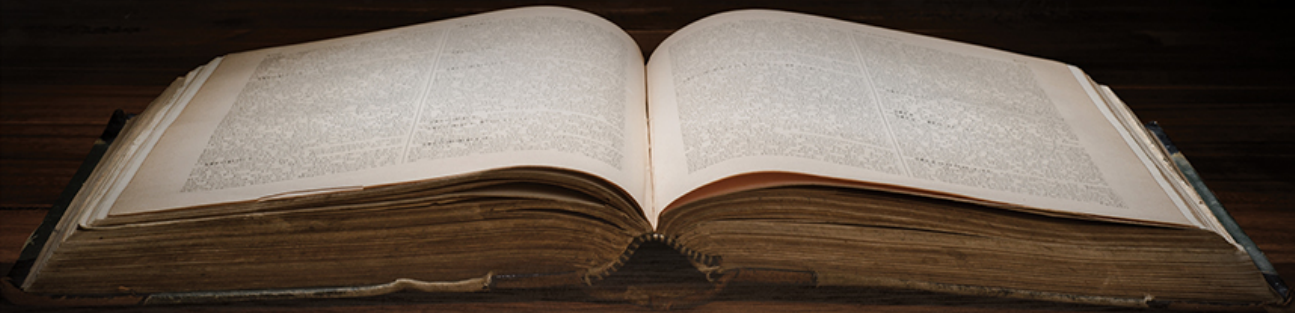


GOD'S FORMULA —• FOR •— SUCCESS

AS REVEALED IN THE
SCRIPTURES BY THE LORD



RANDY L. BOTT

GOD'S FORMULA
—♦— FOR ♦—
SUCCESS

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SCRIPTURES BY THE LORD

RANDY L. BOTT

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1

ACQUIRING WEALTH WITHOUT LOSING YOUR SOUL



Possibly no scriptural formula comes with more cautions and conditions than acquiring wealth without losing your soul. That shouldn't be very surprising given the adversary's demonic game plan to use the treasures of the earth to destroy mankind.

Starting with a statement from Moses, the Lord makes clear His intended use of riches or wealth: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get **wealth**, *that he may establish his covenant* which he sware unto thy fathers, as it is this day" (Deuteronomy 8:18).

Some mistakenly believe that "money is the root of all evil" and actually believe they can find a scripture to prove it. However, a more careful reading of 1 Timothy 6:10 clearly reveals a different definition: "For the **love of money** is the *root of all evil.*" It seems that over two thousand years ago the Apostle Paul realized that unstable man would use any and every means to satisfy the insatiable quest for wealth, putting temporary things before eternal principles.

Is there anything wrong with wanting to be temporally rich? In one of the greatest sections of the Doctrine and Covenants concerning the safety of His

Saints in the latter days, the Lord defines the Father's objective for His children regarding eternal and temporal wealth: "And if ye seek the riches which it is the **will of the Father to give unto you**, ye shall be the richest of all people, for ye shall have the *riches of eternity*; and it must needs be that the *riches of the earth* are mine to give; but beware of pride, lest ye become as the Nephites of old" (D&C 38:39).

Even a casual reading of the Book of Mormon clearly reveals the basis for the warning. It has been called "the prosperity cycle." The Lord prospers the people, they become rich. There is a separation of those who have more abundantly from those with lesser means. Pride introduces itself into the society. Persecution and class distinction based on wealth becomes widespread. Failing to repent after repeated prophetic warnings, the people are brought into bondage by their enemies. Following a period of deprivation and servitude, the people humble themselves, the Lord prospers them, they become a free people (usually after much bloodshed), the Lord prospers them again, and the cycle starts all over again.

In an attempt to put the quest for wealth in proper sequence and perspective, after receiving his errand from the Lord, Jacob says:

O that he would rid you from this iniquity (pride—see verse 13) and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls!

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And **after ye have obtained a hope in Christ ye shall obtain riches**, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted. (Jacob 2:16–19)

Over many years of teaching, a large number of students have asked if I would define the formula for wealth. Usually these are young college-aged students. One only needs go to ancient scripture to find abundant evidence that "too much, too soon" can be soul destroying. So, without any attempt to prioritize elements of the Lord's counsel on acquiring wealth, here are some things to consider:

And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh;

And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. (D&C 38:17–20)

Apparently, the Lord views the shortsightedness of man in accumulating wealth as an area that needs divine instruction. He reminds us that the earth is rich, He made it, and His objective is to share those riches with His Saints—even to granting them an eternal inheritance on the earth (the ultimate destiny of which is to become our celestial kingdom; see D&C 88:17–20, 25–26, and read the scriptural text at the end of the chapter). Since one of our objectives of mortality is to learn to become like our Heavenly Parents, this seems like a **poignant reminder to share**. Make your list of these principles as the scriptures reveal them.

