

FROM THE PASTOR'S DESK

Rob Rolfe • 619 S. State, Lamoni, IA 50140 • 641-784-6030

WWW

No this article isn't about the world wide web or world wide wrestling, it is about World Wide Wrestling. Perhaps it is only that I have aged enough to notice such things. Perhaps it is 1984 coming true. In any event, it seems to me that the meaning of words have never been changed more than in our age. This is particularly noticeable in the new interpretation of the Bible.

In class last Sunday, I noted that Martin Luther used a test to determine if a Scripture was valid. The test was, "Does it deal with Jesus Christ?" Perhaps this is why Luther purportedly didn't think the book of James should be in the Bible. But again, his opposition might have risen more from his views on the relationship between grace and works.

Some people are very direct in their opposition to what the Bible states. One lady, when I told her that she should love her enemies and pray for them, said, "I know what it says. I'm just not doing it!" A 101-year-old protestant minister, during a visit, was preaching to me from his rocking chair. During a pause, I pointed out to him that what he was preaching was in direct contradiction of a certain scripture in Timothy. He rocked for a few seconds, thought for a moment, then then said, "I never did take much stock in Timothy."

What is wresting of scripture? Alma says that some have wrested the scriptures (regarding the restoration) and have gone far astray. (Alma 19:42) Peter says that "they who are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction." (I Peter 3:16) To "wrest," means to "divert to an unnatural or improper use; to deflect or change from a true or normal interpretation." Whenever you read something that interprets the Scriptures and that interpretation is changing something, you need to be very careful. Paul's letter to Timothy states that "in the latter times some shall depart (turn away) from the faith (why)" giving heed (attention) to seducing spir

Continued on page 9

TESTIMONIES AND SERMON NOTES

Your Relationship With Jesus Counts

Joel's ancient prophesy of the last day, referenced by Peter in Acts 2: 16-18, when God would pour out His Spirit upon all flesh, and God's servants and handmaids, young and old, would manifest that spirit in prophecy, dreams and visions (Joel 2:28-29) was one of two scriptures Norman Nelson chose to read for us as he opened his discourse this Communion Day. The second was from Acts 34-35 in which Peter declared that he perceived that God was not a respecter of persons, but "In every nation he that feareth him, and worketh righteousness, is accepted with him."

Commenting that if we just listened to the songs we sang, we would already have had enough of a sermon, Dr. Nelson continued, "Really it is not what you and I say or think. It's where we stand as far as our relationship with Jesus is concerned. If we don't have that relationship, our whole study is worthless.

"We were talking this morning in our class about trying to give words to people who don't believe. That's really an exercise in futility because it doesn't really work. I think that the statement that our last prophet and wonderful person was, 'Don't believe me, ask of God.' You know, that's what he did, wasn't it? If any man lack wisdom, let him ask of God who giveth to all men liberally. But if you re trying to rely on reading or statements or arguing, it's futile; because, if you don't have the Spirit of God dwelling in you, you can't be taught. And if you don't want to be taught by God, then you won't be; and you can't achieve the wonderful blessings that He has for you.

"You know, all through history, men have sought their own way and their own wills and have rejected the will of the Lord. We look at Romans and we see that Paul is lamenting the fact that the Jews, even though they had Christ before them, rejected Him and rejected everything that was in the scriptures because they said, 'We are the chosen ones and we have everything. You can't add anything to us.'"

Norman read Romans 10:9-15 for us: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness and with the mouth confes-

sion is made unto salvation. For the scriptures saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how can they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and glad tidings of good things!

“It is our duty and our delight to tell about Jesus and to witness of the wonderful things that He has done for us. And it is important that we actually have that relationship so it is possible for us to witness. The Apostles of old gave wonderful witness of Jesus because they had been there. They had talked with Him, they had walked with Him, and they believed. So many of the people of that same time had walked and talked with Jesus and did not believe. It’s so easy for people to harden their hearts and decide, ‘We have what we want, and we don’t want any more, and we won’t believe even what we see or feel.’ When you come to that situation, don’t try to argue. If you can’t convince the person to ask of God, there’s no point. So the statement is, ‘Ask God. Say your prayers. Believe on what you see and hear. Believe the Spirit that He gives you, because His Spirit is free to all, if you will listen and accept what He tells you.

“Let’s look at another scripture beginning with Matthew 26:16. ‘Now when evening was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful; and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. But the Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born. Then Judas, who betrayed him answered him and said, Master, is it I? He said unto him, Thou hast said.

“And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I gave a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins. And I give unto you a commandment that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end. But I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I shall come and drink it new with you in my Father’s kingdom.’

“The day will come when you will be able to be with Jesus and have this same sacrament and witness again of your love for Him,” our speaker declared. “This isn’t a thing that you do once and this is the end. This is an eternal principle of always remembering our Lord and our God.

“Again we read from the Book of Mormon (3 Nephi 9:40-45): ‘And it came to pass that he break bread again, and blessed it, and gave to his disciples to eat. And when they had eaten he commanded them that they should break bread, and give it unto the multitude. And when they had given unto the multitude, he also gave them wine to drink, and commanded them that they should give unto the multitude. Now there had been no bread, neither wine, brought by the disciples, neither by the multitude; but he truly gave unto them bread to eat, and also wine to drink. And he said unto them, He that

eateth this bread, eateth of my body to his soul, and he that drinketh of this wine drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled. ‘Now when the multitude had all eaten and drunk, behold they were filled with the Spirit, and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.’

Our Call To Remember

“You see, it is our call to actually remember our Lord now and throughout all eternity. I have told you before that this is the kind of thing that the Lord is trying to do. He is trying to convince you to listen to Him, to worship Him that He can teach you the eternal principles that He wants you to know in order to be able to dwell with Him. If we argue the point, worry about small details and don’t really come in contact with our Lord. If you really don’t know Him, you can’t be taught by Him. And if you can’t be taught by Him, you can’t live with Him. Study, worship, pray. Every hour of every day, make your life a living sacrifice that you can dwell with your Lord. It’s your choice. If you don’t do it, it doesn’t happen. This sacrament is remembrance to us, and He will forgive. He will forget your sins if you will just come. And He invites you all to come. Just come and be with Him. That’s His desire.

Kenya Trip - And Repentance and Remission of Sin

Seventy Ron Smith read to us from Luke 24: 44-47 talking about Jesus, last words to his disciples when he was with them in Palestine after his resurrection. “Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”

“I’d like to talk today about repentance and remission of sins and the fact that we are witnesses of these things. It is good to be back. For those who may not know, I just came back from a missionary trip to Kenya with Neil Simmons. Neil Simmons is an extraordinary person to be on a missionary trip with. He just knows so much. It makes you feel like, “Boy, I didn’t know anything before I started this trip. Every night as we’d lay there, we’d talk, and we’d get on a topic and talk till the wee hours of the morning, when we had a chance. Actually, we spent many nights talking to others till the wee hours, so we had many short nights. I don’t have a lot of big spectacular things to tell you about from this trip, but I just feel that I have so many insights into the scriptures that I never had before. I’d like to share some of them with you.

“First, I thought I might share some of the things with you that happened on our trip. One of the things that happens on a trip like this is that you learn what is really important in life. One of those things is a hot shower. Neil and I never saw hot water out of a tap from the time we left till the time we got back. That was for over a month.

“Neil and I had the opportunity to go to Sori Bay to a place where Tom Nyawere lives 3 km up a mountain. We left our car at the base and walked up. It was not quite dark when we later returned down the mountain to get our bags. By that time my legs were beginning to feel a little bit rubbery. I carried up two bags.

There were no lights and with my bad leg I was a little worried about the loose rocks and boulders on the way. We had no light with us, so we prayed about this. But there was the most beautiful moonlight that it cast a shadow all the way up the mountain. We were able to see, and I didn't stumble.

