

Mohalo

March 2016 Conference Talk Outline:

We face the same test as all others!!

Things never change. From the time of Adam the roles have been filled by different persons in different ages but the conflict is perpetual and the same battle continues from age to age.

Adam taught his posterity the Gospel and Satan, as an angel of light ^{imitated} declared himself a "son of God" and taught the doctrine: "believe it not" (Moses 5:13) and most of Adam's posterity would not believe.

Enoch received a message from God "and all men were offended because of him." (Moses 6:37.)

Noah taught the same Gospel as was taught "in the beginning" to Adam. (Moses 8:16.) But his audience claimed "we are the sons of God" and did not hearken to his message. (Moses 8:21.)

Abraham obtained the same rights "belonging to the fathers" (Abr. 1:2) or to Adam in the beginning, including holding the right of the firstborn that came down from the first father, Adam. (Abr. 1:3.) But his own family "utterly refused to hearken to [his] voice." (Abr. 1:5.)

Moses saw God "face to face, and he talked with him." (Moses 1:2.) God gave to him a work to do (Moses 1:6). Satan tempted Moses to instead worship him, (Moses 1:12) even declaring "I am the Only Begotten, worship me." (Moses 1:19.) When Moses rejected this demand, his message from God was opposed by sorcerers and magicians who "did in like manner with their enchantments" duplicating the signs shown through Moses. (Exo. 7:11; 7:22; 8:7; 8:18.) Even after delivering Israel from Egypt, the Israelites wished they had died in Egypt rather than being delivered and freed. (Exo. 16:3.)

Christ was opposed by Satan, who demanded He worship him (Matt. ^{4:3-10}), and then the religious leaders of the people He was sent to save conspired to kill him (John 7:25; 8:37, 40).

Joseph Smith was and is still opposed by those who claim to follow him, or belong to a church founded by him. (See *A Man Without Doubt*.)

Opposition in scripture seems clear, whereas we struggle with much more difficult decisions about what is right and wrong, good and bad, of God or

deception. This is not correct, but only because the scriptures reveal the conflict in sharp contrast:

Deciding between the opposing sides was not any more clear to those living at the time the scriptures were written than the opposition you encounter every day of your life.

The scriptures were written by or about prophets who took clearly opposing positions from those who were deceived. The clarity you read in scripture is because the views and opinions of prophets were used to tell about the events. But as the events happened, those living at the time had to have faith to distinguish between truth and error, to believe or to ignore a message from the Lord. It was no different than what you face.

Does the message invite or entice you to believe in Christ and to do His works? Patience, long-suffering, gentleness, meekness, love, and consistency with the revelations and commandments found in scriptures.

1. Humility is required to progress:

-The more we think we understand the less willing we can become to receive more. "It is the constitutional disposition of mankind to set up stakes and bounds to the works and ways of the Almighty." (TPJS p. 320.) "I never heard of a man being damned for believing too much; but they are damned for unbelief."

James 4:6 "God resisteth the proud, but giveth grace unto the humble."

-Damnation is limiting progress, or stopping progress.

-Setting up boundaries is voluntary damnation.

NO MATTER HOW MUCH YOU BELIEVE YOU KNOW, IF YOU WILL BE HUMBLE YOU WILL LEARN A GREAT DEAL, ~~MORE IN THE COMING SHORT SEASON.~~ WE MUST CONTINUE PROGRESSION — OR WE ACCEPT DAMNATION.

2. Scriptures project.

Earlier Dispensations:

Adam: With Seth composed a Book of Remembrance written by “the spirit of inspiration.” (Moses 6:4-5.)

Enoch: Kept a record of the patriarch’s generations, priesthood and Adam’s prophecy about everything that would befall man till the latest generation of mankind. (D&C 107:56-57.)

Abraham: Abraham received the “records of the fathers” or first patriarchs. (Abr. 1:31.)

Moses: Centuries of slavery resulted in loss, and Moses rewrote an account of the creation and of Adam and the first generations. (1 Ne. 5:11.) He established a new body of commandments adapted to the capacity of Israel at the time. The people voted to accept these as their law. (Exo. 24:3.)

Nephi: Was told recovering the scriptures for his people was essential, otherwise they “would dwindle and perish in unbelief.” (1 Ne. 4:13.) When the record was studied it included an account of the creation, Adam and Eve, and God’s dealing with mankind down to the time of Lehi, including their genealogy and prophecies of Joseph of Egypt. (1 Ne. 5:11-16.)

Christ: Required the Nephites to bring their scriptures to Him. (3 Ne. 23:7.) He reviewed them and commanded them to fix some omissions. (3 Ne. 23:8-13.) He then dictates two chapters of additional scripture to be added to the Nephite record. (3 Ne. 24 & 25.) Then He expounds the scriptures to them. (3 Ne. 26:1-3.)

WITH THESE EXAMPLES TO GUIDE HIM:

IN MORE RECENT HISTORY:

Joseph Smith: Joseph Smith (like Moses) restored the Book of Mormon as his first assignment. But he was also required to revise the Bible. This revision of the Bible he referred to as “the fullness of the scriptures.”

