger nation than before. Israel's leaders actually cut stones from a quarry and brought them to the place where the bricks had fallen and vowed their intent at that very spot.

Did you know that after September 11, a 20-ton rectangular block of stone was quarried and brought to Ground Zero? A ceremony was held around this monument. Two governors and the mayor of New York City pronounced vows over that stone:

"Today, we, the heirs of that revolutionary spirit of defiance, lay this cornerstone and unmistakably signal to the world the unwavering strength of this nation, and our resolve to fight for freedom" (Governor George Pataki, July 4, 2004; emphasis added).

When the towers fell on September 11, 2001, a steel beam was slung out from the wreckage

and struck the only sycamore tree in the area, uprooting it. That tree stood in the courtyard of St. Paul's Chapel where George Washington had dedicated this nation in the first public meeting after the Constitution had been ratified in 1789. New York was the provisional national capital at the time. The sycamore tree that was uprooted by the steel beam on September 11 protected the cathedral from damage. The people of New York, unaware of this harbinger of judgment for America, made a monument of this event.

On November 22, 2003, a crane lowered a conifer tree (in Hebrew, "erez") into the exact spot where the sycamore tree had been struck down. They made a sign and called it the "Tree of Hope." They held a dedication ceremony around it as they had for the block of stone several years before — not knowing that they were repeating what Israel had done centuries before. Certainly, no one knew that they were pronouncing judgment over our nation or that these acts were symbolic of what ancient Israel had done. The intent of the attack on the Twin Towers was not to strike down a sycamore tree, but it happened just the same. It seems like the replaying of the ancient drama of judgment.

¹ Name given to the place where the World Trade Center towers fell after the attacks of September 11, 2001

² America has been doing the same since Roe v. Wade in 1973, but on a massive and commercial scale.

The “Buttonwood Tree”

The Lord spoke about ancient Israel’s destruction, saying he would “discover” or expose her foundations (Micah 1:6). What are the foundations of a nation if they are not what it trusts in and what it is built upon? America’s physical powers are military and financial. The symbolism of the disaster of 9/11 exposes America’s financial foundation.

The island of Manhattan has always been America’s center. Originally it was a trading post. A wall was set up for protection. As shops were built this area became known as “Wall Street.” America’s rise as an economic super power began on Wall Street in May of 1792 when 24 merchants met together and signed a document. That became the “Buttonwood Association” which later became known as the “New York Stock Exchange” in 1817. So the foundation of the nation’s economic power is linked with the “buttonwood” tree. There was a tree on Wall Street under which they did their business and where they signed the Buttonwood Agreement. Check your dictionary for the meaning of “buttonwood” and you will find that it is a “sycamore” tree, although some dictionaries say “plane” tree (it is the same thing). When the sycamore tree was struck down on 9/11 it was symbolic of striking down the financial power of America.

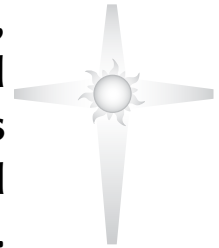
In 2005, a bronze statue of the roots of this fallen sycamore tree

was placed, not at Ground Zero, but on Wall Street. It is called the “Trinity Root.” So at the very place that symbolizes the rise of the financial power of America, now there is a monument of the uprooted sycamore tree where the economic power of the nation was founded. Remember what happened to Israel? Does not this say to America that if she will not repent and turn back to God, America will lose its financial pre-eminence in the modern world?

The day after the destruction

Bible, he chose this particular one to describe our national disaster. With his defiant statement, he also predicted that America will ignore God’s warning — and consequently fall under further judgments. On September 11, 2004, John Edwards, U.S. senator and presidential candidate, based an entire speech on Isaiah 9:10. Probably neither of these men understood that they were repeating words from the Bible that brought judgment upon Israel for her rebellion. Just as a wicked leader of the Jews had spo-

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of the Twin Towers, a national leader made the public response. Tom Daschle, the Senate Majority Leader, repeated verbatim the declaration of ancient Israel. He said, “I know there is only the smallest measure of inspiration that can be taken from this devastation. But there is a passage in the Bible from Isaiah that I think speaks to all of us at times such as this: ‘The bricks have fallen down, but we will rebuild with dressed stones; fig trees [sycamore trees, KJV, IV] have been felled but we will replace them with cedars³.’ That is what we, America will do. We will rebuild. We will recover” (Isaiah 9:10). Out of over 31,000 verses in the

ken prophetically about Jesus just before they crucified their Messiah, the leaders of our nation have spoken prophetically about our future. Both of these men fell from power shortly after they made these public vows. The leaders of Israel spoke for their nation publicly before the judgments took place. Our leaders have done the same thing.

In his first speech before Congress, the newly elected President Obama, speaking about the economic crisis in America⁴, stated in February 2009:

“...For many Americans, the state of our economy is a concern above all others ... while our economy may be weakened,

3 Daschle could not know that later that very day an actual sycamore tree would be discovered to have been struck down at Ground Zero. It had protected the very chapel where two centuries before our Founding Fathers had met together for the first time in a dedicatory service to God for our nation. Nor could he know that the sycamore tree would be replaced November of 2003 by a variety of evergreen tree (erez tree).

our confidence shaken, though we are living through difficult and uncertain times, tonight I want every American to know this: we will rebuild ... we will recover. And the United States of America will emerge stronger than before.”

Headlines all around the world choose three words from his speech to summarize it: “*we will rebuild*” — the quote from the ancient Israelite leaders that brought Israel under judgment and destruction.

The Shemitah

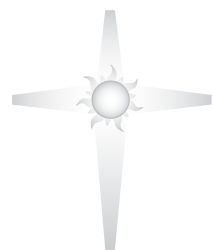
Every seventh year, in the economy of Israel, was given by God’s word to be a sabbath year of

70 years in the Babylonian captivity because of all of the *Shemitahs* that they had not observed.

Note that the greatest loss in the history of the U.S. stock market took place in September of the seventh anniversary of September 11 in 2008. Is it only coincidental that it happened on the 29th day of Elul⁵ (Hebrew month), the day of the Hebrew *Shemitah*, and that it was marked by sevens? Congress had just rejected a bailout plan of 700 billion dollars. The market lost seven percent of its value on that day in 2008. That day the stock market lost 777.7 points. According to Rabbi Cahn, seven years before, on September 17, 2001, six days after 9/11, and on the end of the *Shemitah* of that year, the market had

God and honored his laws. There was a day in American history that coincides with what took place in ancient Israel. The very first day that America was constituted completely as a nation was the day of George Washington’s inauguration in 1789. The nation’s new leaders gathered in New York City, the provisional capital, on the corner of what today is Ground Zero. In fact, the property on which the Twin Towers were built was owned at that time by what today is St. Paul’s chapel. Three days before Washington’s inauguration, Congress had voted to have a day of prayer and a dedication service at St. Paul’s chapel following the inauguration. Washington brought a warning to America on that day:

We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained (April 30, 1789).



Can we as a nation expect the protection from Heaven to continue if the American nation turns away from God?

rest and blessing. On the last day of that year all debts were released and forgiven, according to Rabbi Cahn. This is the *Shemitah*. Israel continued to ignore God in their lives, their schools, and their economics. They did not want to rest. They wanted money. They wanted gain. They broke all His laws including the *Shemitah*. After so long, God used the *Shemitah* not as a blessing, but as a judgment. God allowed His people to be removed from their land for

also lost seven percent of its value. The rabbi pointed out that the word *Shemitah* also means “*to let fall.*” He then said that if the American nation did not repent and turn back to God, the Lord would continue to allow judgments to fall upon us.

When Solomon dedicated the nation of Israel (all 12 tribes) to God, it was done in their capital city of Jerusalem at the temple. He prayed for national protection as long as they remained loyal to

Can we as a nation expect the protection from Heaven to continue if the American nation turns away from God? There was only one building around Ground Zero that was protected without harm — St. Paul’s chapel, where America was consecrated to God. It was protected by the sycamore tree that was struck down — as a harbinger, a warning to America. It may come as a surprise, but on the day of 9/11, as the Twin Towers came down, the shock wave

4 The greatest single-day loss in the history of Wall Street.

5 Elul 29 in our 2001 was the day before Tishri 1, or Rosh Hashanah. (The Comprehensive Hebrew Calendar, Arthur Spier, 1981.) Hundreds of thousands, perhaps millions of transactions were made that day around the world, and considering the above circumstances, for such a precise number (777.7) to be the final result can only leave one with the conviction that a divine message was being sent to America.

struck and cracked the foundation of Federal Hall where Washington received his oath of office. “The foundation of America’s foundation” was actually cracked on September 11, 2001.