"We had quite a time there. I have a picture of a class we had outside one afternoon. There were people and beside them some chickens and then some cows. They all laid down in the back and it looked like they were listening to the class. But the amazing thing was that the people would come and they'd listen for hours. In Sotik people came every day for a week. People would come with their families at 5 in the afternoon and they would sit there and listen till midnight and not let us stop. By the end of the week, Neil said he had taught everything he knew how to teach, and for Neil that's pretty good. Actually we would start earlier than that because there would always be somebody around. We'd start around 10 or 12 o'clock and wouldn't get done until midnight. The people left around 1 a.m. They did that every day while we were there. Their normal thing is to come every day after work and stay till 8 p.m. at least. They want to hear the word of the Lord, and they're interested in the scriptures. It's a little different circumstances than it is here. I'm not sure we'd have all the little kids attention for five hours a day or more while we were speaking.

"On top of the mountain at Sori Bay there isn't any water. We had a little bit to drink. We had carried some of that up with us. They had a well and we had the ability to treat it. There wasn't a lot of it for luxuries and things like that. After a few days we were feeling that it would be nice to have a bath.

"After we came down the mountain we went to Rapogi. Tom has baptized four or five people there. It's another little town several kilometers down the road. At Rapogi we didn't finish our class until about 11 or 12 p.m. Then we went to sleep in a little hut. Neil hit his head really hard on the adobe and the dirt from the thatch roof really caked his hair. I told them I'd really rather sleep on the floor because the beds tend to be a little short for me. I told them that if someone had to sleep on the floor, and I knew someone would have to sleep on the floor, I'd rather it be me than someone else. So they took the single mattress off the bed and put it on the floor for Neil and I to sleep on. Now Neil is a little bit bigger than I am, though not as tall. So we had a single mattress between us on the floor. We got the brilliant idea to sleep sideways on the mattress so we'd at least have the top half of our bodies on the mattress and just leave our feet on the floor. They looked at us rather strangely, but we insisted we knew what we were doing. In the morning I was covered with bites from little mites that are in the dust. Neil, fortunately, was not covered with the bites, but I was pretty swollen for a while.

"Next we went to Oyugis and we met in a very small home. There is a young man named Eliud there. He has been baptized but is not a priesthood member, but he is one of a number of young men whom Eric gathered together in Sotik. For two months he studied the scriptures and then Eric sent them out two by two. They had the most amazing experiences. He told us that in some places they got invited to preach along the way.

"In one place, they came to a man who was a Seventh Day Adventist. They asked if they could come in and talk to him. He told them no, that he was a Seventh Day Adventist, that he had his religion and was not interested in hearing anything more. So they asked if they could pray for him. He agreed and they asked what he wanted them to pray for. So he told them that he had a building

and that no one had rented it from the time it was built. He was losing money all the time. So they prayed for his building. The next day a person came and put down rent for a year in advance on his building. So when they came back through this guy was happy to see them and invited them to come in and teach him about the gospel because the Lord had answered their prayer.

"These young men had been involved in these kinds of experiences when they went out. Eliud was there with his wife and their little son. They told us how Diane Anderson had been there and taught a class at a women's retreat. Ever since that class, it has been really neat in his house, because his wife talks to him now about things, and they try to work them out instead of just clashing all the time. We heard that a number of times, Diane, and it was a real joy to have those reports.

"Eliud meets with two other families for scripture study every week. Eliud is a carpenter from Kisumu, originally. One of the families is baptized and the other one isn't. Eliud teaches this little group every week. He's not a priesthood member. He's just a regular member who got excited about the church. We had a wonderful time with Eliud and shared about the fruit of the spirit and some other things in their home and wished we had more time.

"Our heads were now turned toward Kisumu where we were going to go to the YWCA and have a hot shower. We got in the car and took off. We could almost feel that hot shower coming as we were going toward Kisumu. We go to the YWCA, checked in, and the water was turned off. Not just the hot water, but all the water. So I went around to all the taps and drained all the cold water that was left in some of them, and that was our bath for the week. We decided to go to Wimpy's and get some food. We walked there, and they were closed for bug spraying that night.

"So I said, 'Well it's Sunday night, let's call home.' When we first arrived there, we had purchased a little phone card from Kenya Telecom. It was nine p.m. there so it would be one p.m. in the afternoon at home. We went down the street to punch in the numbers. Di wasn't home, and Judy wasn't home. They were still at church or on a picnic somewhere. So we really struck out that night, but there were a lot of other things that made up for it. We had a good laugh over striking out and some of the things that happened.

"There were some serious things that happened. We had a priesthood retreat on the third weekend that we were there in Kisumu. We were going to start on Friday night. On Thursday night or Friday morning Neil got word that his brother Dana had gone into a coma. He has a brain tumor and had fallen and went into convulsions. I was with Neil as he struggled with letting go of his brother. I had prayed for Dana when he was at the Missionary Family Reunion and had asked for life, but it doesn't appear that was what the Lord had in mind.

"So here we were heading into this retreat and Neil was going to be doing all the teaching, and his brother was half a world away and dying. It was very interesting to talk to Neil and see how he was handling it. He was hoping that his brother would not live to suffer any longer, and also wishing that he could be with his family. They have a tradition in their family of administering to the members of their family as they are dying and releasing them to the Lord. He and Neil had hoped that Neil could come and give him that administration before he died. I did a lot of talking to the Lord that night and felt that the Lord had given me some inspiration as I assured Neil that Dana would be alive when Neil got home, that he would wait that long.

"At noon, Neil went to check his e-mail again. Dana had come out of his coma enough that he could walk and talk and told his family that he was surprised that he was still on this side of the veil but that he had seen his father. His father had asked him to come with him, but he had declined. His father told him that he only had a few days to live. Dana and the family felt that was a testimony from the Lord that he would live for a few more days only. It was kind of a bittersweet time and a real testimony to the power of God as He dealt mercifully with Dana and his family and with us as we tried to minister.

"We saw a bunch of zebras, wildebeasts, some wart hogs, water buffalo, and lots of wild animals while we were there. We had an extra day because there was a funeral, so we weren't able to go visit the people we wanted to visit. Instead, we went to Hell's Gate National Park south of Naivasha and had an amazing day exploring the park. I had the opportunity to drive, and that was a real experience. You drive on the other side of the road there, and the roads are not of the same quality that they are here. It takes longer to get places than it does here. But everywhere we went, we found that people were interested in the Lord, interested in the gospel, and just waiting to hear the word of the Lord.

"I'd like to share just one of the insights that has come to me as I've talked with Neil and have tried to share the gospel. It has to do with sin. I know that sin isn't the most talked about subject but probably the most practiced subject. It's the one we tend to like the most in some sense. There is a scripture in First John 3: 4 that says what sin is. 'Whosoever committeth sin transgresseth also the law for sin is the transgression of the law.' Sin is the transgression of the law. It's going against the law. It's acting as if the law doesn't exist.

"There are two types of laws. One is the natural law, and the other I'm going to call the covenant law. We found in Kenya that as we were driving down the road, every once in a while there'd be a road block. There were several rows of 8-inch steel spikes in a board laying across the road. You would see a policeman in front of there and he would hold up his hand. Almost everybody stopped at those. You stop, because you know that if you keep going you are going to do irreparable damage to your car and your tires. There is no acting as if the law is not there.

"The kind of law that those spikes represent are the kind of natural laws that God put into the universe. God, when he made light at the very beginning, looked at it and said that it was good. But if it was good it means that there was also the possibility of evil. In Isaiah He said, 'I form the light and create darkness; I make peace and create evil; I the Lord do all these things.' That's in Isaiah the 45th chapter. Some people don't believe that God created evil, but that's what He said He did. When He created the possibility for good, He also created the possibility for bad. You can't have one without the other. If God had made a universe where everything was determined, it wouldn't be possible to say, 'This is good' or 'This is bad.' It would only be possible to say, 'This is.' But God made the universe so that it could be good, which meant that He also created evil. He set up laws, and the laws which He set up have consequences to them. They have real consequences to them. If you wonder why there are bad things that happen, it is because God set up the world so that there were consequences, real consequences, to our deeds.

