

#10: This Is My Voice unto All

Monte F. Shelley, 29 Mar. 2009

Quotes

- He who laughs, lasts!
- When I was a kid I used to pray every night for a new bicycle. Then I realized that God doesn't work that way. So I stole one and asked Him to forgive me. (Emo Philips)
- Behind every successful man ... stands an amazed wife.

1. True and Living

(1 hit) True and living church^(1:30); (12 hits) True and living God

Living → growing, adapting; connected to roots or source of life; Continuing revelation; Christmas tree?

SOED *true*, 1. Of persons: Steadfast in adherence ... to one's promises, faith. 2. Honest, honorable, upright, virtuous, trustworthy. ... 3. Of a statement or belief: Consistent with fact; agreeing with reality; representing the thing as it is. 4. Agreeing with a standard, pattern, or rule; exact, accurate, precise.

EG: Make balance true. Clocks regulated to measure true equal time. True straight lines. True perpendiculars.

(12 senses) Opposites: false, inaccurate, unfaithful, atypical, untrustworthy, insincere, unreal, illegitimate, uneven

JS-H 1:19 "all wrong" SOED *wrong*: 3. not in conformity with some standard, rule, or principle.

Only way one can enter kingdom; fullness

JFM: true → living prophets; true gospel; authority for ordinances

(3 Nephi 27:8) if it be **called in my name** then it is my church, **if it so be that they are built upon my gospel.**

(4 Ne. 1:26–29)²⁶ they began to build up churches unto themselves to get gain, and began to deny the **true church** of Christ.²⁷ there were many churches which **professed to know the Christ**, and yet they did **deny the more parts of his gospel**, ... and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness. ...²⁹ And again, there was another church which **denied the Christ**;

(1 Ne. 13:26, 28) that great and abominable church, ... they have **taken away from the gospel** of the Lamb many parts which are plain and most precious; and **also many covenants** of the Lord have they taken away. ... [and] there are many plain and precious things **taken away from the book** ... of the Lamb of God.

Some years ago the congregational and evangelical churches of these western states ... were holding a conference of their leaders and ministers in Salt Lake. The leader of the group wrote a letter to President McKay and asked him if he would send one of the General Authorities ... to attend the morning session of their conference and tell them the story of Mormonism. ... I got the assignment. ... After I had presented what we got by revelation ... I said, "While I was the presiding bishop of the Church, we directed the building program of the Church. We had the plans prepared for the Los Angeles Temple. One day we showed those plans to the First Presidency. We had 84 pages about 4 feet long and 2½ feet wide. We didn't have the electric plans or the plumbing plans complete, and yet there was that temple built spiritually, and there was not a hole in the ground. You could take those plans and go all over the world and try to fit them to every building in the world, but there's only one building they would fit, and that's the Mormon temple in Los Angeles. Of course, you could find buildings that have material in them like the material in that temple, such as lumber, cement, tiling, electrical wiring, and

plumbing, but you can't find any other building in the world that those plans will fit except the Mormon temple in Los Angeles."

Then I held up the Bible and said, "Here's the Lord's blueprint. ... You could take this, the Lord's blueprint, and try to fit it to every church in this world, but there's only one church that it will fit, and that's The Church of Jesus Christ of Latter-day Saints. Of course, you can find other churches that have some of the same things in them like are in this blueprint, but you can't find any other church that this, the Lord's blueprint, will fit." (LeGrand Richards, "Missionary Experiences," 20 Oct. 1981. speeches.byu.edu.)

2. "I did liken all scriptures unto us" (25:16)

"I did liken all scriptures unto us, that it might be for our profit and learning." (1 Ne. 19:23)

Elder Jay Jensen: While presiding over a mission, I discovered problems among missionaries, members and leaders. "In my mind the negative outweighed the positive ..., leaving me frustrated and disappointed. After four days of interviews and meetings, I boarded the airplane with a heavy heart. ... I turned to [the scriptures] for comfort and direction. ... When I read a verse, I often insert my name in it. I did so ... and found the help I needed to remove my gloomy feelings: "Behold, you, Jay Jensen, have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, Jay Jensen" (D&C 3:5). The words "remember also the promises" **struck me with unusual power**. ... During those four days I had focused on nothing but problems. I had not stopped to consider one single promise. I had with me ... a copy of my patriarchal blessing. I read it, noting several marvelous promises. I reviewed in my mind the promises given to me when I was set apart as a mission president. I turned to additional scriptures and pondered the promises in each one." (Jay E. Jensen, "Remember Also the Promises," *Ensign*, Nov 1992, 80)

- How can this idea of putting our own names in the scriptures help us as we read the scriptures?