Solomon dedicated the land and people of Israel to God, and God promised:

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their evil ways, then will I hear from heaven, I will forgive their sins and I will heal their land (2 Chronicles 7:14).

In the same way, America was dedicated to God, and God will only heal our land if we turn again to Him in repentance and do His will. Do we, as a nation, totter on the brink of disaster? Are there enough righteous people in America to turn the tide? The above promise is especially for those “who are called by my name.” As the Church of Jesus Christ we are called by His name and have known America to be Joseph’s land and that many of Ephraim emigrated to America and are part of his Church. The prophet Jeremiah states the following:

For there shall be a day, that the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God (Jeremiah 31:6).

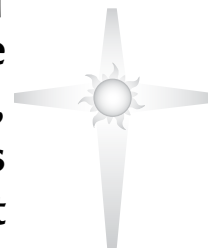
Since its inception, the Restoration has had that calling, and many of us are of the house of Ephraim. The servants

of the Lord are His watchmen and should be inviting the nations with a warning voice to come to Zion unto the Lord our God. When Jesus visited the Nephites two thousand years ago, He told them that this nation would be lifted up above all nations, that it would reject the fullness of His gospel and that it would be taken from them (3 Nephi 7:34–35). He then told them that He would remember His covenant with Israel and would bring His gospel to them, and that those gentiles who would repent would be numbered with Israel. Those gentiles who

electric motors are measured in “horsepower” and they move our “chariots.” If foreign oil is suddenly cut off, we will not be able to ship food to the cities of our country. Our transportation system (our “chariots”) will be cut off. Famine and pestilence will abound in our own land. Considering the wickedness of our day, the larger cities will likely be destroyed by their own inhabitants.⁶

Jesus told the Nephites that there would be “desolate cities” in our land which will be later inherited and re-inhabited by the

[Jesus] told [the Nephites] that this nation would be lifted up above all nations, that it would reject the fullness of His gospel and that it would be taken from them.



would not repent would be trodden down (3 Nephi 7:36–40).

Then Jesus told them that our “chariots” would be destroyed and that our cities would be cut off, and that our strongholds would be thrown down (3 Nephi 9:101).

Are we not witnessing these things in our day? Were not the Twin Towers strongholds of the economy of our nation? Our economy is now dependent upon foreign petroleum. Our petroleum remains dormant even though it is vast — from Alaska to Texas. We no longer use horses for transportation, but our gasoline, diesel and

descendants of the same people He was teaching (3 Nephi 10 all, especially verse 11). Will the city of Zion be prepared as a place of safety for the Lord’s people?

Apparently, we are right on schedule according to these prophecies. America has turned away from God, rejected the fullness of the gospel and is under judgment. There may be one last opportunity for those who repent. Will we be among those who humble ourselves, cease our dissensions, and become acceptable to the Lord? May God grant us the wisdom to do so. †

6 Will China and other nations invade our country when they see the chaos in the streets of our cities? Will the prophecy of Ezekiel 38 be fulfilled in our day when Gog will think an evil thought as it and many other nations invades the land of Palestine, and also invade the land of unwallled villages (America)?

Third Nephi: Prophecy and Fulfillment in Our Day

By Gary Metzger

Part 3 of 3

Using the book of Helaman, we have investigated the type and shadow of the coming forth of the Restoration. The Restoration was shown to be a predecessor of the coming of the kingdom, just as great and marvelous things were done among the Nephites, including the prophecies of Christ’s coming.

The second installment explored an overview of the events in the last days leading up to His coming in 3 Nephi, which will be repeated in our day.

Now, as we consider the joys and sorrows set before us in the last days as prophesied by the Lord Jesus among the people in 3 Nephi, let us know first of all the surety of those prophecies.

During His two-day visit to the Americas, Jesus described the events of the last days, repeating the material *five* times. Jesus obviously wanted them (and us) to understand these things and not have any doubt about their coming, order and fulfillment. The first time was on the first day at the close of the “Ser-

mon On the Mount” recorded in 3 Nephi 7:28-45. He repeated this important information on the second day after the baptisms, and the sacrament, **in the same order**, four more times. These important latter day events are recorded in 3 Nephi 9:51 – 11:21. It is His plan and it will come to pass.

The major events prophesied of are: 1) the fullness of the gospel goes to the Gentiles; 2) the Gentiles reject the fullness, 3) the Lord remembers His covenant to the Lamanites; 4) the Lord passes judgments on the Gentiles, 5) Zion is established; 6) the fullness of the gospel goes to the Jews; 7) Christ’s coming and 8) the fullness of the gospel goes

3 rd Nephi the Prophecy – the Fulfillment of the Promise in our Day							
Fullness of Gospel unto Gentiles	Reject the Fullness	Remember Covenant — Gospel to Lamanites	Scourge of Gentiles	Establish Zion	Fullness unto Jews/Jerusalem	Christ Comes	To Other Tribes
Jesus’ visit to the Nephites							
Day 1 of Jesus’ visit							
7:28-33	34-35	36-38	39-41	42-43	44-45		
Day 2 of Jesus’ visit							
9:51	51		51-53	54-58		59	
9:65-66	66			74-75	67-75	78	
9:87-90		90-93	99-106	10:2-4			10:5-8
10:26-32		[Quotes from Isaiah, Samuel and Malachi as witnesses]		11:6-8	11:4-5	11:22-30	
Ether Prophecy							
				6:3-8			6:11-13

to the lost tribes. When the five accounts are examined together, the consistent order of the prophecies can easily be seen and more completely understood. The five different accounts are compared in the chart on page 10.

The Fullness of the Gospel Goes to the Gentiles

The coming forth of the restoration in the last days was promised first unto the Gentiles.

That these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles ... (3 Nephi 7:28).

And blessed are the gentiles, because of their belief in me, and of the Holy Ghost ... (3 Nephi 30).

If the Gentiles do not repent *after t he blessing they have received ... (3 Nephi 9:51).*

... When they shall have *received the fullness of my gospel, then if they shall harden their hearts ... (3 Nephi 9:66).*

... By the power of the Holy Ghost, which shall be given unto you of the Father, *shall be made known unto the Gentiles ... he may shew forth his power unto the Gentiles ... that they may repent ... (3 Nephi 9:87,92).*

... And according to the times and the will of the Father, *they shall go forth unto the Gentiles (3 Nephi 10:30).*

The Gentiles Reject the Fullness

At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel ... I will bring the fullness of my gospel from among them (3 Nephi 7:34-35);

If the Gentiles do not repent after the blessing they have received ... (3 Nephi 9:51).

... Then if they shall *harden their hearts against me, I will return their iniquities upon their own heads (3 Nephi 9:66).*

This is understood to apply to the church among the Gentiles, as they had the fullness of the gospel. We have seen this happen among us, especially since the years 1967 to date, with casting aside the ordinances and covenants, and de-emphasizing restoration scripture that the Lord restored to us.

The Lord Remembers His Covenant to the Lamanites

And then will *I remember my covenant which I have made unto my people, O house of Israel, and will bring my gospel unto them; ... and ye shall come unto the knowledge of the fullness ... (3 Nephi 7:36).*

these things might come from them [Gentiles] unto a remnant of your seed, that the *covenant of the Father may be fulfilled ... the work of the Father hath already commenced unto the fulfilling of the covenant which he hat made unto the people who are of the house of Israel (3 Nephi 9:90-93).*

We are living in this time. In the last 20 years we have seen a great number of new missions among the First Nation peoples and among the descendants of the Lamanites in Mexico, Central and South America. Once while preaching from D&C 49:5a,b — “*But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed*” — the Spirit of God overcame me in such power that I could not read through the tears. The Lamanites shall surely be remembered and come to assist in the building up of the holy city.