"In Alma we read about how laws were set up. Alma 19: 99-106. 'Now how could a man repent, except he should sin? How could he sin, if there was no law: How could there be a law, save

there was a punishment: Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also,

if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either: for they would have no claim upon the creature. But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence...'

"I don't know if that means anything to you. I have read that many times, but it means more to me now than it used to. The laws that God has given have punishments affixed. But it's not the kind of punishment that's affixed if the policeman holds up his hand and says stop and you don't stop. That's more of the covenant type that we agree on that when the policeman says stop you stop not because your car's going to be immediately destroyed if you go on past but because we agree that should be the law. If you don't stop for the policeman, he could take down your license plate, he could give you a fine, he could chase you down, he could put you in jail, but that's different than the kind of punishment that's affixed to the law of the spikes in the road. The law of the spikes in the road says that if you don't stop when you see the road block, you will do irreparable damage to yourself.

"God has that kind of law. Sometimes there is damage that's done is to our bodies when we disobey the laws of God. If we act as if the law of gravity doesn't exist, or doesn't apply to us, and we walk off the edge of a building, immediately we have the punishment and we hurt, we have pain. When we ignore the laws of God we do damage to our souls, to our spirits. Sometimes we do irreparable damage. There is something about our spirit that is dead. The kind of deadness is the kind that we get when the dentist gives us a little shot before he drills into our mouth. It makes it so we don't feel, so we don't care when he drills. It's not until later, after it becomes alive again, that we feel how painful it is.

"Our spirits are the same way. Ever since the fall of Adam, our spirits have been dead to the consequences of our sin. We don't know when we run across the spikes and flatten all of our tires and run on our rims and do damage to ourselves because our spirits are dead to what goes on. But that's not always going to be the case. When we die, the scripture tells us that we will have a perfect remembrance of everything that we have done. We will be aware of our spirits and the damage that we have done to them. The scripture says that God cannot look on sin with the least degree of allowance, and no unclean thing can dwell in the presence of God.

"So what can God do to save us? There are two things that are talked about in the scriptures and I'd like to share the difference between them. One is forgiveness and one is remission. I've always thought about these as the same, but they are not. I'm going to explain the difference if I can.

"When we commit a sin and we transgress the law, the law is broken, the punishment is affixed. We're hurt. We're damaged.

We have to bear that damage. It's not much different than the physical laws. The scripture says that God never gave a temporal law, all of His are spiritual. If you cut your finger with a knife, it's going to hurt and it's going to have to heal. The healing process is like what has to happen to our spirits when they get damaged. They hurt and they are going to have to get healed somehow. If we do enough damage, if we cut ourselves enough, we will die.

"If I cut my finger and you came up and said, 'I forgive you for cutting your finger' that won't help. I'm still going to have to heal. But what if you could come up and you could say, 'You cut your finger. I'm going to take the pain and I'm going to heal so that you don't have to, so that you can be whole.' What if you could say, 'I will go back in time and at the moment that you cut your finger, I'll put my finger there. I'll slice it instead.' That is remission.

"To remit something is to pay for it. If you remit a bill, you pay for it. Once you remit it, there is no bill. The scripture says that Jesus took on Him the sins and iniquities of us all so that we could have our sins remitted -- paid for. Now we can forgive sins all we like. When we have sins that are of the covenant nature, if we go by a policeman who has his hand up and we don't stop we can go before the judge. The judge asks why we went by the policeman and we say because my wife was having a baby and I needed to get to the hospital. He might say, 'Okay, I forgive you.' There's no punishment attached. But that's for the covenant type. For the sins that we commit that have spiritual consequences attached, there's only One who can remit those sins, and that is Jesus Christ.

"My son, Ammon, this morning asked, 'Why did God have to send Jesus to die for us?' If sin was just a matter of God keeping a tally sheet and then at the end saying, 'Okay, I forgive you of those sins,' why would he have to send Jesus to die? He wouldn't. But the wages of sin is death. It's that sin which kills us, which kills our spirit. It's the sin which we do willingly, knowingly, because we like to sin. We avoid pain. We don't like it. But sin we kind of like. We kind of enjoy it. We are willing to go back many times when it comes to sin. But Jesus says that kind of sin which does damage to our spirit, He is will take upon Himself. Isaiah talked about this when he said, 'Surely He has born our griefs and carried our sorrows.'

"The Book of Mormon talks about how blood comes from every pore so great was Jesus pain for the wickedness and abominations of His people. He's talking about us. You and me. The sins that we do, He took them on Himself, and they were so great that He died. That was the only way. If God made it so that sin didn't have that kind of consequence, it would be like be like making gravity with no consequence. The world would fly apart. There wouldn't be any world. There wouldn't be any God if He didn't make any mortal consequence attached to sin. The Book of Mormon is saying that the law is there with the punishment attached so that there really are consequences. Jesus can take those consequences. We don't understand how that can happen, but Jesus does. Jesus took those consequences. He took on Him all of our sins and all of our iniquities.

"He doesn't just do it for any old body. The scriptures say that He does it for those who will repent and those who will be baptized for the remission of their sins. The scripture that I started with, when Jesus was teaching His disciples, the last thing that He said to them in Palestine was, 'Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in His name through all nations.' If you read through the Bible, you'll find that

Jesus taught baptism for the remission of sins. John the Baptist taught baptism for the remission of sins. The Jews believed in baptism. They taught baptism. Nicodemus knew about baptism. But their baptism was for people who weren't part of the covenant. If you wanted to come in and be part of the children of Abraham, you had to be baptized for that.

"John came and said that even the Jews needed to be baptized for the remission of sins. When Jesus came to John, He said that He needed to be baptized, even the One who did no sin, so that He could fulfill all righteousness and show us the way. Peter, when he was preaching his sermon on the day of Pentecost, and the people said, 'Men and brethren, what shall we do?' said, 'Repent and be baptized for the remission of your sins.' Paul, when he was converted, the Lord told him to be baptized. There are many places in the scriptures where you can find that remission of sins is talked about.

"In John 20:23, Jesus gives to his apostles the promise that 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained.' Jesus gave his apostles authority to go to a person and remit their sins through baptism. It has to be through a conscious act.

"There are three kinds of Christian churches. First, there are Catholic churches. Catholic churches believe that their authority to represent Christ comes by ordination. According to their belief, Jesus ordained Peter, Peter ordained his successor, and the chain has continued down to the Pope today. Now there are a number of different Catholic churches, including the Roman Catholic, the Greek Orthodox, the Coptic church in Egypt, etc. But all believe that authority has come to them in an unbroken chain from Jesus.

"Second, there are Protestant churches. The leaders of these churches looked at the Bible and compared the Catholic churches to it. They looked at the abuses through the Middle and Dark Ages and saw the Simony, the buying and selling of priesthood offices, and declared the church did not have the authority to represent Christ. They were then kicked out of the church. Protestant churches all believers have the same priesthood, and that they all have authority. For the most part, they do not believe that priesthood have the authority to remit sins. They believe that if we just accept Jesus as our Lord, we are saved.

"Then there are the Restoration churches. They believe that the Catholic churches are right in that authority does come from God and is bestowed through ordination. They also believe that the Protestants are right in that the authority was taken off the earth. However, they also believe that the priesthood was restored and that the authority is still on the earth in those called of God. There are many scriptures that could be read on this subject. There are those who believe that sin in this world can be remitted by just calling on the name of Jesus. Sin is real, the consequences of sin are real. There is only one who can remit sin and that is Jesus, through baptism.