Later in the Doctrine and Covenants the Lord castigates the selfish rich and issues a stern warning to the poor who harbor the “something-for-nothing” attitude. He revealed:

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and **whose hands are not stayed from laying hold upon other men’s goods, whose eyes are full of greediness, and who will not labor with your own hands!**

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice.” (D&C 56:15–19)

No matter which category we fall into (rich, poor, or in between) how we handle the wealth the Lord puts into our hands plays a very important part in determining how successfully we are passing the tests of mortality.

Although there are many references directing the use of wealth, perhaps one more from the Doctrine and Covenants will suffice:

That every man may give an account unto me of the stewardship which is appointed unto him.

For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things

therein are mine.

And it is my purpose to provide for my saints, for all things are mine.

But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have **given unto the children of men to be agents unto themselves.**

Therefore, if any man shall take of the abundance which I have made, **and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.** (D&C 104:12–18)

Learning to use wisely the physical resources the Lord has put into our hands is once again elevated to an area of primary concern.

We, as a people, are not yet ready to be given the charge to live the law of consecration sometimes referred to as the United Order. However, certain elements of that law can help us prepare for that fast-approaching time when the faithful will be given the opportunity to participate in what the Lord terms “the law of the celestial kingdom.” “And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself” (D&C 105:5).

In a measured and rational way, we can get outside ourselves and show concern for our neighbors. The Lord revealed: “Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God” (D&C 82:19).

Some scriptural citations concerning wealth are very familiar. In the last book of the Old Testament, the prophet Malachi issues this challenge and promise:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. (Malachi 3:8–11)

Certainly, a beginning point for accumulating wealth without losing our soul would be in **the faithful payment of tithes and offerings.** Jokingly, many members refer to tithing as “fire insurance” because of what the Lord revealed in Doctrine and Covenants 64:23: “Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of

my people; for he that is tithed shall not be burned at his coming.” In a more serious moment of reflection one is prompted to ask: Why is paying of tithes a criterion for not being burned at the Second Coming? Perhaps one reason is that the tithe payer is well on the way to keeping his accumulated wealth in proper perspective. Money and possessions have not become an all-encompassing, all-consuming preoccupation.

Wise King Solomon, arguably the richest man of his generation (see 1 Kings 10:23) said: “By humility and the fear of the Lord are riches, and honour, and life” (Proverbs 22:4).

Amulek, in teaching the poor of the Zoramites, said: “Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase” (Alma 34:24–25).

As your wealth increases, acknowledge the Lord’s hand. Thinking that you are having success because of your own genius may offend God and cause His blessings to cease. He said in these latter days: “And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments” (D&C 59:21).

A continent away, James emphasized again the necessity of having the right goal in mind in accumulating wealth: “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:3).

During His mortal ministry, the Savior cautioned about putting trust in riches. He taught: “He also that received seed among the thorns is he that heareth the word; and the care of this world, and the **deceitfulness of riches, choke the word, and he becometh unfruitful**” (Matthew 13:22).

The more we read, the more evident it becomes that focusing too much attention on wealth has a spiritually lethal influence on successfully learning those essential lessons leading to eternal life.

When the rich young man who inquired about what one must do to gain eternal life turned away when instructed to divest himself of his riches and follow the Savior, the Lord shocked His disciples by teaching: “And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, **how hard is it for them that trust in riches** to enter into the kingdom of God!” (Mark 10:23–24).

The Apostle Paul gave more wise caution and direction concerning worldly wealth:

But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. . . .

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate.
(1 Timothy 6:9, 17–18)

Apparently, the rich who are not alert to the attendant temptations find themselves stumbling because of “many foolish and hurtful lusts.” Unless acknowledged and corrected, they can lead one to destruction—and for an endowed member of the Church, even to perdition. High-mindedness and putting too much trust in transitory riches, rather than keeping our focus on God and those mortal activities which will follow us into the eternal worlds, can become serious stumbling blocks to the rich. Being willing to share our wealth (distribute) and even willing to share our formulas for success (communicate) can be used as safety valves to help the rich avoid soul-destroying detours.

Another caution that is frequently overlooked is the desire for instant riches. Solomon gave the following warning:

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

To have respect of persons *is* not good: for for a piece of bread that man will transgress.

He that hasteth to be rich *bath* an evil eye, and considereth not that poverty shall come upon him.
(Proverbs 28:20–22)

One need only watch the news or read the newspaper to see the number of wealthy people who die absolutely broke. A slow, calculated building of a solid financial foundation is much more likely to endure than hastening to be rich overnight.