The Lord Passes Judgment on the Gentiles

I will suffer my people, O house of Israel, that they shall go *through among them [Gentiles], and shall tread them down, saith the Father (3 Nephi 7:40).*

ye shall be among them, as a *lion among the beasts of the forests ... both treadeth down and teareth in pieces ... (3 Nephi 9:52).*

my people who are a *remnant of Jacob, shall be among the Gentiles ... as a lion ... [who] both treadeth down and teareth in pieces (3 Nephi 9:99).*

... Cut off thy horses ... *destroy thy chariots ... cut off the cities ... throw down all thy strongholds (3 Nephi 9:101).*

... **Pluck up thy groves ... so will I destroy thy cities** (3 Nephi 9:104).

... **All lyings, ... priestcrafts and whoredoms, shall be done away** (3 Nephi 9:105).

... **Whosoever will not repent and come unto my beloved Son, them will I cut off from among my people ...** (3 Nephi 9:106).

As stated before, the Lamanites shall become a spiritual power as they learn their heritage and come to know of the promises of God made unto their fathers concerning this land — a land which the gentiles removed them from in our country. As before, in the days of Moses, he led the house of Israel up north to remove those ripened in iniquity (Genesis 15:16) among the Amorites in the promised land. Thus in our day the Lamanites — a portion of the house of Israel — shall travel up north to remove those ripened in iniquity among us upon the promised land (Ether 1:31-32). It has been seen in vision. The movement among the Hispanic peoples to migrate to this land is not an accident. Stand and behold the power of God to come upon them. Lehi prophesied to his son Joseph:

... **Thy seed shall not all be destroyed ... and there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God** (2 Nephi 2:44-48).

This will be a Lamanite prophet. There may be other prophet(s) among the restoration at that day, but one will fulfill this promise. It will be even as the Lord prophesied in the early church, “to raise up unto my people a man, who shall lead them like as Moses led the children of Israel...” (D&C 100:3d) It is their calling to execute God’s judgment and to free the captive daughter of Zion from Babylon’s hold. In 2002 I had a vision about 3:30 a.m. in which I saw the representation of the church today as it was in the days of Moses, leaving the bondage of Egypt on the banks of the Jordan River, afraid to enter the promised land today because of Babylon. Immediately afterwards, the vision changed and I saw the signing of the Declaration of Independence, and the Lord spoke and said, “Even as these men came together and pledged their lives, their riches, their all to raise up a nation, so must you come together and pledge your lives, your riches and your all to raise up a nation unto Me.” It is the task set before us. Do not fear.

Zion Is Established

[Christ] should **give unto this people this land ... for they shall see eye to eye when the Lord shall bring again Zion** (3 Nephi 7:42-43).

... **Gather my people together ... this people will I establish in this land ... it shall be a new Jerusalem** (3 Nephi 9:54-58).

... **Put on thy strength o Zion; ... loose thyself from the bands ... O captive daughter of Zion** (3 Nephi 9:74-75).

... **As many of the house of Israel as shall come, that they may build a city ... the New Jerusalem. They [Gentiles] assist my people that they may be gathered in ... unto the New Jerusalem** (3 Nephi 10:2-3).

This land is called the land of Joseph (Deuteronomy 33:13 and Ether 6:8) and the Lord desires his two sons, Ephraim (the US church) and Manasseh (the native church, the remnant of Jacob) to come together to build it. In this union the power of the Christ will be manifested. These days are upon us and we are to prepare the “feast of fat things unto the poor” (D&C 58:3b-f) and lesser-developed nations to receive those whom God will gather in. The rich and learned, and the wise and the noble will not come.

The Fullness of the Gospel Goes to the Jews

... **Sing ye waste places of Jerusalem ... he hath redeemed Jerusalem** (3 Nephi 7:44).

And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together ... give unto them again the land of their inheritance ... land of Jerusalem, ... when the fullness of my gospel shall be preached unto them. (3 Nephi 9:67-69).

... **Put on thy beautiful garments o Jerusalem, the holy city ... shake thyself from the dust ... Jerusalem** (3 Nephi 9:74-75).

... **Shall purify the sons of Levi ... shall the offering of Judah and Jerusalem be pleasant ...** (3 Nephi 11:6-8).

Christ Comes

...Yea, even *I will be in the midst of you* (3 Nephi 9:59).

... They shall know my name ... *know that I am he that doth speak ... Zion, Thy God reigneth* (3 Nephi 9:77-78).

... The power of heaven come down among them; and *I also will be in the midst* (3 Nephi 10:4).

... The Lord, whom ye seek, shall suddenly come to his temple ... But who may abide the day of his coming? (3 Nephi 11:4-5).

Jesus quoted from Isaiah, then had them write the words of Samuel (10:33-41) and Malachi (11:2-27) that they did not have. He desired that the Nephites have the scriptures that had not yet been given to them, and in the last days he will assure that we have the scriptures we have not yet received as well — including the sealed portion and the works of God in these last days which are among his scattered people.

The Fullness of the Gospel Goes to the Lost Tribes

... At that day shall the work of the Father *commence among all the dispersed of my people*; yea, even the

tribes which have been lost, ... the work shall commence *among all the dispersed of my people* ... in preparing a way that his people may be gathered home to the land of their inheritance (3 Nephi 10:5-8).

The Ether Prophecy

... *A New Jerusalem should be built up on this land* ... and it shall be a land of [the house of Joseph's] inheritance; ... a *holy city unto the Lord*, like unto the Jerusalem of old; (Ether 6:6-8).

... and then also cometh the *Jerusalem of old*; ... and they are they who were scattered *and gathered in from the four quarters of the earth*, and from the north countries (Ether 6:11-12).

The order of events as revealed to Ether, and recorded by Moroni, confirm that Zion shall be established in this land, the new heaven and new earth will be established and the Lord will redeem Jerusalem as well and will gather the house of Israel as promised.

The Title Page

The title page of the Book of Mormon also gives the same three main groups to be ministered unto. It was written unto the Lamanites (a remnant of the house of Israel), and also unto the Gentiles and unto the Jews [1st Paragraph].

It is written so that the remnant of the house of Israel are to know the covenants of the Lord and to convince the Jew and Gentile that Jesus is the Christ, the Eternal God [2nd Paragraph].

The Lord Jesus Christ has spoken it, and recorded it through the hand of many witnesses. May we believe that the order of events, just as Jesus presented them five times to the Nephites, shall yet come to pass as prophesied. †

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Spiritually Prepared

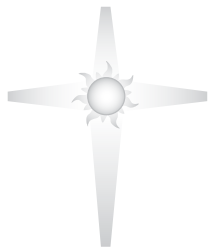
By Walter Baker

Edited transcript of a sermon given on Oct. 6, 2011.

I pray the Lord will be with me and with you as you listen to the words that He has given me. I have struggled for over a day trying to think of the things that the Lord would have me say and I could not find them. And I studied and I prayed and yet they did not come and it reminded me of Mark Detrick's experience. Finally, yesterday evening through much frustration I prayed and the words that I believe the Lord wants me to give you came so fast that I could hardly write them.

We come desiring to come into the presence of the Lord and Savior. And we prepare for the 40 days of fasting, studying and praying. And the Lord knows your hearts and He knows the sacrifices you have made. But that is not all that is required. There are other things that keep the Lord from working with this people the way He would like to work with this people and provide the ministry and the blessings not only to you, but to others that the world stands in need of.

We have been called to fast and pray, reading scriptures to strengthen our faith, understanding and resolve. We are called to repentance, to purification and sanctification. Only through submissive and penitent hearts can we approach the throne of God and seek to hear His voice. We have for too long made light of the house of God, talking loudly, laughing and gossiping inside the sanctuary, con-



Friends, let us teach in love the respect for our Father's house that once was prevalent in our churches.

ducting personal business in church, and in effect defiling the house of worship. Then we wonder why God does not give us the direction we seek, speak to us at services and even reveal Himself at services. We talk when we should be praying and listening to the Spirit.

Lack of preparation has been a problem. We worry about offending man when we ask for silent preparation before our services, but we do not worry about offending God. Friends, let us teach in love the respect for our Father's house that once was prevalent in our churches. Talk can be done outside the main sanctuary. For goodness' sake, we have cell phones, but they should not be used in church. This too is disrespectful. We can easily call friends later. Please, let us teach our children not to run and play in our sanctuaries. This is not our house. This is God's house.

Our homes need to be a place of peace and holiness also. For who among you does not want the Spirit of God dwelling with you and your family. Jesus lost his temper once. Why? And where was that?