"We appreciated your prayers for us while we were in Kenya. Praise the Lord for His watch care over us," Ron said in closing.

God Expects Us to Be Holy

After challenging us to listen carefully to the scripture he was about to read, High Priest Robert Rolfe read a part of the words that

Jacob, brother of Nephi, gave to his people of Book of Mormon times. "Wherefore ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquity from my soul, and that I stand with brightness before him and am rid of your blood (2 Nephi 6:88)." Brother Rolfe commented, "Now, what he has been telling them is that he has a responsibility to tell them the Gospel and when he does that, it is up to them." Then he resumed reading 2 Nephi 6:89-102.

"Oh my beloved brethren, turn away from your sins. Shake off the chains of him that would bind you fast. Come unto that God who is the rock of your salvation. Prepare your souls for that glorious day when justice shall be administered unto the righteous, even that day of judgment that ye may not shrink with awful fear; that you may not remember your awful guilt in perfectness and be constrained to exclaim, Holy, Holy are thy judgments, oh Lord, God almighty. But I know my guilt. I transgressed thy law and my transgressions are mine, and the devil hath obtained me that I am a prey to his awful misery." Rob interjected, "Jacob is saying, that's what you will be saying at that time." But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin? Behold, if ye were holy, I would speak unto you of holiness, but as ye are not holy, and ye look upon me as a teacher, it must needs be that I teach you the consequences of sin. Behold, my soul abhorreth sin and my heart delighteth in righteousness, and I will praise the holy name of my God.

"Come, my brethren, everyone that thirsteth, come ye to the waters. and he that hath no money, come buy wine and milk without money and without price. Wherefore, do not spend money for that which is of no worth nor your labor for that which cannot satisfy. Harken diligently unto me and remember the words which I have spoken, and come unto the Holy One of Israel and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness."

Appropriately, Diane Anderson sang, "Let us Pray For One Another", and Brother Rolfe continued with:

A Surprising Proposal

"I've got a proposal I would like to make to you this morning. We have a group that would like to rent our church for dances on Saturday night. They will pay us \$2500 a month. They want to right to serve liquor here which they will buy themselves. For those of you that have thought about building a chapel, you know this would net us about \$25,000 to \$35,000 the first year alone. They promise to clean it all up so it is ready for worship on Sunday morning. Anybody -?" A question was asked to which our speaker responded, "No. They did not," then proceeded:

"For all of you that don't know that I'm kidding, I am just kidding! I use this as a rhetorical device to introduce the subject I would like to talk about this morning. For most of us, the idea of using our church for this kind of purpose would somehow offend us inside. It would bother us. I think we sense that we would lose God's presence if we profaned the place in which we worship by allowing those kinds of activities. The reason I bring that up is because I am going to be talking this morning about being holy; and I would like to start out by telling you that we are called by God to be holy, and what that really means is to be set apart, to be consecrated. Many of you have seen Priesthood members set apart to certain offices.

"This whole idea of being holy is found throughout the scriptures. Remember that God told Moses and Joshua and others, 'Take

off thy shoes for the ground on which you walk is holy ground.' Now, this idea of being holy or holiness is found from the Torah, right on through, and is probably one of the most important things that the Saints should desire. It has been said that true happiness can only be found in holiness. It's a wonderful blessing.

"For those of you who have heard of him, Charles Spurgeon, who was a famous preacher said, 'If I had my choice of all the blessings I can conceive of, I would choose perfect conformity to the Lord Jesus, or in one word, holiness.' The Apostle said in Romans 12, and we don't remember this part of it so much. 'Be not conformed to this world. Present your bodies a living sacrifice, holy, acceptable unto God; (Sometimes I have heard that read wholly acceptable, but there's a comma in there. It's holy, acceptable ...); and this is your reasonable service.' I don't know how many of you have thought that it was reasonable that we are holy - because of what we consider to be acceptable in our lives. Paul says that that's part of being a Christian and giving your reasonable service to God.

Holiness Is Not A Luxury

"Holiness is not a luxury. It's a necessity. If you think about it, you will find that that is really true. Holiness is not a luxury. It's a necessity. God commanded His people to be holy. That's what Moses told them right off the bat. Holiness is God's expectation and His command. In Leviticus 11 He says, 'I am holy. Ye shall be holy.' There are other things in Leviticus that tell what happens if you are not holy. In Leviticus 26 God says, 'I will curse you seven times for your sins.' "He says, I will punish you seven times for your sins," Rob repeated, "and He says that four times. First Peter says, 'Be ye holy for I am holy'. The call of Jesus to every Christian is to be holy.

"Now, I know many Christians will say on Sunday, 'Yea, Lord, we want to be holy. We want your blessings. We want your help when times are tough. But, Lord, don't expect to control my life over this! Don't expect me to change my character. I want to live the way I want to live. Don't expect me to live according to the commandments of those books. Now, I'll be around here on Sunday, but I've got my own life to live, and don't expect me to live a Christian life the other six days of the week. You just don't understand what it is like trying to live a Christian life in this day and age. So, I'll be here Sunday, but don't expect anything more than that.'

Brother Rolfe called that kind of conversation with God 'whining'. He admitted having such a conversation with God but suggested that all who have had or are having such a conversation, 'Quit whining and get on with it!' "In the requirements of being holy, there is no value relativism like you hear in philosophy taught today. You are holy or you are not holy. The requirements of holiness cannot be compromised. Near misses don't count. I liked to play horseshoe when I was younger. You can miss in horseshoe and still get a point, but not in holiness. You are either holy or you are not holy. 'The wages of sin is death'. That's what it says in Romans 6:23, and 'The soul that sinneth, it shall die.'

Brother Rolfe commented on the strange fact that in our society there may be more people who believe that Elvis is alive than believe all the testimonies that Jesus is alive. The idea seems to be that Jesus got killed. He is in the tomb!

What Is Holiness?

"What is holiness, anyway? I would like to define that for you a little bit. You will find in the scriptures from the beginning to the end, the requirements of holiness are given to us about a thousand

times. If God has told us to be holy a thousand times, what is the likelihood that He expects us to do it? The instruction occurs 87 times in the book of Leviticus alone. The word in Hebrew for which we use the word holy in English was Godish. It means, that which is set apart, marked off, that which is different - separateness, apart. Sacredness is what the idea of holy conveys.

The word Halig in Old English, from which the English word comes, means to be whole - to be healthy. The Greek word Hagios which came out as holy has two attributes. One is holy. The other is being pure. So we get the idea that holiness has something to do with being pure. Then we have the Latin word Sanctis which we talk about as sanctify, which means to be consecrated, sacred, blameless. And it's interesting to me, (and I have mentioned this before but I feel like I ought to say it again, for those of us who believe that the Bible was written by design, and I believe that what God designs doesn't just go to the world, but goes to His word), that if you start counting in the book of Genesis and count every fifty letters, you find the word Torah spelled over and over all the way through. You get to Exodus, the same thing happens. When you get to Numbers, you get the same thing only Torah is spelled backwards. (Remember in Hebrew, we go from left to right). And in Deuteronomy, with every fifty letters, the word Torah is spelled over and over. The interesting thing is that in Leviticus, that doesn't work; but if you count every seven letters in Leviticus, it spells Yahweh over and over. So you have got the Word of God in Genesis, Exodus, Numbers and Deuteronomy pointing to the name of God in Leviticus. Now, you can say that's just a coincidence. (By the way, that doesn't happen if you start counting in your Bible. This is in Hebrew. Remember Hebrew doesn't have vowels, so you have to go to the Hebrew version of the Bible.) And so, this idea of being holy is part of the design of God.