3. Revelation to Emma and "unto all"

Emma married Joseph in 1827 despite opposition from her parents and knowing the controversy about Joseph. Their love is evident in their letters. She was baptized in June 1830, but Joseph was arrested before she could be confirmed. She felt her "very heart strings would be broken because of grief" as she witnessed the hatred of neighbors toward Joseph. After being acquitted and escaping an angry mob, Joseph and Emma returned to Harmony, Pennsylvania. Shortly thereafter in July, Joseph received sections 24 and 25. Section 24 seems to assure Emma of a life of hardship dependent on the saints for support. Section 25 is addressed to Emma. However, in the last verse, the Lord says, "this is my voice unto all" (25:16).

¹ Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my **daughter**; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. ² A revelation I give unto you concerning my will; and if thou art **faithful** and walk in the paths of **virtue** before me, I will **preserve thy life**, and thou shalt **receive an inheritance in Zion**. ³ Behold, **thy sins are forgiven thee**, and thou art an **elect lady**, whom I have called.

Smith was added in 1835 edition.

Joseph said, "elect meant to be elected to a certain work" and that D&C 25:3–7 was partially fulfilled by Emma's election to the presidency, having previously been ordained to expound the scriptures. (HC 4:552–553)

4. Murmur not

⁴ *Murmur not* because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

What were things not seen?

Elder Maxwell: “Laman and Lemuel, ... did murmur ... because they knew not the dealings of that God who had created them” (1 Ne. 2:12; Mosiah 10:14). Failing to understand the “dealings” of the Lord with His children—meaning His relations with and treatment of His children—is very fundamental. Murmuring is but one of the symptoms, and not the only consequence either; in fact ... this failure affects everything else! To misread something so crucial constitutes a failure to know God, who then ends up being wrongly seen as unreachable, uninvolved, uncaring, and unable—a disabled and diminished Deity, really—about whose seeming limitations, ironically, some then quickly complain. (*Ensign*, Nov 1999, 6)

5. Our calling as a husband or wife

And the office of thy calling shall be for a *comfort* unto *my servant*, Joseph Smith, Jun., *thy husband, in his afflictions*, with *consoling words*, in the *spirit of meekness*.⁶ And thou shalt go with him at the time of his going, and be unto him for a scribe. ...

Emma’s parents turned against Joseph by minister. When she left Harmony, Penn., she never saw them again.

OED *meek*, 1. Gentle, courteous, kind. Of a social superior: merciful, compassionate, indulgent. *Obs.* 2. Humble, submissive

GR gentle, forgiving, or benevolent [mild, kind]; the Heb. in Ps. 37:11 characterizes as the humble those who have suffered

GR πρᾶος gentle, humble, considerate, meek (older sensed), unassuming (*Bauer*)

“I told them: ‘I am meek and lowly in heart,’ and will personify Jesus for a moment ... and cried out with a loud voice, ‘Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, Pharisees, and hypocrites!’ But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus.” (*TPJS*, 270, *Autobiography of Parley P. Pratt*, 210-11)

(A) *Joseph Smith* taught wives to treat their husbands “with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur ..., it will calm down his soul and soothe his feelings” (*TPJS*, 228).

(B) *Joseph* taught husbands, “It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else; he ought to honor her as himself, and he ought to regard her feelings with tenderness” (*Elders’ Journal*, Aug. 1838, 61).

(C) In 1842, when Joseph was in hiding because his life was in danger, Emma was able to visit him. Joseph later wrote: “With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths. ... Oh what a commingling of thought filled my mind for the moment, again she is here ... undaunted, firm, and unwavering—unchangeable, affectionate Emma!” (*History of the Church*, 5:107).

Joseph and Emma also supported and comforted each other as they endured the deaths of many of their children. In four years, they had four infant children die. Out of eleven children (two adopted), only three sons and one daughter lived into late adulthood.

At a time when the Prophet was carrying heavy burdens in connection with the growing Church in Kirtland, Ohio, Emma gave birth to twins, a boy and a girl, both of whom died within hours of their birth. At nearly the same time, in the nearby city of Orange, Ohio, twins were born to John and Julia Murdock, new converts to the Church. Within six hours of the Murdock twins’ birth, Sister Murdock died. When Emma and Joseph learned of this, they asked Brother Murdock if they might adopt the twins. Soon the two babies, Joseph and Julia Murdock, were taken into the Smiths’ home.