We want the Lord to honor us with His presence, giving us instruction. Let

us show respect and honor Him, inviting Him into a peaceful and respectful gathering of His people. After all, this church is His.

I am not trying to be harsh or unkind, but we must teach everyone that if you want to be in the presence of the Lord, then honor Him. And I must add this; it is something that we seek and recently has happened with a few in the congregation that I attend. On two different sacrament Sundays in our branch, a month apart, Jesus Christ was present in the services.

On the first Sunday, Jesus was seen on the stand with the priesthood by two men. His presence was felt by others in the very spot where He had been seen by two men. Neither man that saw Him knew the other man had seen Him until after the service had ended.

On the second Sunday, my family and I came into the sanctuary and sat on the back row aisle seat and began to pray for the service, the ministers and the people. I usually start praying for the sacrament service midweek. My focus is usually on the priesthood and the people, because I know in these times there is so

much strength needed. In any case, as I sat, it became very noisy as people begin to talk and laugh. The organ began to play, but no one quieted down. To my shame, I became very upset and even angry because of the distraction. And after the service had begun, about 15 minutes or so, I felt what I know was Christ come up from behind me and stand at my side. And I wept.

And I felt the shame of bringing anger into the Lord's house. I begged forgiveness and I felt Jesus leave. Ten or fifteen minutes later I felt Him return. And this time He brushed against my pant leg and I looked down to see if it really happened. I pledge to you this is true, as tears swelled in my eyes these words came to me, "Had the people more fully prepared I could have revealed myself." At this He was gone. Can you understand what I felt? I too had been the cause of a blessed being withheld — and I was crushed.

The Lord wants us to understand the reverence for His house and the importance of repentance and preparation at all times, not just on Sunday or Wednesday. Christ yearns to reveal himself as do

Stand

By Betty Vickery

Will you stand among the chosen? Will all of you be there? When I call you to assemble, Will you then start to prepare?	Though the storm will rage around them, They will stand in eyes of peace Out of which they will do battle That the work of sin may cease.
Calamity is growing. It is even at the door. Are you ready now to meet it? Are you needing something more?	Though the battle rages fiercely, Yet the chosen will remain With the Spirit's power working to defeat the realm of pain.
Is your armor sharp and glowing? Have you ever tried it on? Can you wield the sword with valor? Is all trace of terror gone?	Take my word into your being. Let it flow from thence to all And the love that you exhibit will invite more to the call.
Have you ministered to others? Have you raised the warning voice? Have you lifted up the fallen That they also might rejoice?	I have called. How will you answer? The choosing time is now! Soon my arm will bare beside you On their knees, shall all men bow.
Mine elect will do my bidding. They will keep all my commands. I will gather them together. They will walk on Zion's lands.	Will you stand among the chosen? Will all of you be there? Is it in your hearts' desire? Is it always in your prayer? †

others, but we have again stood in our own way. I know the Lord is pleased with the efforts here at this conference and the preparation we have been making cannot stop at 40 days. We must continue our efforts, for the heavens stand ready to unite with a prayerful and obedient people, providing untold blessings.

We have a duty to our Creator. We need to stop proclaiming our individual Christianity and start living the life of Christ, for Christ said in Third Nephi, chapter 5, verse 92, "I would that you should be perfect even as I or your Father which is in heaven is perfect." A commandment from God is never given unless the way to keep that commandment is also given. In 1 Nephi chapter 1, verse 65, Nephi is speaking to his father, "For I know the Lord giveth no commandment unto the children of men save he shall prepare the way for them that they may accomplish the thing which he commands them."

We come during this time of study and prayer and fasting, preparing to partake of the sacrament on Sunday. We who have come to know the Lord Jesus Christ, have joined His family and His church, must have the example of Christ burned into our souls, learning the lesson that is so simple we ignore it.

Jesus Christ was in this wicked world, but lived a spiritual life, hating no one, not even his betrayer or executioners. We read of His life, but how many have been truly taught by His life? When you are truly spiritually taught, you learn in your soul and your character changes. You do what you have been taught and how many of us fall short. The hand of God is always extended to

lift us up and pulls back to Him, giving us the strength to truly take upon us the name of Jesus Christ and live His life of purity.

To me, this is the true meaning of the sacrament. The blessing of the bread and the wine are not meant to be empty words spoken once a month and then forgotten for four weeks. These words are many things; a reminder of the life of Jesus Christ, His teaching, His suffering, His sacrifice for you. It is a recommitment of the change in your life you pledged

when you were baptized a member of His family, His church. How is it we do not realize that it is not enough to say we are Christians? It is our constant actions and speech that demonstrate to others who we truly are and who we serve.

If you are ill mannered, use bad language, show anger or commit any of the sins of the world, what or whom do you represent? The unchanging message of the Scriptures is the love, and may I add, the fear of God. It is also love for your neighbor, their spiritual and temporal welfare.

If you understand anything, understand this: if you are a part of the problem — of the world — how can you solve the problem or teach others how to come out of the world and live a Christ-like life? Brothers and sisters, when you reach forth to partake of the bread and the wine, remember the pledge you make. May the life of Christ be reflected back at you as you look into your mirrors each day. His eyes are looking at you every moment of every day.

Truly love Him and honor Him in your life. I want to repeat, the Lord has impressed upon me that this 40-day event of fasting, praying and reading the Scriptures is pleasing to Him. It must not end. If we want Him in our midst all the time, we must truly continue to study, pray, fast, worship and praise our Lord. This must be the beginning of His people to raise themselves up and purify and sanctify themselves. The blessings and gifts of heaven lie before you. If you are steadfast and immovable in your commitment to approach the divine, you may become the instruments of God that can help save many in a spiritually dying world. †

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Repentance and Forgiveness – A Key to the Kingdom

By Eric Woolery

10 *Our Father who art in heaven, Hallowed be thy name.*

11 *Thy kingdom come. Thy will be done on earth, as it is done in heaven.*

12 *Give us this day, our daily bread.*

13 *And forgive us our trespasses, as we forgive those who trespass against us.*

14 *And suffer us not to be led into temptation, but deliver us from evil.*

15 *For thine is the kingdom and the power, and the glory, forever and ever. Amen.*

16 *For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. (Matthew 6:10-16)*

What is known to the world as the “Lord’s Prayer” lays the foundation for our discussion on repentance and forgiveness. This prayer is Jesus’ pattern of teaching His disciples to pray. He first stressed the authority and holy righteousness of God, His Father. The presence of the Kingdom on earth could only come as we on earth do His will, just as His righteous will is done in heaven. He taught them to ask forgiveness for their sins only as they were willing to forgive others when offended. Following this, Jesus taught them to ask God for assistance in resisting sinful temptation. All of these points were covered in this “disciple’s prayer.” Jesus taught these things so that ultimately, God’s presence, majesty and omnipotence will be recognized and honored by our obedience.

The importance of forgiving others so that we might be forgiven is stressed *again* in verse 16. We cannot have God’s forgiveness, which brings us a joyful release, if we are *unwilling* to forgive others for whatever wrongs, real or perceived, they may have inflicted upon us. God wants to claim us for

His own and to bring us back into His presence. He cannot do this unless we are *willing* to be repentant and to forgive (see Matthew 18:21-34).

1) **Now these are the words which Jesus taught his disciples that they should say unto the people.**

2) **Judge not unrighteously, that ye be not judged; but judge righteous judgment.**

3) **For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.**

4) **And again, ye shall say unto them, Why is**

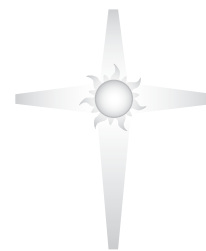
it that thou beholdest the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

5) **Or how wilt thou say to thy brother, Let me pull out the mote**

out of thine eye; and canst not behold a beam in thine own eye?

6) **And Jesus said unto his disciples, Beholdest thou the Scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the law, nor the**

**The presence
of the Kingdom on earth
could only come as we
on earth do His will,
just as His righteous will
is done in heaven.**



commandments; and all have gone out of the way, and are under sin.

7)Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?