Holy Things Are Treated Differently

"I would like to key in, for a minute, on this idea that holy things are treated differently. Now, when I started out and suggested that we use the church for dancing and drinking, I know some of you in your mind said, 'He's not serious. Some of you gasped and thought, 'He's gone off. He's really flipped out. We knew that day was coming.' The reason that would offend many of you is that holy things are supposed to be treated differently. So if it was holy, or if God said it was holy, you didn't treat it the same way as you did the common things of life. How many times have you that read these books read, 'The Holy One of Israel' when it is talking about God. The Holy One of Israel is probably one of the most common references to God where we don't use Yahweh or Jesus Christ.

"The Sabbath is holy because God set it apart for His people. The Priests were holy because they were set apart to minister to the Lord. Even their garments were holy. If you read through the Torah, you will read that these garments were not to be used except in the temple. They couldn't take them out and use them, and they could not be duplicated.

"The Bible says that tithing is also holy. For those of you that pay tithing, I don't know if you have thought about that. And then there are some other things and I just found a few that I'm just going to list for your reminding, but I'm not going to talk about them. You have God's Holy Arm, His Holy Mountain, His Holy Promises, His Holy Word, the Holy Ghost, the Holy Spirit, the Holy Name, the Holy Tabernacle, the Holy Temple, the Holy Anointing oil, the Holy Fellowship." Aside Rob joked about the cows who came to Ron's class in Kenya recently, facetiously dubbing them "holy cows".

"Does God really expect us to be holy? Does God expect you to be holy? What do you think? After all, we are only human! isn't that what we are told? You know, human - just a little lower than the angels. You know, created to have joy. You know, the reason God sent His Son to die for us. You know, 'only human'! I guess it depends on your context." To illustrate, our speaker told of a friend who preached his first sermon. His mother told him it was a cool sermon - meaning not so hot. "In terms of saying, 'We are only human', it depends on your context as to whether that applies when it says you are commanded to be holy. God expects us to be holy!

You Don't Do It Alone!

"Doctrine and Covenants 60 says, 'I am able to make you holy.' So you don't have to do this on your own. Probably if we had to do it on our own, we would never make it. But we are commanded to be holy. If you believe this scripture, and if you believe God wouldn't have said it if it was not true, then you would think, 'Yes, God expects us to be holy'.

Brother Rolfe spoke of the many things in life that give us enjoyment and a sense of achievement. For some it is sports. For some it is music. For his baby brother, his, maybe not so lofty, goal in life was to beat his father playing horseshoe. For weeks he practiced throwing those shoes back and forth, back and forth. When he thought he was ready, he met his father as he came home from work and told him he wanted to play a game of horseshoe, no practicing allowed. (Of course, he had been practicing for hours.) He threw a double ringer on each end of the court and skunked his father right off the bat. That was probably the happiest day of his life up until then, Rob declared, because he had met his goal.

"Let me suggest something to you, that the goal of being holy will give you much more satisfaction, much more sense of fulfillment than any of these other goals that we have in life - not that those goals aren't worth something. I think it is worth something to beat my father at horseshoe. I don't remember I ever did that. Maybe because we practiced first and got warmed up and from then on it was down hill.

"Let me suggest this to you. You have heard this. Our bodies are holy. I don't know if you have thought about your body as a holy thing. Why is it holy? God said it is, if it is kept as God intended; and over and over, after we are told that, the scripture tells us that God's Spirit doesn't dwell in unholy temples. Many times we think of sex or drugs or alcohol as a problem and the reason God doesn't dwell in our temple. Those would profane our bodies as the temple of the Spirit, but more often, I think, it's that constant stream of unholy information that is coming in from all of our contacts in society that profanes that holy part of us.

"Is there anybody here that wants God's Spirit in their life?" There was a positive response. "And would you like to have it in power?" Again there was a positive response. "All right, then you must choose to be holy." Brother Rolfe spoke authoritatively. "That's the only way it's going to happen. God's Spirit retreats from us if we profane the temple, and that's from our minds and spirits as well as what we are eating and drinking. The glory of God is intelligence. That's what the Doctrine and Covenants says. How can the intelligence of God work in a mind that is filled with crud, whatever the crud may be.

"I had a young man come to court the fourth or fifth time for possession of marijuana. He wanted an attorney, so he was filling out the application for an attorney, a court appointed attorney. By the way, you get to pay for that if you are a taxpayer. As he was filling out the application, he looks at me and says, 'What month is

this?’ And it took him about five seconds to think that thought, I think, because his brain was not clicking that well. He was still so full of marijuana! If you have talked with people that we call ‘pot heads’ - that’s an expression for people whose minds are really filled with that stuff, their brain just does not work. It will click, but it’s almost like there’s a lull in it. It’s like the carburetor on your car. You step on the accelerator, and then it goes. That’s what happens to your brain until you get to a point where it doesn’t work at all; and then you just sit and stare of into space. I have had some people like that that I deal with. You have to speak to them three or four times before they are aware that you are there.

“Well, do you think that God’s Spirit would dwell in that kind of a temple? The good news is that this kid came back about six or eight months later. He was off marijuana and said, ‘I just came by to tell you that I have a job and I am working, and I’m doing OK.’ I thought it was interesting that he wasn’t in trouble, but he came back to tell me that he was now working, and you could tell by the look in his eyes and the way he talked that he had quit. I had better tell you my response to him when he asked what month it was, I told him the month and then I said, ‘You know, if you keep smoking that waco weed, before long, you won’t know what year it is!’ He got a funny look on his face at that time, but I think he knew it was true. “The Psalmist David recognized the need for holiness as found in Psalm 51. ‘Wash me thoroughly from mine iniquity and cleanse me from my sin. Create in me a clean heart, oh God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.’

“For many of you, the fact that this is the right thing to do is enough. There may be someone here who is more modern in their approach and will say, ‘What’s in it for me if I do this? What do I get out of this? You know, If I am going to do something for God, I expect something back.’ Does God respond favorably to those kinds of people? Sometimes, but if you make a bargain on that basis, you had better keep it!

“Have you ever heard that - ‘What do I get out of this?’ I’m sure you have. Well, for those who believe the scriptures, the windows of heaven shower those who are holy with blessings. They are happy. They find joy in this life and in the next. What if those things don’t motivate you? How about this for a motivator. It’s the only way you are going to save your hide! If you really are thinking about number one, consider that because the Psalmist David answers that question in Psalm 15. He says, ‘Lord, who shall abide in thy tabernacle? Who shall dwell in Thy holy hill of Zion?’ And then he answers the question, ‘He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.’ It is interesting to me as I look at the structure of that. He gives us three positive things and then three things to avoid. All of those things are things we choose to do or choose not to do. And all of those things are things that we must do if we are holy. Again, that’s the fifteenth Psalm for that is one of the best short explanations of what it means to be holy.

“And, what if you don’t do those things? Let’s say you choose to not do them. ‘And in that generation’, which is the generation we are in, shall the times of the Gentiles be fulfilled, and there shall be men standing in that generation that shall not pass until they shall

see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die (Doctrine and Covenants 45:4d-e).

“I challenge you this morning to accept the call from our Lord Jesus Christ to be holy.”

The Promise of the Holy Ghost

Elder Michael Jordison read Psalm 51:1-10, David’s prayer for remission of sins, as the basis for his sermon August 25. “Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judges.

“Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shall make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.

“This morning to start out I would like to read to you some of the writings of Brother Peter from his first epistle, chapter one, verse thirteen. ‘Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, seeing you have purified your souls in obeying the truth through the Spirit with unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1“Chapter 2, verse 21, ‘For even hereunto were ye called because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not but committed himself to him that judgeth righteously; who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed’.

“Chapter 3, verse 10-11, 16 -18, ‘For he that will love life and

see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it. Having a good conscience; that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conduct in Christ. For it is better if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also, once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God.'

