

#10: This Is My Voice unto All

Monte F. Shelley, 29 Mar. 2009

Quote

- 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

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.

2. "I did liken all scriptures unto us"

"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." (*Ensign*, Nov 1992, 80)

3. Revelation to Emma and "unto all" (D&C 25)

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.

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.

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

⁵ 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. ...

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

(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 strewn 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).

(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)

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.

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)

11. Spirit of meekness, and beware of pride

¹⁴ Continue in the spirit of meekness, and beware of pride.

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)

12. Let thy soul delight in thy spouse

¹⁴ Let thy soul *delight* in thy husband, and the glory which shall come upon him.

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)