(D) Joseph’s mother, *Lucy Mack Smith*, said of Emma: “I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done; for I know that which she had had to endure. ... She has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman” (*History of Joseph Smith*, 190–91).

(E) *Elder Dallin H. Oaks*: “The family proclamation gives this beautiful explanation of the relationship between a husband and a wife: While they have separate responsibilities, ‘in these sacred responsibilities, fathers and mothers are obligated to *help one another as equal partners.*’ President Kimball said: ‘When we speak of marriage as a partnership, let us speak of marriage as a *full* partnership. We do not want our LDS women to be *silent* partners or *limited* partners in that eternal assignment! Please be a *contributing* and *full* partner.’ ... ‘We have heard of men who have said to their wives, “I hold the priesthood and you’ve got to do what I say.”’ He decisively rejected that abuse of priesthood authority in a marriage, declaring that such a man ‘should not be honored in his priesthood.’” (*Ensign*, Nov 2005, 24)

6. “He shall rule over thee” (Gen. 3:16; Moses 4:22)

In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.

(10:63) Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and *do not understand them.*

President Hinckley: “You call attention to the statement in the scriptures that Adam should rule over Eve. (Gen. 3:16.) You ask why this is so. I do not know. I regrettably recognize that some men have used this through centuries of time as justification for abusing and demeaning women. But I am confident also that in so doing they have demeaned themselves and offended the Father of us all, who ... loves His daughters just as He loves His sons.

“I sat with President David O. McKay on one occasion when he talked about that statement. ... His eyes flashed with anger as he spoke of despotic husbands and stated that they would have to make an accounting of their evil actions when they stand to be judged by the Lord. ... The spirit of the gospel demands that any governance in the home must be done only in righteousness.

“My own interpretation of that sentence is that the husband shall have a governing responsibility to provide for, to protect, to strengthen and shield the wife. Any man who belittles or abuses or terrorizes, or who rules in unrighteousness, will deserve and, I believe, receive the reprimand of a just God who is the Eternal Father of both His sons and daughters.” (*Ensign*, Nov 1991, 97)

President Kimball: “I have a question about the word *rule*. It gives the wrong impression. I would prefer to use the word *preside* because that’s what he does. A righteous husband presides over his wife and family.” (*Ensign*, Mar 1976, 70)

Elder Hafen: “Eve was Adam’s ‘help meet’ (Gen. 2:18). The original *Hebrew for meet means that Eve was adequate for, or equal to, Adam. She wasn’t his servant or his subordinate*. And the Hebrew for *help* in ‘help meet’ is *ezer*, a term meaning that Eve drew on heavenly powers when she supplied their marriage with the spiritual instincts uniquely available to women as a gender gift. As President Boyd K. Packer ... has said, men and women are by nature different, and while they share many basic human traits, the ‘virtues and attributes upon which perfection and exaltation depend come [more] naturally to a woman.’ Genesis 3:16 states that Adam is to ‘rule over’ Eve, but this doesn’t make Adam a dictator. A ruler can be a measuring tool that sets standards. Then Adam would live so that others may measure the rightness of their conduct by watching his. Being a ruler is not so much a privilege of power as an obligation to practice what a man preaches. Also, **over in ‘rule over’ uses the Hebrew bet, which means ruling with, not ruling over**. If a man does exercise ‘dominion ... in any degree of unrighteousness’ (D&C 121:37), God terminates that man’s authority. ... President Kimball ... said: ‘No woman has ever been asked by the Church authorities to follow her husband into an evil pit. She is to follow him [only] as he follows and obeys the Savior of the world, but in deciding [whether he is obeying Christ], she should always be sure she is fair.’ In this way, President Kimball saw marriage ‘as a full partnership.’” (*Ensign*, Aug 2007, 24–29)

7. Our Church callings

⁷ And thou shalt be **ordained** under his hand to **expound** scriptures, and to **exhort** the church, according as it shall be given thee by my Spirit. ⁸ For he shall lay his hands upon thee, and thou shalt **receive the Holy Ghost**, and thy time shall be given to **writing, and to learning** much.

“Expound, exhort”: 4 other times in D&C 20: apostles/elders, priests, teachers, deacons

Emma received the Holy Ghost the next month.