"From chapter 4, verse 1, 'Forasmuch, then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for you that have suffered in the flesh should cease from sin, that you no longer the rest of your time in the flesh, should live in the lusts of men, but to the will of God.'

Brother Jordison then offered a prayer for the Lord's blessing that His Spirit would direct his thoughts and his words that he might speak the words that were on his heart and that the ears of the hearers would be opened to hear and understand and our hearts prepared that we might perceive that which God would have us know and treasure up. He thanked God for all that He had given, especially for His Son who had redeemed us, for His presence among us, and asked for His Spirit to always dwell with us from this time henceforth.

False Accusations

Michael credited the Lord with directing his thoughts to speak with us about an answer to prayer. He first questioned, "Have you ever been accused of something that you didn't do?" There was agreement from the congregation, and he continued, "Well, I have, too, and that's what I want to share with you about this morning." He shared with us the requirement of his position with the phone company that he keep an accounting of what he does in writing throughout the day. They like it to be as current as possible. A couple of weeks ago, he worked through the noon hour to finish a job and came home for lunch at one o'clock without writing down what he had done and what time he went to lunch. Julie and the children were gone, so he ate a quick lunch and laid down on the bed to nap. As he was waking about two o'clock, Julie came to say there was somebody at the door wanting to talk to him. It proved to be one of his supervisors who wanted to know why Mike was at home at two o'clock in the afternoon. When Mike explained that he had come home at one, the supervisor didn't believe him. They went to Mike's office and had a little discussion in which the supervisor talked to him about how they expect a fair day's work for a fair day's pay, and went on about the evils of other employees and other telephone companies and how those problems were resolved. He even talked about global positioning devices to put on each of the trucks so they would know where they were at all times. Mike assured him he did not go anywhere but in Lamoni. The man did everything but come out and call Mike a liar. Since Brother Jordison expects people to be fair and at least hear him out, the more he thought about the situation, the madder he got.

"It just ate away at me and ate way," he said, "and there was discussion at work that didn't help things. I decided to pray about it, and believe me, it's hard to pray when you are angry, but it's possible. And I prayed and prayed and asked God to take that anger from me, and He didn't take it away for reasons I'll get to here in a minute.

"A couple of days later, on a Friday, we had met at the Book of Mormon Center, like we normally do during the week. I had decided that I needed to be administered to for this. Gaylord, Jerry

Slayton and Len Edwards were the only ones left at that point, and I asked them for administration and they said, 'What for?' and I said, 'I don't want to tell you.' You see, the Lord knew what my problem was, and I expected the Lord to take care of it. They said, 'Are you sure you want administration or do you want us to just pray for you?' I said, 'No, I need administration. This was as much a physical problem as it was a spiritual problem. I was really torn up inside. It really, really bothered me, and I knew what I needed through this administration as probably many of you do when you ask for it. I knew what needed to be said. The three of them laid their hands on my head, and they each in turn prayed for me, and the words I had been looking for, and I knew needed to be prayed, were delivered according to my faith and the grace of God. They talked about a cleansing, which is what I desired, and a purging by fire. Through the ordinance, they also expounded things in my life and gave me confirmation on things that I knew that weren't even related to this. How great is our God when He does that! That whole day and throughout the weekend, I really felt the peace that God gives. I felt cleansed from that anger I had been feeling and I thought things were really looking up. Lo and behold, I go back to work the next week I had an opportunity to talk to my co-workers, and that bitterness that I had felt before began to creep back into me because I began to listen my co-workers. I listened to their justice, what they thought was right in this instance. And because I listened to them more that I listened to God, that bitterness and that anger began to move back upon me.

An Answer to Prayer

"I think that happened for a reason, and to share with you this morning, this was really an answer to my prayer, as weird as it may sound, because I have been praying for a long time now that God would cleanse me and give me a new heart - that He would purge my heart from iniquity just like I read in Psalm 51 this morning and give me a new heart. And He showed me through this whole experience, kind of like a refiner of gold. Many of you have heard this analogy, how they put the gold in a big pot and turn up the heat and get it real hot. They wait until the dross and the impurities come to the top. They skim it out, dump it out and get it hotter and keep doing that until finally, all they have left in the pot is pure gold. They have gotten rid of all the impurities. And through this whole process, I think God was teaching me that there are things in my life that maybe are not so pure - things that I am not so innocent in, that I am guilty of. Even though I was innocent in this one thing, how many other things do I do in my life that aren't right - that aren't true?

"Let me read from James 2:10, 'For whosoever shall, save in one point, keep the whole law, he is guilty of the all.' That hit pretty hard to me! You can keep the whole law except just in one thing, and you are guilty of it all! That's kind of powerful stuff to me, anyway. There are lots of things that are powerful, but that really hits hard to me. So often in my life, and I think in many of your lives, we separate things out and say, 'This I will follow - I will keep these rules, but these rules, I won't keep. I will do this when I am in this situation, but when I am not in that situation, I am going to do something else. That's like coming to church on Sundays. You may act the part, but when you go home, you do everything contrary to what you show at church.

"I liken that to driving down the road. How many of you, when you are driving down the highway, see a patrolman coming at you in the other lane, look down at your speedometer and slow down? I think we have all done that at least once. We are not keeping the

speed limit. We are not keeping the law, are we? How much better it would be if we always drove the speed limit. We would never even think about it when we see that highway patrolman coming at us that we were doing anything wrong. At least I wouldn't. I have tried that this week, and, you know what, it's a pretty neat feeling, because I have passed a lot of highway patrolmen here lately and didn't think anything of it. What about your income tax? Are you accurate on your accounting? And what about tithing? Or something that may be even more trivial - taking pens home from the office, or using company stuff or company time. (A voice from the congregation was heard teasingly, 'Now you are meddling!')

"You know it all gets back to being honest in all things so that when they come and accuse you of wrong doing, if you are honest, they are accusing you innocently and they are going to be the ones ashamed for it. I think part of the anger that I felt through this whole experience was recognizing that I was innocent of this but maybe I am guilty of some things in my life, and not just at work. I mean, my whole life, everything. I don't think that we can separate our lives into sacred and secular. If we do, then we cannot have two standards. The standard of holiness has got to stand for both sacred and secular, which, when we do that, the secular becomes sacred.

"I want to read to you now from second Nephi because Nephi talks a little bit about when we do that. 2 Nephi, 12:10 - 'And there shall also be many which shall say, Eat, drink, and be merry, nevertheless, fear God He will justify in committing a little sin. Yea, lie a little bit. It won't hurt. Take advantage of one because of his words. Dig a pit for thy neighbor. There is no harm in doing these things. And do all these things for tomorrow, we die, and if we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.' Who thinks that's a sure foundation to stand on?" Michael questioned? "I don't think any of us do. Even just a little bit. Section 10, verse 10, of the Doctrine and Covenants, speaking to Hyrum Smith, the Lord says, 'Behold, this is your work, to keep my commandments; yea, with all your might, mind and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed.'

God's Commandment

"OK. 'Behold, this is your work, to keep my commandments;' and what is the commandment? Repent and believe in Jesus Christ and be baptized, for what? For the remission of sins. Right? And then what happens? From Genesis 6: 64, 'Therefore', or then, 'it is given to abide in you the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things and hath all power according to wisdom, mercy, truth, justice and judgment.' the Holy Ghost. He is there to lead us into all truth. He is to guide us. He's to lead us and show us the way.

"I want to reiterate this from the Book of Mormon. From 2 Nephi 12:13 It says, 'And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments. Wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he

saith unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father saith, Repent ye, repent ye and be baptized in the name of my beloved Son. And also the voice of the Son came unto me saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism; yea by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost. Yea, then cometh the baptism of fire and of the Holy Ghost; then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.'