King Solomon made some extremely wise observations: “He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich” (Proverbs 10:4).

Many a rich person has lost it all when they stopped being diligent in managing their wealth. Accumulating wealth is one thing—managing and keeping it is another. Wise is the person who attends to his or her wealth all the days of his life.

As ancient Jerusalem was in the process of crumbling morally from within, Jeremiah the prophet said:

Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the Lord. (Jeremiah 9:23–24)

Glorying in riches, wisdom, or might retards a person's quest to become like the Lord. What a great list of Christlike attributes to continually focus on: lovingkindness, judgment, and righteousness.

The Savior taught a powerful lesson in the following parable:

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:16–21)

Nephi was so impressed with Jacob's teaching ability and insight that he quoted him in a powerful chapter which contains the following warning: "But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also" (2 Nephi 9:30).

It almost sounds like seeking for riches has more risks than rewards. However, if we analyze the opposites of each caution, it plots a course that will lead us to eternal life. For example, if you are rich and do not despise the poor or refuse to persecute the meek, and if your heart (focus) does not make wealth your god, then you can use your wealth to bless everyone and your wealth becomes one avenue for relieving the suffering of the beggar (see Mosiah 4:20, 22–27).

Alma punctuates in a very few verses the contrast between the righteous and the wicked and the influence that wealth had on them:

And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.

And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

And now, **because of the steadiness of the church they began to be exceedingly rich**, having

abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.

And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

And thus they **did prosper and become *far more wealthy than those who did not belong to their church.***

For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible. (Alma 1:27–32)

It seems as though these ancient Americans are crying to us from the dust “that ye may learn to be more wise than we have been” (Mormon 9:31). Unfortunately, many Church members’ hearts have been turned away from full activity in their quest for worldly wealth. What a terrible mistake to trade our faith in God for a false reliance in unstable man. Jeremiah wrote: “Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord” (Jeremiah 17:5).

In our day, the Lord foretold the challenges we would face in raising our children: “Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness” (D&C 68:31).

Alma, counseling his errant son Corianton who had made some serious mistakes, said, “Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you” (Alma 39:14).

What a poignant reminder: the rich and the poor will take the same amount of this earth’s goods out of this life when their mortal test is completed. We’d better focus on things that we can take into the eternal worlds.

Regrettably, there are those who grow rich and think they have outgrown God and the Church. Here is yet another sad commentary from the Book of Mormon: “But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God” (Alma 45:24).

“O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches” (Psalm 104:24). It would be a stretch of the imagination to believe that the Lord made the earth rich and then withheld those riches from His children. It is in learning to use Godly wisdom that we can prosper without riches becoming our pagan god.

In today’s fast-paced world, it would be wise to follow this advice: “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth” (Psalm 46:10). Although God will not make your decisions for you, He has given this promise: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and **he shall direct thy paths**” (Proverbs 3:5–6).

Spend time pondering the direction you want to go. If you ask the Lord for direction, note the thoughts and impressions that come to you. Don’t be in too big of a hurry. When you have hit upon the right course of action, you will enjoy that “peace that passeth all understanding” (see Philippians 4:7).

So as not to make this chapter too long, I will limit the commentary on the following parts of the formula. You will readily see that if you use the scriptures as a handbook and the Lord as a model, the entire volume of scripture becomes a formula for surviving and thriving life’s challenges.

Broad appeal

Christ’s gospel was intended to have universal appeal. If you want your business (or product) to succeed, ensure that it has broad appeal.

Well defined plan to roll out your product

The Creation story found in Genesis 1 outlines the divine pattern for executing a huge project. It would have been a huge mistake to put animals on earth before the plants and grasses!

Integrity

People have been willing to die for Christ because He was the absolute example of a person with unwavering integrity. If your employees or partners see that you have integrity, most will be true to you in return.

Stay focused on your business

Note how often the Jewish leaders attempted to get the Lord distracted,

angered, frustrated, combative, and so on, only to have those devilish tactics reversed on themselves.

Don't rush to judgment

John 8:1–11 is the account of the woman taken in adultery. The Lord, who never condones sin, deferred to make a hasty judgment before every opportunity to repent and get back on track had been given. Get all the facts before making a summary (final) judgment. Make sure your timing affords time to recalibrate and refocus.

Don't let a mistake cripple you

Peter's denial of Christ is a prime example of giving a person a second chance. Even if you are the one who makes the mistake, it doesn't have to be fatal to your venture. Pick yourself up, dust yourself off, and try again—possibly many times!