The minutes of an October 1831 Conference include this statement by Joseph Smith: “God had often sealed up the heavens because of covetousness in the Church. Said the Lord would cut his work

short in righteousness and except the church receive the fulness of the Scriptures that they would yet fall.” (*Id.*, p. 85, as in original.) The “fullness of the Scriptures” was the Bible he was then revising.

The people who acknowledged Joseph’s teachings also, like God’s people before them, accepted the new and expanded scriptures:

FIRST: On 17 August 1835 the D&C including the Lectures on Faith were sustained “*it was deemed necessary to call the General Assembly of the Church to see if the book be approved or not by the authorities of the Church. That it may, if approved, become a law of the church, and a rule of faith and practice of the same.*” *JS Papers, Revelations and Translations, Vol. 2, p. 307.*

The explanation provided in the Ensign is: “Since the book was to be presented at the conference of 17 August 1835, several priesthood leaders were apparently given unbound copies to read ahead of time. They were then able to testify at the conference to the truthfulness of the revelations. After hearing the testimonies, the whole conference voted, first as quorums, then as a congregation, to accept the book as arranged. Our present section 134 was also unanimously voted into the publication, as was a section on marriage penned by Oliver Cowdery which was deleted from the book in 1876 and replaced by section 132 on the eternal marriage covenant. Members who could not attend the conference were informed by the publication of the high council minutes of 17 August 1834, in the Doctrine and Covenants itself, and in the *Latter-day Saints Messenger and Advocate*, their Kirtland newspaper.” (The Story of the Doctrine and Covenants, Ensign, December 1984, Robert Woodford.)

SECOND: In 1876 Orson Pratt published a new edition of the D&C, making numerous changes including adding 22 sections, among which was Section 110 for the first time. He altered the text from the third person to the first person for Section 110. No sustaining vote was taken to approve the changes to that edition.

THIRD: In the October 1880 general conference, President George Q. Cannon held up copies of the Doctrine and Covenants and the Pearl of Great Price and said, “As there have been additions made ... by the publishing of revelations which were not contained in the original edition, it has been deemed wise to submit these books with their contents to the Conference, to see whether the Conference will vote to accept the books and their contents as from God, and binding upon us as a people and as a Church.” President

Joseph F. Smith so moved, it was seconded, and the congregation voted affirmatively. (*Deseret Evening News*, 11 Oct. 1880, p. 2, col. 4.)

FOURTH: In 1921 the Apostles Edition of the D&C eliminated Lectures on Faith without a vote of the general assembly. In 1921 the "Lectures on Faith" were removed from the Doctrine and Covenants, "not because they were called in question, for they are excellent lectures of great value on the principles of faith, but because they were not revelations." (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, Salt Lake City: Bookcraft, 1957, p. xvii.)

FIFTH: In April 1976 N Eldon Tanner during Saturday afternoon session as part of sustaining church leaders got approval for Section 137 and 138.

October 1978 N Eldon Tanner during Saturday afternoon session got sustaining approval for OD 2.

No existing scriptures:

- Keep the Lectures on Faith
- Fully print the "fullness of the scriptures" or every revision Joseph made to the Bible
- Faithfully reproduce the original revelations in their original wording
- Adapt punctuation for the Book of Mormon text that avoids imposing doctrinal errors
- Function to govern existing fellowships established among us.

TODAY: This project began ^{more than} a year before I was directly involved with it. Two independent groups, called only by the Spirit to do the work. Both completed their work about one week apart. I was given the results of one team's work, and learned of the other team because they published an on-line result. I contacted both teams and put

them into contact with one another. They worked together to review again the entire project and produce the final product.

Background: Corruption happens, and each new dispensation is responsible for fixing the canon of scriptures to reclaim truths and correct errors and also to adopt guiding principles applicable to their day.

Purpose and need: (*JS Papers, Documents Vol. 2: July 1831-January 1833*, p. 85, footnote 76.) The minutes include this statement by Joseph Smith: “God had often sealed up the heavens because of covetousness in the Church. Said the Lord would cut his work short in righteousness and except the church receive the fulness of the Scriptures that they would yet fall.” (*Id.*, p. 85, as in original.)

Sustaining planned at next conference. This is necessary for Gentiles to claim they have accepted a covenant and law.

“For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel. ...For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.” 2 Ne. 30:2, 10

Zion will include people who are willing to receive revelations from God and obey commandments.

He provides as a blessing to them: “blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength. And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.” D&C 59:3-4.

Scriptures are needed for Zion

3 Ne. 21: Christ's prophecy:

6. ...it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

7 And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

13 Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

14 Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

15 And I will cut off the cities of thy land, and throw down all thy strongholds;

16 And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

17 Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

18 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

25 And then shall the power of heaven come down among them; and I also will be in the midst.

26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, 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, which the Father hath led away out of Jerusalem.

definition

Result

needed →

27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.

Remember more scriptures are coming: 2 Ne. 29:11-13 / Bk. of Mormon itself incomplete.
Expect opposition, imitation and pretenders, deceived and deceivers to be

emboldened because there is always an opposition in all things.