"Acting no hypocrisy and no deception." Mike repeated. "That's what we do when we separate our lives into sacred and secular things. When we say, 'We'll keep the law here, but we are not going to keep it over in this aspect of our lives - maybe in school or wherever we find ourselves. We can't do that! I'll obey this and I won't obey that. Many of you will remember Joseph Smith, who came here a couple of years ago from the Church of Christ, Temple Lot, talked to us about righteousness, and he caught my attention. He said, 'Righteousness is being right within the law.' How can we be righteous when we are not right within the law, whatever the law might be? Whether it's driving down the road, keeping the speed limit, using the turn signals, or whatever the case might be - something very little. Incidentally, this morning when it was brought up about Steven's barn and how the Lord has helped him raise that barn, and we think of that as a little thing - how the Lord cares about that little thing enough to bless him in that. If He cares enough about blessing us in the small things, doesn't He care about us when we sin in the little things? I think He does!

"Sin, in my study and understanding, is not accounted to us as sin until we know the law. And if you don't know the law - if you don't know that something is wrong, it can't be accounted as sin to you. When we go into the waters of baptism and are baptized, and then receive the gift of the Holy Ghost and are cleansed, can we continue in sin after that? Yes, we can. Should we? No. When we are buried with Christ, we are made clean. Second Nephi, 13:24 says, 'For the gate by which ye should enter is repentance and baptism by water; and then cometh the remission of sins by fire, and the Holy Ghost. You see, it's not going down into the water and being baptized that brings you the remission of sins. It comes by fire. It's a cleansing process. Water can't wash away your sins, but fire can. This is fire from heaven. It cleanses the inward parts. It takes that dross. You know when the refiner is purifying that gold, do you know what he does with that dross? He gets rid of it. He dumps it out. Can that dross ever come back and make that gold impure again? No. The only way it can do that is if the refiner throws it back into the pot. Once it's gone, it's gone, and it only comes back according to the unfaithfulness we show in not keeping the commandments and following God.

That Special Gift

"Once you are clean, 'And then are ye in this strait and narrow path which leads to eternal life;...' Now you've got a special gift. You have got the Holy Ghost in this strait and narrow path. 'Ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy

Ghost which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye enter in by the way, ye should receive.' It's a promise, and it's the earnest of that promise that we have that. And it's there to convict us of those itty, bitty sins in our lives as well as the great big ones - all of it - all sin. And that's why it's so important, I think, in this church that we have a good understanding of the Holy Ghost. It's because it is a special gift that is given to us when we are faithful with what we know to be right. And it's there to guide us. Once we are clean, can we continue on in sin? Yes, we can, but I think the proper method is, after we have been baptized and we are wrought upon by the power of the Holy Ghost and cleansed, we are born again, the Holy Ghost is there to guide us and to point out the sin that yet remains in our lives. And, you know what, it's not accounted sin to us unless you willingly accept it after that point. If you will turn from it, even though you may be committing sins after you are baptized, until you are convicted of it, it is not accounted to you. It is covered under the grace and the blood of Christ. But as soon as "He makes it known to you that this is wrong in my life and your lives, then it's accounted to you as sin. That's why the writer said, 'Shall we continue in sin. God forbid.' We don't. We are to go on unto perfection.

"Let me share with you something that happened to me this week. I had an opportunity to go to fix a lady's phone and to share with her. This woman lives by herself and is a very lonely woman. She was pretty bitter. She was going on about the evils in society and of men, of one man in particular of whom she didn't speak very highly. In fact, she thought it would be better if he was dead. She even thought that it was better that people who harmed animals were dead, too.

"All the while she was talking to me, I was praying asking, "God what do you want me to tell her. She was talking about how there is no justice in the world. This man had cheated her and done her wrong, and he got away scot free, and the law wouldn't prosecute this guy or some other people about whom she was speaking. 'But,' she said, 'you are good. I sense that about you. You are welcome to come on my property anytime.' (This isn't the first time I had been in her house.) She said, there's something about you. You are good.'

"I was trying to think of a whole bunch of logical reasons why we shouldn't kill people, and what the scriptures say. I said, 'They are going to get their justice in the end if they are really evil, as you say.' She would acknowledge evil, but she wouldn't acknowledge good other than it being a good moral quality. She said, 'I don't believe that. Once you die, that's the end.' But, she said, 'You are good.'

"I said, 'you know, I haven't always been good. I wasn't always like this.' She said, 'No, I don't believe that.' I said, ' But It's true.' She said, I don't believe it.' I said, 'You know it wasn't until I met my Creator and He changed me, that I became good.' She stopped for a second and said, 'You had an experience?' I said, 'Yes, I did.' She said, Well, you did good just because of your good nature.' I, 'No! That's not right.' then she said, 'You did good because you are afraid to go to hell!'

"You know I had to think about that for a second. Is that true? Then I said, 'No! That is not true. That's not my motivation for doing good. I do good because it's the thing to do. We follow God because it's the right thing to do - not because we are motivated by some fear. If fear gets you motivated in the beginning, great, but when you fully have a born again experience, you are no longer motivated by fear. I remember something Arthur Oakman said, and

I think he may have been quoting somebody, Fred M. maybe. He said, 'The only thing that we ultimately have is what we do.' Our character is defined by what we do whether it is in public places or in the private hidden places. That's our character, and there is another definition for character. Character is what you do when there is nobody looking. That's a pretty strong statement, too, but really, that's all we ultimately ever have -- what we do.

"That gets me back to the baptism in water and it washing away sins. Do you realize that the only thing we can do in our conversion process of ourselves is to go down into that water. Faith comes as a gift from God. Repentance comes as a gift from God. It's by the power of Christ that we are able to repent or that we are able to exercise faith. The only thing that we can do of ourselves is to walk down into that water. It's a physical witness that we have been wrought upon by God. I had never thought about that before. It's the only thing that we can do of ourselves. It's what we do. It's our character, and that's the agency which we have been given to choose, and at that point, that's why baptism is so important, I believe. We are making a conscious effort to prove, to witness, and the scriptures say that over and over again. It's a witness of a covenant which we have made, or desire to make with the Lord. And once we have done that, should we continue in sin? No! No!

"I leave you with these words: 'But not withstanding He being holy' meaning Christ, 'He showeth unto the children of men that according to the flesh He humbleth himself before the Father and witnesseth unto the Father that He would be obedient unto Him in keeping His commandments; wherefore after that He was baptized with water, the Holy Ghost descended upon Him in the form of a dove.'

"That's the same promise that each of us in this room has made and received."

From the Pastor's Desk

Continued from front page

its and doctrines of devils." I Timothy 3:1. (The Amplified Bible states "doctrines that demons teach:"). Of course this teaching is done (presumably) without the person knowing the "source of the teaching."

Nephi tells us that many plain and precious things were removed from the Bible (1 Nephi 3:168) It would be difficult to find them all, unless empowered by the Holy Ghost. Nephi's statement is borne out by the historians and scholars long dead who admitted that such revisionism was done. Professor William Whiston, in his translation of Josephus, notes, that his (Josephus's) Hebrew copy considerably differed from ours. St. Jerome wrote in his commentary, "when we translate the Hebrew words into Latin, we are sometimes guided by conjecture." St. Jerome also makes frequent mention of the additions, corrections and substractions made in the versions of the Septuagint, by Origen. It was St. Jerome's opinion that Origen had corrupted and confounded the version of the Septuagint.

What if it is just a small detail? Small details are part of the way the adversary leads us with a flaxen cord. If we permit the cord to stay around our neck, just because it doesn't hurt at the moment, we can then be led into peril. The corruption of the bible didn't occur in big changes. It occurred by continuing changes. I believe this corruption is continu-

News & Notes

Alana Rolfe Marries

Alana Rolfe and Steven Watkins were married in Ft. Collins, Colorado July 28. Steven's father, Elder Robert Watkins, of Kansas City, MO, officiated at the wedding. Alana and Steven have combined their surnames and now are named Steven and Alana Wolfe. They are making their home in Fort Collins.