8)Say unto them, Ye hypocrites, first cast out the beam out of thine own eye; and *then shalt thou see clearly to cast out the mote out of thy brother's eye.* (Matthew 7:1-8)

We have established that in order for us to receive forgiveness for our sins we first must be willing to forgive others for what they do to offend us. In Matthew 7:2-3 we are told to make a righteous judgment for with the judgment that we pass on someone else we will be judged, by God, in the same way.

When we are unwilling to forgive someone, we are passing judgment upon that person. And with the judgment we pass on others, we have actually passed judgment upon ourselves. This can be a vicious circle if we allow it to continue. It all depends upon how we exercise our agency or right of choice. When we

come to God repentantly, we will have forgiven any who have offended us, being merciful in our judgment of the offender. This allows God to forgive us by recognizing our repentance and being merciful in His judgment of us.

This is in harmony with what Jesus did on the cross, when he asked God, His Father, to forgive the Roman soldiers that crucified him (Luke 23:35). Jesus was innocent of any wrong doing, therefore His crucifixion was without justification. Simply put, righteous choices bring repentance and forgiveness, or forgiveness and repentance; you cannot have one without the other. As we consider these thoughts let us also consider what Jesus said in Matthew 5,

23 **Ye have heard that it hath been said by them of old time that, Thou shalt not kill; and whosoever**

shall kill, shall be in danger of the judgment of God.

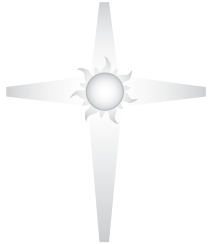
24 **But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment; and whosoever shall say to his brother, Raca, or Rabcha, shall be in danger of the council; and whosoever shall say to his brother, Thou fool, shall be in danger of hell fire.**

25 *Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,*

26 *Leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.* (Matthew 5:23-26)

If we have offended another person, it is just as

necessary for us to seek their forgiveness as it would be if the roles were reversed. Many of our problems in the church today are due to our unwillingness to repent and/or forgive one another. God cannot work with us to the extent that He wants to because of *our*



This is in harmony with what Jesus did on the cross.... Simply put, righteous choices bring repentance and forgiveness, or forgiveness and repentance; you cannot have one without the other.

rebellion in this area. We are limiting the greater blessings because of this rebellion.

The gift that is spoken about in verse 26, I believe, is one of a broken heart and a contrite spirit. It is only in this attitude that we *can remember and be willing* to make amends to those we have offended. This attitude helps us to be possessed of the Spirit of Charity, which is the pure love of Christ (Moroni 7:52). This pure love of Christ must become flesh within us, a love that is with us every day, every minute of our life. Let us work together, praying for one another, encouraging one another, forgiving and loving one another that we might be the pure and delightsome people that God is seeking. By doing this, great and marvelous blessings will be ours! †

Book Review By Gary R. Whiting

A Voice of Warning and Instruction to All People

In 1837, Apostle Parley P. Pratt published a missionary book which he titled *A Voice of Warning and Instruction to All People, Containing a Declaration of the Faith and Doctrine of the Church of the Latter Day Saints, Commonly Called Mormons*. The book is divided into eight chapters and a preface. It has been reprinted many times and was often revised in later editions in an attempt to preserve its usefulness. It was published in the United States and in England. Pratt was involved in the early revisions. Both the Church of Jesus Christ of Latter Day Saints and the Reorganized Church of Jesus Christ of Latter Day Saints printed editions through the early 1900s. Reprints of the booklet can still be purchased and many editions are available through online libraries and book collections.

According to Pratt's testimony, the book was not an immediate hit. After a slow start, the book became well known and apparently well read. In the preface to the second European edition, the author reported that the first edition of 3000 copies sold out in the first two years. A second printing in 1938 produced 2500 more copies. By the time the second European edition was published in 1846, 13,000 copies had been printed in America and Europe.

The book is significant for many reasons. It is the first book written by an apostle of the Restoration. It is one of, if not the earliest, missionary tract written in the Restoration. Pratt gives a clear and cogent discussion of the major points of the Restoration doctrine. By reading this book, one may ascertain the flavor and content of the message delivered by the early missionaries of the

latter day work. Pratt, through his arguments and direct appeal to the readers, gives useful insights about the types of objections to the gospel and the Book of Mormon that missionaries were facing in the 1830s.

Pratt's book remains useful for the Saints of today. He provides excellent introductions to the gospel, prophecy and other doctrines of the Restoration.

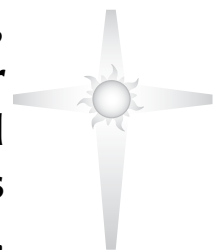
The book is divided as follows (these are abbreviated chapter titles):

- Preface
- Chapter 1: Prophecy Already Fulfilled
- Chapter 2: Fulfillment of Prophecy
- Chapter 3: Kingdom of God
- Chapter 4: The Book of Mormon
- Chapter 5: A Proclamation
- Chapter 6: Resurrection of the Saints
- Chapter 7: The Dealings of God
- Chapter 8: Contrast Between Doctrines

In the preface, Pratt spends a few pages outlining the attacks on the church and her members from the pulpits of churches and at the hands of their neighbors in America. At the time the book was published in New York, the Saints had been driven out of Independence at gunpoint and tension and strife were starting to warm up again in Missouri.

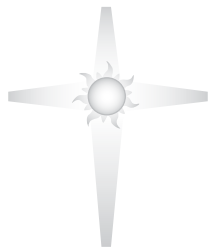
... We have been assaulted by mobs, some of our houses have been torn down or burned, our goods

**By reading this book,
one may ascertain the flavor
and content of the message delivered
by the early missionaries
of the latter day work.**



destroyed, and fields of grain laid waste. Yea, more, some of us have been Stoned, Whipped, and Shot; our blood has been caused to flow, and still smokes to heaven, because of our Religious principles; in this our native Land, the land of boasted Liberty and equal Laws, while we have sought in vain for redress, while officers of State have been deaf to the voice of innocence, imploring at their feet for justice and protection in the enjoyment of their rights as American Citizens (1837 edition, page v, spelling and capitalization as in original).

Pratt logically progressed through the gospel in this work. He began by explaining the principle of prophecy and used multiple examples of prophecy fulfilled to show that prophecy is reliable, necessary



... Pratt appeals directly to the reader to believe the gospel and to beware of the days to come when the Lord will bring judgments against the wicked. This is the heart of the voice of warning that is identified in the title.

and to be expected. From this discussion Pratt presented the principles of the kingdom of God. Included in his discussion is a description of the kingdom so that it may be identified. He also describes the requirements and means for entering God's kingdom.

Pratt's presentation of the Book of Mormon started with an argument in favor of additional scripture based on logic and an appeal to Isaiah 29. Recognizing that the Christians of his day objected to the story of gold plates and angels, he wrote, "Well, now, says the objector, if it were not for the marvellous [sic], your book would be considered one of the greatest discoveries the world ever witnessed (1837 edition, page 129).

Pratt said that the Book of Mormon explained the origin of the American Indians. He used various scriptures to show that America is the land promised to Joseph. Pratt makes use of some early archeological evidence for the Book of Mormon. It is this part of the book that was revised in later editions. As new information was discovered, it was incorporated in later editions.

In the chapter called "A Proclamation," Pratt appeals directly to the reader to believe the gospel and to beware of the days to come when the Lord will bring judgments against the wicked. This is the heart of the voice of warning that is identified in the title. The apostle makes a passionate appeal

to faith and issues an invitation to come into the kingdom of God.

Chapter 6 discusses the principle of resurrection and judgment. Pratt also touches on the "restoration of all things" which culminates in a discussion of Zion. Chapter 7 is a review of how God

judges the nations of the earth and the last chapter addresses differences between the popular Christian doctrines of the day and the Restored gospel.

The 216 page book (1837 edition) by Parley P. Pratt is generally well written, although the style is somewhat foreign to modern readers. His arguments are logical and passionate. The reader feels that Pratt is speaking directly to him or her. Pratt's assertions are forceful, yet courteous. There is no doubt that the author is fully converted to the gospel he is presenting.

Anyone interested in understanding the history of the church, the doctrine of the early church and the passion of the early missionaries would be well-favored by a careful reading of *A Voice of Warning*. †

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this. I pray thee, and he saith, I cannot, for it is sealed; And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, ... behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their purdent men shall be hid (Isaiah 29:11-14, King James Version).



Be Careful! Don't Do That!