Emma was the first Relief Society president, ordained on March 17, 1842. Joseph said that D&C 25:3–7 was partially fulfilled by Emma’s election to the presidency, having previously been ordained to expound the scriptures. (HC 4:552–553). Pres. John Taylor said that at Joseph’s request, he “set [Emma] apart, and also ordained Sister Whitney ... and Sister Cleveland ... to be her counselors.” He explained that ordained did not mean that they were ordained to the priesthood. (JD 21:367–368).

SWK: “children may not recover from the ignorance of their mothers.”

8. Concerns of the world

⁹ And thou needest **not fear**, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith. ¹⁰ And ... thou shalt **lay aside the things of this world**, and seek for the things of a better.

9. Make a selection of hymns

¹¹ And it shall be given thee, also, to make a selection of sacred hymns, **as it shall be given thee**, which is pleasing unto me, to be had in my church. ¹² For **my soul delighteth in the song of the heart**; yea, the **song of the righteous is a prayer unto me**, and it shall be answered with a blessing upon their heads.

10. Lift up thy heart and rejoice

¹³ Wherefore, **lift up thy heart and rejoice**, and **cleave** unto the covenants which thou hast made.

Elder Holland: “Negative speaking so often flows from negative thinking, including negative thinking about ourselves. We see our own faults, we speak—or at least think—critically of ourselves, and before long that is how we see everyone and everything. No sunshine, no roses, no promise of hope or happiness. Before long we and everybody around us are miserable. ... ‘The spirit of the gospel is optimistic; it trusts in God and looks on the bright side of things. The opposite or pessimistic spirit drags men down and away from God, looks on the dark side, murmurs, complains, and is slow to yield obedience.’ We should honor the Savior’s declaration to “be of good cheer.” (Indeed ... we may be more guilty of breaking that commandment than almost any other!) Speak hopefully. Speak encouragingly, including about yourself. Try not to complain and moan incessantly. ... ‘Even in the golden age of civilization someone undoubtedly grumbled that everything looked too yellow.’ I have often thought that Nephi’s being bound with cords and beaten by rods must have been more tolerable to him than listening to Laman and Lemuel’s constant murmuring. Surely he must have said at least once, ‘Hit me one more time. I can still hear you.’ Yes, life has its problems, and yes, there are negative things to face, but ... no misfortune is so bad that whining about it won’t make it worse.” (*Ensign*, May 2007, 16–18)

(D&C 90:24) Search diligently, pray always, and be believing, and all things shall work together for your good, if ye **walk uprightly** and **remember the covenant** wherewith ye have covenanted one with another.

As the early Saints of this dispensation faced great tribulation, the Lord repeatedly gave similar admonitions to them.

a. D&C 29:5 (to the Prophet Joseph Smith and others): “Lift up your hearts and be glad, for I am **in your midst**, and am **your advocate with the Father**.”

b. D&C 61:36 (to the Prophet Joseph Smith and others): “Be of good cheer, little children; for I am in your midst, and **I have not forsaken you**.”

c. D&C 68:6 (to Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin): “Be of good cheer, and do not fear, for I the Lord am with you, and **will stand by you**.”

d. D&C 78:18 (to the Prophet Joseph Smith and others): “Ye cannot bear all things now; nevertheless, be of good cheer, for **I will lead you along**.”

e. D&C 136:29 (to the Camp of Israel at Winter Quarters): “If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.”

• In these passages, what reasons does the Lord give for being of good cheer? What can we do to develop and maintain good cheer? How can we help others be of good cheer?

• What are some consequences of dwelling on the negative aspects of life, even though they may be serious and prevalent?

DEPRESSION

Do at least 1 thing a day to please your spouse.
Write down at least 1 thing a day your spouse did to please you. Compare notes weekly.

If you had come unto me, it all would have been diff.

Gratitude or Fault channel

Martin Seligman: Each night, write down 3 things that went well and why. → increase happiness

Elder Marvin J. Ashton: “None of us will escape tragedy and suffering. Each of us will probably react differently. However, if we can recall the Lord’s promise, ‘for I the Lord am with you,’ we will be able to face our problems with dignity and courage. We will find the strength to be of good cheer instead of becoming resentful, critical, or defeated. We will be able to meet life’s unpleasant happenings with clear vision, strength, and power. ... *What a joy it is to see someone of good cheer, who, when others because of an unpleasant happening or development live in angry silence or vocal disgust, meets the situation with cheerful endurance and good spirits*” (Ensign, May 1986, 66).