Elizabeth Rolfe Baptized

Elizabeth Rolfe was baptized by her grandfather, Robert Rolfe, Saturday, August 3 in the Bill Stuart pond north of Lamoni. She will be confirmed August 25 in the home of the Belton congregation south of Independence, MO. Her infant brother, Hunter Lewis, will be blessed at the same service.

Nathan Smith and Julie Howlett Wedding Celebrated

Nathan Smith, son of Alan and Valle Smith, and Julie Howlett, daughter of James and Suzanne Howlett of Independence, MO, were married August 10 at the South Chrysler Restoration Branch in Independence. They are making their home in Independence where they are both employed at Centerplace Restoration School and Nathan is working on his Ph.D. degree in piano performance at the University of Missouri Conservatory.

Missionary Journeys

Ron Smith returned from Kenya, East Africa Monday, August 5. On August 15, Norman and Cathy Nelson went to Oaxaca, Mexico where they will stay at the mission center studying Spanish and giving ministry six weeks. Their plan is to return home for a

brief stay then go to Honduras on a medical mission.

Billy Daniels

Billy Daniels survived a car crash that occurred when a group of youth tried hill jumping just over the crest of the hill on the road Billy was entering. He is reported out of the hospital, wearing a halo to stabilize a cracked vertebrae and recovering at home.

Fran Parker at Home

Fran Parker underwent quadruple bypass surgery at Methodist Hospital in Des Moines August 2. Her recovery has been phenomenal. Thank You, God! She did have to return to the Leon Hospital for one night when she failed to take it easy enough, but she has already worshipped with us at the church.

Tyrel Anderson Is Born

An eight pound, twelve ounce baby boy was born to Sam and Heather Anderson on August 23. He has been named Tyrel Zayne. The baby is doing well. Heather is recovering from a C-section that proved to be necessary. The congregation gathered at the Bolingbroke home for a baby shower welcoming baby Tyrel on Monday evening, August 26.

Priesthood Asks For Invitations

The Priesthood are anxious to give ministry in the homes of the Saints. Since they are few and we are many, they would like to be invited into homes in which their ministry is most desired. Please call our Pastor or one of the Priesthood to get your home on their schedule.

ing today. The following paragraphs list a few examples.

I have reviewed the renditions of about 30 different Bibles for the texts included in this article. There is not sufficient room in our newsletter to list them all. The initials below are representative of the different editions: I.V. -- Inspired Version; KJV -- King James Version, NIV New International Version; NWT -- New World Translation; RSV -- Revised Standard Version. (There are more than 200 versions of the Bible).

Let's start with Matthew 24:43 IV and 24:36 KJV, regarding the second coming of Jesus Christ. Our Scriptures read that no man or angel knows the day or hour of Jesus' second coming. Many translations, including the NIV, RSV and NWT, have the words "nor the Son" or "not the Son" included. In other words, despite the Father and the Son being One, Jesus doesn't know when He is returning to the Earth. The footnotes on some of these versions note that those words appear in some manuscripts, but not others.

The story of the woman taken in adultery being brought before Jesus is found in John 8:1-11 IV, KJV and NIV. The NWT and the RSV omit verses 7:53-8:11. Some versions footnote this difference. Other versions do not. Mildred Smith point out that the New RSV has these 12 verses back in with

a footnote. Which version is accurate? For those that teach that the Bible is so accurate and reliable that not the slightest letter nor the least stroke of a pen will disappear, I simply ask, "Which version of the Bible has this accuracy?"

Some of the more modern versions were likely influenced by political correctness. In I Timothy 3:1-3, (remember the seducing spirits and doctrines of men teaching), the demons are teaching (in our day) forbidding to marry and to abstain from meats. Considering the numerous people who think there is nothing wrong with "living together," Timothy says, they have departed from the faith and following the seducing spirits and teaching of demons. The RSV and NIV changes "meats" to "foods." It is interesting to me that the deletion of the word "meat" occurred during a time that vegetarianism has been popularized by the media.

There would be some critics that would say that Joseph Smith did the same thing as the people noted above, when he "corrected" the Bible. My answer would be that the text of all of the manuscripts has been hopelessly altered. Only through the power of the Holy Spirit, (that power that inspired the holy men who wrote these texts in the beginning), could the original language of those manuscripts be restored. Thank you Lord Jesus, for the Restoration!

News & Notes

Annual Business Meeting Selects Officers

At the business meeting held August 28, in place of the usual prayer service, officers for the coming year were selected, reports of the Stewardship Chairman and the Building Committee were discussed with particular attention to whether we should attach a chapel to the present building. Other items that were on the agenda were postponed because of lack of time. Officers chosen were:

Pastor - Robert Rolfe. Brother Rolfe chose Alan Smith and Gordon Winkler for his Counselors at Mt. Ayr and Gerald Bolingbroke and Ron Smith as Counselors at Lamoni. His choices were approved.

Caring Coordinator - Diane Anderson, Chair. Di and Elaina Smith members of group.

Christian Education - Barbra Jordison, Chair. Danny Kinnaman and Lynda Rolfe members.

Evangelism Coordinator - Michael Jordison Chair. Norman Nelson, Alan and Ronald Smith members.

Fellowship Coordinator - Linda Winkler.

Stewardship Coordinator - Gerald Bolingbroke.

Worship Coordinator - Patricia Bolingbroke.

Worship Center Coordinator - Bess Leonard.

Youth Ministry Directors - Jr. - Sr. High - Steve, Elaina and Cara Smith.

Youth Ministry Directors - Juniors and under - Michael & Julie Jordison.

Secretary - Kathy Akers

Recorder - Harold and Kathy Akers

Historian - Mildred Smith

Newsletter Publisher - Alan Smith

Building Committee - Two Year Terms - Linda and Gordon Winkler and Danny Kinnaman

One Year Terms - Ed Anderson and Jan Jordison

There was much discussion of the pros and cons of building a

chapel attached to the present facility. It was finally decided to ask the building committee to continue pursuing the possibility of building such a structure that would be affordable.

Plan Now to Attend Retreat at Farwesta, September 20-22

Those familiar with the Farwesta camp grounds will remember the excellent accommodations there for a fall retreat of the Southern Iowa and Northern Missouri Restoration congregations at that site. There is no registration fee assessed. Donations, however, are necessary to finance the weekend of worship, learning and fellowship. Donations are not required, but give if you can. You will be blessed! Bring your own bedding and linens.

Patriarch Verne Darling will be there to give ministry to all and Patriarchal Blessings to those who ask. He does ask that the requests for blessings be made in advance when possible to give him time to set up his schedule. Such requests may be made through Elder Henry Epperson, 318 Third Street, Evansdale, Iowa 50707- telephone 319-234-0093.

There will be classes for all ages. Susie Cunningham has the very young, Alicia Sindt grades K-2, Judy Faunce grades 3-6, Gaylord and Faye Shaw Junior and Senior High, John Larson the young adults, Ray Treat the adults. Elder Brian Mundy, frequent missionary to Africa, will be in charge of a two hour session of missionary testimonies Saturday evening. Douglas Smith will be the Sunday morning speaker. Ron Smith and John Larson have charge of mixers and campfires. A prayer and testimony service directed by the Maysville ministry and a healing service conducted by Dave Drummond and Patriarch Darling are planned. Meal service is directed by Alberta Cunningham with the Mt. Ayr congregation responsible for the breakfast on Saturday morning. Registration begins at 5:00 PM on Friday evening with Bud and Mary Drummond in charge. There will be no dinner served, but there will be snacks at the 7:00 o'clock mixer and campfire.