By Barbara Giertz

“Don't touch that; it's hot!” “Don't run with that pencil; you'll put your eye out!” How often have you spoken these words to your young children? And as they grow older, “Be sure you fasten your seat belt.” Even after they leave home and are adults, “Drive carefully and call when you get home.” Those warnings ring in our ears even now. Once we heard them, later we said them.

Mothers are simply made to care for and nurture their children all through life. We just can't help ourselves. We keep them safe in our arms as long as possible, then leave them to the Lord God. From the first moment we hold the tiny babes, we begin our daily prayer for them, for all they will face in this life.

Too many mothers in this world are so overwhelmed by the necessities and rigors of life that they forget some of the responsibilities of motherhood. They are chained to Babylon as single parents. Some are able to rise above this morass and others are lost in it. For all, and especially those who are lost in it, we must individually and collectively assist them in the spiritual care of their children. Sometimes this requires the temporal and physical care first. But make no mistake, the spiritual care must come else they may be lost to God.

As Mothers in Israel, we are responsible for the initial spiritual upbringing of our children. It is the foundation we give them that gives them their base for life. “Train up a child in the way he should go; and when he is old, he will not depart from it.” (Proverbs 22:6) As they grow a bit older, dads take more of a hand in the spiritual upbringing of children. Parents in Zion are called to teach their children the ways of the Lord God. When the children reach the age of accountability, and are ca-

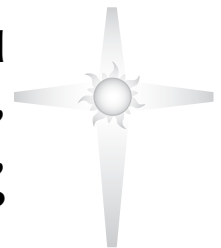
pable of repentance (D&C 17:20; Genesis 17:11), they may make their own covenant with God.

We often think of the loss the Church has sustained over the last few decades, of a whole generation, and more, lost to the fullness of the gospel. We are not alone in our complicity in this loss, but as we realize the consequences, we are even more fervent in our prayers that God will take a hand in the lives of those wandering children. We pray that He will lead them back — in spite of us — *because He is merciful.*

The Scriptures have time and time again reminded us of the consequences of our actions — and inaction — when sharing or living the gospel. Whether we share in words or actions, *we must be aware we are teaching the gospel that we believe.*

How often has the Lord God called us to obedience, to repentance, to fellowship with Him, to heed His voice of invitation and His voice of warning? “But this much I can tell you, that if you do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to keep the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man,

How often has the Lord God called us to obedience, to repentance, to fellowship with Him?



remember and perish not” (Mosiah 2:49-50).

As we strive to understand to a greater degree His desires and longings for our lives, let us “search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled” (D&C 1:7a). “Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart” (D&C 129:8h). †



The Elijah Message: The Voice of Warning

By Gary R. Whiting

Elijah was a prophet to the nation of Israel. He lived and ministered during a period of national wickedness and oppression. Neither the kings nor the general population of Israel believed that their world could come to an end. Although Elijah's message to them was very straightforward, the people who heard him did not believe him. His message was: "Your lives offend God and unless you repent and obey His commandments, you will surely be destroyed."

This message did not make Elijah a popular man. He was frequently ridiculed and his life was threatened by those who hated him. On Mount Carmel, Elijah stood firmly in the face of spiritual and physical threats and saw the word of God prevail in a marvelous way (1 Kings 18). When the flames came down and consumed the altars, everyone knew the word of God was true.

Elijah was sent to prepare Israel for repentance so they could escape the wrath of God that was then incubating in Assyria. Although Elijah and other prophets were faithful, the people of the northern kingdom were not, and in 722 BC the Assyrians ransacked the land. For their rebellion and hard hearts, the ten tribes of Israel were ravaged by

the Assyrians, who carried the survivors into captivity and a loss of their national identity.

Elijah's message is the prototypical example of the warning voice. His job was to renew the relationships between the people and God by calling them to remember and keep the covenants of God. When John the Baptist was sent into the world, many who heard him thought he was Elijah (the New Testament uses the Greek form, Elias, John 1:21-24). In the last days, according to the prophecy of Malachi, the Lord promised that He would send Elijah before the great and dreadful day of the Lord and that he "shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5-6).

Remarkably, this very prophecy was part of the message that Moroni delivered to Joseph Smith Jr in September of 1823. Moroni spoke the prophecy differently than it is found in the Bible.

Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the

hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming (RLDS Church History, Volume 1, page 13).

The spirit of Elijah's ministry is a critical part of the ministry of the Restoration. His New Testament counterpart, John the Baptist, was sent to Joseph Smith and Oliver Cowdery on the Susquehanna river to ordain them to the Aaronic Priesthood. This is in fulfillment of Malachi's prophecy as quoted by Moroni. It is, therefore, the ministry of Elijah to which the Restoration has been called. The voice of warning, a critical element of Elijah's work, is our commission today.

Through the Ages

God's own voice first spoke the word of warning. After Adam was created, the Lord gave commandments to Adam to teach him his duty in God's garden and to keep him out of danger. The word of God is always intended to show the way for success in God's world. God does not give His word to the children of men so that they may fail.

God's message to Adam outlined life in the Garden of Eden and constituted the first covenant between God and man. A vital part of that covenant was the voice of warning: "You may eat from every tree in the garden, but do not eat from the tree of the knowledge of good and evil. If you do eat from that tree, you will surely die." God set the rules in a way that, if honored, would have preserved the spiritual and physical life of Adam and Eve.

The duty of the man and the consequences of obedience and disobedience were outlined for Adam, who shared these with Eve. When our first parents lived by faith and kept the commandments of God, the forbidden tree was not a problem for them, but when they believed Satan's lie and disbelieved God, all they could see was the forbidden tree. The voice of warning was spoken to keep Adam and Eve out of trouble and in God's presence.

From the earliest days of the world, the word of God was delivered to men and women from heaven. It came in a variety of ways, the voice of God, angels, the Holy Spirit and the messengers of God (Genesis 5:44-45 and D&C 1:8b), but it was always the same word. With the word was the voice of warning which has been declared in all of the ages of the world. It has the same essential message every time, but it is always specifically aimed at the age in which it is given.

Noah was a messenger of the Lord who brought the voice of warning to the people of his day. His message was one of repentance and invitation to come to God through the gospel of Jesus Christ. His message featured the specter of the flood which the Lord was determined to bring upon the wicked. Noah taught the gospel to his generation and

urged his neighbors to believe and come to God through repentance. The consequence of not responding to the gospel was death in the flood.

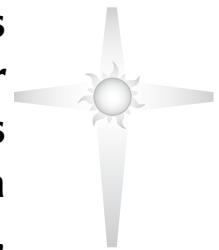
Isaiah was a mighty prophet. He powerfully called the children of Israel to repentance. Through the Spirit of God, Isaiah warned the people of his land to repent and come to God through a renewal of the covenant God had made with Abraham. He declared the glory of God and proved the Lord's power and sovereignty over Israel and all nations of the world. Isaiah also declared the love of God for His people. Building on this and the promises of the covenant, Isaiah cried for the people to return to God, but they would

principles of God's word and covenant to the people with whom they ministered.

Lehi was a prophet of the Lord who joined with Jeremiah to warn the people in Jerusalem of the impending judgment that was coming. His work in Jerusalem was brief, but his ministry was transferred to the new world by the Lord. There he joined in the legacy of the Brother of Jared and Ether who had ministered the word of God to their people in an earlier day in the promised land. In Lehi's wake came his younger sons and many more faithful men who spoke the voice of warning by the power of God's Spirit.

All of the prophets down through the ages have spoken with

The word of God is always intended to show the way for success in God's world. God does not give His word to the children of men so that they may fail.



not. Although years away, Isaiah told the people that they would fall into captivity to another nation because of their rebellion.

Isaiah was joined by all the prophets of the Old Testament. In every case, the prophets spoke to their time and peculiar circumstances as they applied the

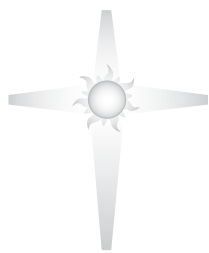
the voice of warning. Jesus delivered the same message in His ministry, "Repent, for the kingdom of heaven is at hand (Matthew 4:16)." It has been spoken again in the last days through the Restoration of the gospel and now needs to be revived by the Saints of God and broadcast far and wide.