Next topic:

3. Sustaining of a priest is only required to function outside a family and as part of a larger fellowship of believers:

Seven women must sustain, one of whom is the wife if the man is married.

Before sustaining should ask if *any are opposed*. If any are opposed they should be given the opportunity to explain their reasons before a further vote.

Those who vote to sustain should consider the opposing votes and reasons, before they agree to sustain.

There are three steps:

First: Ordination. A man can do this.

Second: Sustaining. Requires seven women.

Third: Confirmation. Comes from heaven.

All these should precede performing any ordinance **in a fellowship**.

Keep a record of the line of authority from the one who ordains.

Have a written certification signed by the seven women proving the sustaining vote.

Record the date in your personal records when the Lord confirms the authority.

Next:

4. No **general fund** exists between fellowships.

Each fellowship is independent in their funds.

No general fund is collected even at conferences, but conference sponsors may ask for donations to help defray the costs of a conference—that is up to them.

The relief for the “poor among you” refers to the individual fellowship.

If there are “no poor among you” then excess donations should go to the temple but may be shared as your fellowship determines by common consent.

When a temple exists, there will be a box in the main courtyard for donations.

Donations at the temple go for two purposes: First, maintenance and repair of the temple, and second, a general fund for the poor shared between fellowships. Anyone who is part of any fellowship can receive assistance from this general fund.

There are entirely local and independent fellowshipping groups comprised primarily of families and friends, with only two exceptions:

First, Conferences can be area-wide, region-wide or general.

Second, the temple by its nature is general, and is the one place that involves all believers wherever they are located throughout the world. When the temple is functioning, there will be general conferences regularly conducted there. It should be expected, also, when the temple is fully organized, that there are festivals or feasts that will be observed, whereas in the present state of things such things are not yet expected observances.

5. Funds donated to build the Temple: All money donated will be fully transparent. At present the GoFundMe site is public and the funds donated there are open and public, but in time every cent donated will be fully accounted for. The Lord requires a record of donations and expenses are to be gathered and ultimately maintained at the temple, open for inspection, and will

be disclosed on-line. For those who oppose this work, do not expect to eat the bread or wear the garment of the laborer in Zion. (D&C 42:42)

Next Topic:

7. The Spirit of Elias, Elijah and Messiah—or in other words work to be accomplished by those operating under the mandate of the Aaronic, Melchizedek and Patriarchal divisions of labor.

1st Messiah -Adam

TPJS 335-341

2nd Elijah -Enoch

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3rd Elias -Noah

1st Elias -Joseph Smith

2nd Elijah -One promised to come, part Jesse and part Ephraim (D&C 113:4) to set in order (D&C 85:7) whose identity will be established by the work accomplished and not by the foolishness of prideful claims made by someone who has done nothing

3rd Messiah -The Lord returning.

CHAISM PATTERN—returning to the beginning as the work of last days.

Elias goes before to prepare for a greater work coming after. Aaronic.

Joseph Smith said the spirit of Elias was revealed to him. (pp. 336-337)

Elijah holds the revelations, ordinances, endowments and sealings necessary to accomplish turning the hearts of the fathers to the children, by securing an unbroken thread between the living and the fathers in heaven. This can only be done in a temple prepared for that purpose. Without sealing of living children to the fathers in

heaven who dwell in glory, sitting upon thrones, (D&C 132:37) the return of the Lord, with Enoch and the other thousands who will accompany Him (Jude 1:14-15) there would be none to escape judgments and burning to come. (Mal. 4:5-6.)

The phrase “not lawful” or “forbidden” conveys an idea that can be easily misunderstood. I prefer it be understood that it is not wise to tell the gentiles because they will abuse what they learn. This is why man is not “capable of making it known, but it is only to be understood by the Spirit” in 76:118.

The word “dominion” in the understanding of a gentile can convey the impression of a prison warden exercising control over captives; whereas it is really intended to convey the idea of a gardener responsible for making the garden thrive, grow and bear fruit. The three greatest examples of wielding “dominion” in the correct manner were:

Christ—the greatest example holding the greatest dominion, and showing how it was best to be exercised.

Adam—who taught, pled and instructed, but did not abridge the agency of his children.

Moses—who was the meekest of all men, although depicted by the gentile world as a bully and strongman.

In reality those who held the greatest dominion given by God all lived lives of meekness and service. They were the opposite of strongmen!

What must be avoided is explained in scripture:

For the time speedily shall come that **all churches which are:**

built up to get gain, and all those who are

built up to get power over the flesh, and those who are

built up to become popular in the eyes of the world, and those who **seek the lusts of the flesh** and the things of the world,

and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet. (1 Ne. 22:23.)

8. Signs: Faith does not come by signs, but signs follow those who believe.

(63:9) Signs are not controlled by men, but are God's to give as He determines. (63:10) Signs are not to be the subject of boasting (84:73), therefore the many signs recorded in the lives of believers may be unknown to you but nevertheless are in rich abundance among believers today. The adulterous are sign seekers. (Matt. 12:39; 16:4), including those who commit adultery in their heart (Matt. 5:28; 3 Ne. 12:28; D&C 63:16)—hence the need to reject polygamy.