Mom with visitors while she was sick; Jerry W

The Savior’s admonitions to be of good cheer remind us that we can find peace and joy regardless of our circumstances.

11. Spirit of meekness, and beware of pride

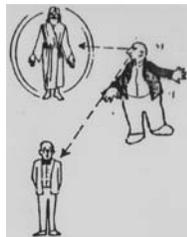
Continue in the spirit of meekness, and beware of pride.

- D&C 23:1 (to Oliver Cowdery): “Beware of pride, lest thou shouldst *enter into temptation*.”
- D&C 38:39 (to the Saints in a conference of the Church): “Beware of pride, lest ye *become as the Nephites* of old.”
- D&C 90:17 (to the First Presidency of the Church): “Be admonished in all your high-mindedness and pride, for it bringeth *a snare upon your souls*.”
- D&C 98:19–20 (to the Saints in Kirtland): “I, the Lord, am not well pleased with many ...; For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness.”

What is pride? “The central feature of pride is ... enmity toward God and ... our fellowmen. *Enmity* means ‘hatred toward, hostility to, or a state of opposition.’”

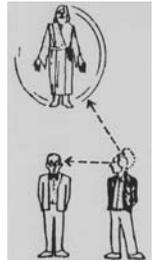
Enmity toward God: “Pride is essentially competitive. ... We pit our will against God’s ... in the spirit of ‘my will and not thine be done.’ ... Our will in competition to God’s will allows desires, appetites, and passions to go unbridled. ... Enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers. The proud wish God would agree with them. They aren’t interested in changing their opinions to agree with God’s.”

Enmity toward others: “We are tempted daily to elevate ourselves above others and diminish them. ... Pride ... is manifest ... as fault-finding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous. ... Selfishness is one of the more common faces of pride. ‘How



everything affects me’ is the center of all that matters—self-conceit, self-pity, worldly self-fulfillment, self-gratification, and self-seeking. ... Another face of pride is contention. Arguments, fights, unrighteous dominion, generation gaps, divorces, spouse abuse, riots, and disturbances all fall into this category of pride.”

Antidote: “The antidote for pride is humility—meekness, submissiveness. ... We can choose to humble ourselves by esteeming [others] as ourselves, ... by forgiving those who have offended us, ... rendering selfless service, ... [and] by loving God, submitting our will to His, and putting Him first in our lives.” (President Benson, *Ensign*, May 1989, 4)



I prefer/believe/feel/would do X. Do what you feel is right → follow promptings. Offer counsel and trust in agency.

Golden rule → turn arounds: CHARITY

Humility: Blessings of humility

(1:28) they might be *made strong*, and *blessed* from on high, and *receive knowledge from time to time*.

(19:23) *you shall have peace in me*.

(112:10) Be thou humble; and the Lord thy God shall lead thee by the hand, and *give thee answer to thy prayers*.

(124:97) let him be humble before me, and be without guile, and he *shall receive of my Spirit, even the Comforter*, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say.

(61:36 - 37) the *blessings of the kingdom are yours*.

12. Let thy soul delight in thy spouse

Let thy soul *delight* in thy husband, and the glory which shall come upon him.

Martin Seligman: How we celebrate successes of spouse → marital happiness. NOT how we argue.

13. Commandments, crown, my voice unto all

¹⁵ Keep my commandments continually, and a *crown of righteousness* thou shalt receive. And except thou do this, where I am you cannot come. ¹⁶ And verily, verily, I say unto you, that this is my voice unto all. Amen. (Also 61:36; 25:16; 82:5; 93:49)

Crown→rule, preside, direct in next life INSTEAD of minister, serve, obey.

In 1842 Joseph wrote, “Again she is here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable, affectionate Emma.” “In Sept. 1843, Joseph sealed on Emma’s head the ‘crown of righteousness’ the Lord promised in section 25” (Harper 89). Just days before his death in 1844, Joseph invited Emma to write her own blessing. She penned her hopes that she would be able to obey the commands and receive the blessings of section 25.

(D&C 46:9) [the gifts of the Spirit] are given for the benefit of those who love me and keep all my commandments, and him that *seeketh so to do*;

“What I say unto one I say unto all” (D&C 61:36; D&C 25:16; 82:5; 93:49).

14. Conclusion

May we “liken all scriptures unto us, that it might be for our profit and learning” (1 Ne. 19:23).