Build others to build your business

The Lord said to Peter: “But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:32). Paul further elaborated on this principle: “And the things that thou hast heard of me among many witnesses, **the same commit thou to faithful men, who shall be able to teach others also**” (2 Timothy 2:2). If you try to “go it alone” you are limiting the scope of what you can accomplish. Note how the Savior first chose the Twelve Apostles and then the Seventies (see Luke 10:1–2) to spread His gospel.

Believe in miracles

“For with God nothing shall be impossible” (Luke 1:37). Miracles can happen today as well as two thousand years ago.

Have faith in God and in yourself

“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and **nothing shall be impossible unto you**” (Matthew 17:20).

Keep employees productive or remove them

In Luke 19:16–26 the Lord gives the parable of the talents. Note that the

ones who produced were promoted and given more responsibility. The one who hid his talent was dismissed.

Count the cost of your venture

The Lord counsels: “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish” (Luke 14:28–30). If you need additional financing, make sure it is available. Counseling with those who have successfully launched a business or product can substantially reduce the likelihood of failure.

Be prepared for some opposition! Many Christians today deny or minimize the influence of the devil. But using Christ as the example, just before beginning His mission (like you beginning your business venture or launching your product), the devil used three areas which he considers most vulnerable or appealing to mankind: physical appetite, popularity, and possession (see Matthew 4:1–11). If you withstand the sometimes-overwhelming thought to abandon your quest, this counsel may carry you through to success: “Thou therefore endure hardness, as a good soldier of Jesus Christ” (2 Timothy 2:3).

To the newly liberated children of Israel, the unchangeable God said: “But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people” (Leviticus 20:24).

In this day of trouble when Christians are being martyred in foreign lands and even persecuted in our land, the Lord has promised us if we will live as a “separated people”—not necessarily physically removed from others but separated from the worldly by our practice of handling, using, and sharing our wealth wisely—then the Lord will again give us a land flowing with milk and honey.

There is one more point to make before concluding this chapter. Six times in the scriptures the word “mammon” is used. The dictionary definition is “material wealth or possessions especially as having a debasing influence.” Two times the Savior refers to it in the Sermon on the Mount (see Matthew 6:24 and 3 Nephi 13:24) where He states that “you cannot serve God and mammon.” In Luke 16:9–13 the Savior commends the unfaithful steward, reiterates that one cannot serve God and mammon, and then makes the following observation:

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? (Luke 16:8–11).

All of these seem to have a negative connotation.

To the Saints in our day, the Savior said: “And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you” (D&C 82:22). We must learn to use our wealth according to the business practices of the world so that they will not destroy us.

It seems appropriate to end this chapter with the Lord’s definition of rich: “Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich” (D&C 6:7).

“Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich” (D&C 11:7).

Now consider that **YOU**, not the Lord, may be the one holding up your gaining wealth: “Therefore, be ye as wise as serpents and yet without sin; and I will order all things for your good, as fast as ye are able to receive them” (D&C 111:11).

POINTS FOR FURTHER CONSIDERATION

Perhaps with no other chapter is it as important to read carefully the cautions the Lord gives about wealth. We are blessed to have over six thousand years of examples of those who accumulated wealth and succeeded in blessing others with it, and those who accumulated wealth and it ended up destroying them, their families, the Church, and society.

Doctrine and Covenants 88:17–20, 25–26

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.”

Psalm 37:16

A little that a righteous man hath is better than the riches of many wicked.

Psalm 49:6–7

They that trust in their wealth, and boast themselves in the multitude of their riches;
None of them can by any means redeem his brother, nor give to God a ransom for him.

Psalm 52:6–7

The righteous also shall see, and fear, and shall laugh at him:

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

Psalm 61:10

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

Proverbs 11:28

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

Psalm 112:1–2

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Wealth and riches shall be in his house: and his righteousness endureth for ever.

Proverbs 28:6

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

1 Timothy 6:17–19

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying up in store for themselves a good foundation against the time to come, that they may lay

hold on eternal life.

2 Nephi 4:34–35

O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God.

Jacob 2:13–14

And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

Alma 4:6–8

And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.

Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.

Alma 62:48–50

And the people of Nephi began to prosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.

But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him.

Yea, they did remember how great things the Lord had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions and he had delivered them out of the hands of their enemies.

Helaman 3:36–37

And it came to pass that the fifty and second year ended in peace also, save it were the exceedingly great pride which had gotten into the hearts of the people; and it was because of their exceedingly great riches and their prosperity in the land; and it did grow upon them from day to day.

And it came to pass in the fifty and third year of the reign of the judges.

Helaman 4:12–13

And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites—

And because of this their great wickedness, and their boastings in their own strength, they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands.

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