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There are many today who clamor for a prophet. With true prophetic ministry comes a clear and distinct voice of warning. This ministry challenges and confronts the people of God at every level of life. It is designed to lead the people to repentance and humility so they may walk with their God and inhabit the realms of glory. It is not a thing to be taken lightly by the Saints because it requires much of the prophet and the people. The voice of warning is a declaration of holiness and judgment while simultaneously a word of invitation and of hope.



The Lord has called the church out of obscurity (D&C 1:5e) and the Lord is calling and commissioning His servants to take the message to the world.

This is the gospel, the two-edged sword that divides in judgment and protects the redeemed.

The Voice of Warning

What is the voice of warning for our age? The Lord has clearly defined our message to the world today in the revelations given to the church, primarily those given to Joseph Smith Jr. None of God's later revelations to the church suggest any change to what the Lord said in the earliest days of the Restoration.

The essence of voice of warning was delivered to the church in two revelations given in November of 1831. These were given to

the church to serve as the preface and conclusion to the revelations then being collected for publication. The initial collection, known to us as the Book of Commandments, was never published in completed form. Its successor is known as the Doctrine and Covenants. The two revelations are now Sections 1 and 108.

These revelations are addressed to the world and to the church, a unique situation, and are God's declaration of His intentions in the last days. These revelations are to prepare the church and the world for the

return of Jesus Christ and the judgments to come.

The language of these revelations is reminiscent of the prophets like Jeremiah, Ezekiel and John the Baptist. They are direct and clear. Depending on how one reads the words, as a believer or an unbeliever, the language can be comforting or terrifying.

The message to the world is one of warning and opportunity. Since the angel told the disciples that Jesus was coming back in the same way he left (Acts 1:11), the return of Jesus Christ as been anticipated. The message of the Lord is "I am coming back." The warning voice is to be ready be-

cause when the Lord arrives, there is no more time to make choices or to repent. Judgment will be at hand. Therefore, now is the time to repent. If you are found to be wicked when He returns, you will suffer the wrath of God.

While wrath is an option, it is not God's preferred option. He is giving plenty of warning to the people of the earth to prepare, hear the gospel and repent. To those who do, great blessings, salvation and a place in the kingdom of God. Each person must choose how to respond to the gospel, but each person must know that God will deal righteously in His judgment.

The Lord has called the church out of obscurity (D&C 1:5e) and the Lord is calling and commissioning His servants to take the message to the world. The world is warned to take this message of the gospel and God's everlasting covenant seriously, because the Lord is not pleased with those who have rejected His testimony in the past and have broken His everlasting covenant.

The voice of warning alerts the church to expectantly hear what the Lord is saying and to take that message with faith and vigor into the world. His word is a call to righteousness and holiness. In D&C 1:4 the Lord clearly outlines what He expects the church to do and He outlines specific goals to be achieved:

- He restored the gospel so that faith could increase in the earth.
- He spoke because He knew calamities were coming on the earth.
- He wants men and women

to trust Him, not in their own strength.

- He expects the weak and simple (the world's definition) to take the gospel to kings and rulers.
- He wants people to know how to live and speak righteously, in the name of the Lord.

The voice of warning is the means by which the world will be prepared for the return of Jesus Christ and the kingdom of God. It is the Elijah message, "There is one God, prepare ye the way of the Lord." It is the word of God that will turn the hearts of the children of men to their fathers and will cause the covenants of God to be activated for the blessings of the generations of men now on the earth.

Conclusion

The voice of warning is a consistent ministry of God to the children of men from the beginning until now. At its heart is always God's desire to bless and save souls. If the word of God is rejected, then the judgment of God against the wicked must come into play, because, "I the Lord cannot tolerate sin in the least degree: (D&C1:5).

The Saints of the last days must recognize that the gospel message is not a gift to us for our consumption, but that it is a stewardship that requires us to share that gift with all who will hear. May God stir our hearts and challenge us to be about our Father's business. †



The Field is White

By Bishop Carl D. Cederstrom
(Written December 13, 2011)

Greetings Saints in the name of Jesus Christ

As the Bishopric of the Conference reviews the fiscal response to the Law of Stewardship for the past year, several trends cause us some concerns.

Obedience to or ignoring the Lord's commandments are choices which each one of us is free to make. The Lord does not force us to obey Him but He does extend His blessings to those that do. Among the 3,853 identifiable J.C.R.B. members in our database, only 112 have complied with the Law of Temporalities by filing an annual tithing filing statement (3%). Furthermore, only 147 (3.8%) have supported the Conference with an identifiable financial contribution during the year.

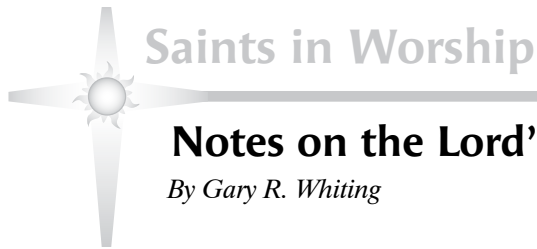
These contributions have been sufficient to support the approved budget and activities of the past year. A greater response would allow an expanded response outreach of the Gospel message in all places and locations.

The field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with all his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the Kingdom of God (D&C 6:2a. Also see D&C 4:1; 10:2; 12:2; 30:2d; 32:1d).

I want to make one last point of clarification regarding the receipting of tithing by the Conference. The amount of tithing receipted by the Conference is limited to the actual tithing paid to the Conference during the year in which it is given. The reported tithing on the tithing statement must reflect the actual tithing paid to the Conference. Any excess reported over the actual tithing paid to the Conference cannot be receipted by the J.C.R.B.

"Lastly, we cannot, nor should we attempt, to be our own bishop when it comes to how tithes are spent. The tithe should be placed in the hands of the Bishop, or his agents, and not try to become a law to themselves. After we have tithed ourselves, we have the right to make offerings for any purpose we think best, but not so with our tithing; it must go to the Bishop. If it had been otherwise the Lord would have directed." This statement was given by Bishop G.H. Hilliard, September 9, 1893. (*Saints' Herald*, Vol. 40, No. 56, page 574.) †

Wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord (Ether 6:3).



Saints in Worship

Notes on the Lord's Prayer, part 2

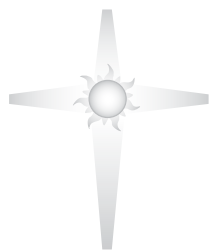
By Gary R. Whiting

Thy kingdom come. Thy will be done on earth, as it is done in heaven (Matthew 6:11)

Worship is an act of submission in which we humble ourselves before the Lord God and seek what honors Him. To the Jew, all worship centered on the Temple because that was God's house. The presence of the Lord was there, especially in an area called the Holy of Holies. The Ark of the Covenant, which was crowned by the mercy seat, was there. No one had access to this part of the Temple except the High Priest and that was only once a year when he made atonement for the sins of the people

because Jesus, as our great High Priest, opened the way for us (See Hebrews 4:14-16).

The author of Hebrews admonishes his readers to be bold and enter into the presence of God so that they may receive help in time of need and know the grace and mercy of God. Prayer is coming into the presence of God. This is what Isaiah experienced as he worshiped in the Temple of his day in Isaiah 6:1-8. He saw the King of heaven on His throne and by prayerful worship we may also see our King.



Jesus taught His disciples to speak these words, not as a formula or a simple rite, but as the desire of their hearts.

and sprinkled the blood of the sacrifice on the mercy seat.

Only once a year, and then in a very limited way, did Israel approach the very throne of God. After Jesus died on the cross, a very significant thing occurred in the Temple — the veil that divided the Holy of Holies from the rest of the Temple was torn in half. The book of Hebrews describes the result of that action by saying that we have access to the throne of mercy all of the time

How does one approach a king? In Daniel 6:21, Daniel approached the king saying, "O king, live forever." It was a blessing and a statement of honor and goodwill. Jesus taught a similar thing in this model of prayer. When you come to God in prayer, acknowledge Him and who He is. This is the theme of verse 10. Following this, Jesus taught the disciples to submit to His will as King and seek the prospering of His kingdom.

When we come to the Father through the name of Jesus Christ, we are saying that we are His subjects. While recognizing that the rule of His kingdom is a disputed fact in our world, and too often in our own hearts also, we desire for and hope for the full establishment of His kingdom. "O Lord, thy kingdom come."

Jesus also adds, "Thy will be done on earth, as it is done in heaven." This is a restatement of our desire for the rule of His kingdom to be established and it describes what life is like in the kingdom and how that kingdom state is developed on earth and in us.

The will of the king predominates the life of the kingdom, otherwise the king could not truly rule. Jesus taught His disciples to speak these words, not as a formula or a simple rite, but as the desire of their hearts. The gospel says we are rebels and enemies to God, until we lay everything down at the feet of Jesus in repentance and take upon us the name of Jesus. In this covenant action, we are no longer enemies, although we sometimes act like enemies in our actions. These words are like a pledge of allegiance to God and His rule over us. It is a way for us to say we want to do the Lord's will and we want to be subject to His will.

To do His will requires that we know His will. Therefore, the statement assumes that we will seek His will so that we may apply His word and live well in His sight. His will is discoverable. It is outlined in scripture, in the life and ministry of Jesus Christ, and

in the experiences of the Saints and prophets who have gone before us. In whatever thing we cannot discern or understand His will we may ask Him (James 1:5 and Matthew 7:12-13). God has commanded the church in the last days to ask Him *in all things* (D&C 46:3b).

What is Jesus asking of His disciples? To live in agreement with the will of God and thus cause the kingdom of God to reign in us on the earth. Apply this understanding to this scripture from latter day revelation:

... Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith (D&C 27:4c).

“Thy kingdom come. Thy will be done on earth, as it is done in heaven.” It is the simplest and clearest statement of common consent. Jesus demonstrated this principle in the Jordan River at His baptism and again in the Garden of Gethsemane as He yielded the will of the flesh to the will of the Spirit.

Worship is the act of yielding our will for the will of the Father so that His kingdom may come. Prayer is a central means of expressing our submission to God as we honor Him and seek understanding and wisdom. †

The Book of Mormon Festival

Each Church of the Restoration shares a common belief in the divine authenticity of the Book of Mormon. This Book of Mormon Festival is meant to enlarge our belief in and appreciation for this book as well as those who embrace it. Removing walls which separate us and building bridges among the various Restoration Churches can only advance the cause of Christ, that one day we may all be sewn back together under the direction of the Holy Spirit to complete the divine commission of the Angel Message.

Book of Mormon Festival

March 23-24, 2012

Remnant Worship Center, Hwy 291, Independence MO

Schedule:

Friday Evening (7:00 P.M.)

The Festival of Trumpets.....Patrick McKay

Saturday Morning (9:00 A.M.– 12:00 Noon)

Alma’s Twelve Fruits of The SpiritBob Meyers

The Miraculous Nature
of the Printing Process.....Keith Wilson

Grace and WorksRalph Damon

Lunch Break (12:00 Noon - 1:45 P.M.)

Saturday Afternoon (2:00 P.M. – 5:00 P.M.)

The Plan of Salvation.....Phil Jackson

Why I Know the Book is True.....Richard Moore

Amazing Missing History
From the Book of Mormon

Fills the Biblical Gap.....Shirley Heater

Dinner Break (5:00 P.M. -6:45 P.M.)

Saturday Evening (7:00 P.M.)

The Sealed Portion
of The Book of Mormon.....Bob Moore

****We appreciate The Remnant Church’s generosity
for the use of their facility**

**The Beacon is available on our website at www.conferenceofbranches.org.
See Resources/Conference Periodicals.**

Calamity

By Betty Vickery

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world (D&C 1:4a).

Calamity means ruin or extreme distress. The scriptures describe times of great physical calamity brought by devastating earth events¹ or war.² The calamity which God is most concerned with is when a soul is cut off from Him in the second death. This spiritual death comes on the rebellious who reject His gospel.

Christ was resurrected to defeat the calamity of physical death brought on us by Adam's sin.³ He has given us directions on how to act to be saved from the calamity caused by our own sin.⁴ Alma Jr. tasted of this calamity at the time the angel appeared to him and describes it clearly.⁵ The Book of Mormon paints a picture of this ruin as a great and eternal gulf (deep gorge) of misery and woe into which we may be dragged by the mighty storms of Satan if we are not built upon the rock of our Redeemer.⁶ Christ is the bridge across this great divide. If those who want to escape this calamity will believe in Christ, call upon His name, and *lay hold upon the word of God*, that word will lead them in "a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked, and land their souls, yea, their immortal souls, at the right hand of God, in the kingdom of heaven."⁷

1 Genesis 8:39-45, 3 Nephi 4:6-40,

2 Ether 6:56-61, 2 Kings 25:1-21

3 1 Corinthians 15:20-22

4 DC 81:3ab, 2 Nephi 13:24-32

5 Alma 17:9-15

6 1 Nephi 3:126-7, 2 Nephi 1:27, Helaman 2:74-5

7 Helaman 2:25-6

Zacharias Speaks

By Genie Simmons

Zacharias was a high priest who worked in the temple. It was his job to burn incense at the door to the temple. Elizabeth, his wife, was a daughter of the house of Aaron. The couple never had children, although they would have welcomed a child. Now they were old and alone and probably would never have a child.

One day, Zacharias went into the temple to burn incense. Outside the temple, a large group of people were praying. Inside the temple, an angel appeared to Zacharias. The angel, named Gabriel, had a special message for Zacharias. "You and Elizabeth will soon have a child. His name will be John and he will be filled with the Lord's Spirit from before the time he is born."

Zacharias was astonished and began shaking his head.

Gabriel said, "You must name the child John and he will have the power of Elias, to turn the fathers to the children and the disobedient to the Lord." The angel went on to say that John would help people to be ready to accept Jesus.

Zacharias was surprised by the angel's words and said, "How can this be? We are old!"

Gabriel answered, "I was sent from the presence of God to give you this happy message. Because you do not believe me, you will be dumb until all this happens." In those days "dumb" meant someone who could not talk.

When Zacharias did not come out, the people began to worry about him. "What could be taking so long?" They wondered. It was very unusual for him to stay so long. When Zacharias came out, he was unable to speak. Everyone was surprised. Zacharias moved his hands to make motions to tell the people that he had seen a vision while in the temple. Still he could not speak. Soon after this, Zacharias' time to serve in the temple was over, so he went home.

After a while, Elizabeth found that she was going to have a baby. “Husband, I am so happy. We will have the child we’ve prayed for!” she exclaimed. Elizabeth stayed home most of the time waiting for the baby.

Soon they had a visitor with wonderful news. “I am going to have a baby! He will be the son of God! His name will be Jesus!” Mary excitedly told her cousin. “The angel, Gabriel, told me that you are having a baby too. I came to help you until your baby comes.” Mary and Elizabeth hugged each other.

“Mary, you have made me so happy with this news. I am also glad for you. Our son, John, will prepare people to receive Jesus.”

During this whole time, Zacharias could not talk. He wrote all his thoughts down so they could be read. Imagine how difficult that would be!

When John was born, the whole village celebrated with Zacharias and Elizabeth. When John was eight days old, his parents took him to the temple. The priests there wanted to call the baby Zacharias after his father. “No, his name is John,” Elizabeth said.

“But no one in your family is



Illustration by Tara Broadway

called by that name,” The priest protested. Then he asked Zacharias and handed him something to write on. “His name is John,” Zacharias wrote. Suddenly, he could speak. “Praise God! My son is John!” Zacharias exclaimed.

All the people were surprised and a little afraid. “Zacharias is talking again. What is this?” Soon everyone was telling and retelling the story so all who lived in these hills remembered in their heart what had happened.

Zacharias began to prophesy about Jesus. “He will fulfill the promises God made to our father Abraham. John will prepare the way for Jesus. He will teach about repentance and baptism.”

Zacharias and Elizabeth were good parents and they raised their son to fulfill his wonderful job for God. We call this son John the Baptist.

If you want to read the full story you may go to Luke, Chapter 1. †

Announcing the sixth annual 2000 Strong for Christ Camp

Camp begins Wednesday, July 11, at 5:00 p.m. and concludes Sunday, July 15, noon.

For information about the camp, visit www.2000strong.us or email jskotak@verizon.net.

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Blessed are they who dwell in the New Jerusalem

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; Wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up unto the house of Israel; And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; ... Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.

And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new.

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel (Ether 6:4-10).