

Church of Jesus Christ

Mount Ayr Restoration Branch

NEWSLETTER

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Hayride Fun



News & Notes

Annual Hayride and Picnic

On Sunday evening, October 15, 2017, 43 people traveled to the Barber farm for our annual hayride and picnic.

We loaded into two hay wagons pulled by a tractor driven by Jim and traveled to the Harrison County Park where hamburgers, hotdogs, and brats were grilled for all to enjoy. After eating

a campfire led by Ron and Di Smith was held.

It was a beautiful crisp fall evening and we enjoyed the sun sitting over the lake before we headed back to Jim and Linda's.

More pictures are included on pages 10 and 11 inside.

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WISDOM

**Teacher Matthew
Anderson
Lamoni, Iowa
October 1, 2017**

Brother Ed Anderson read Revelations 3:5 as a call to worship. *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

Who here likes reading the scriptures? Good because you will be needing them. I am going to start off in Proverbs 1:5-7. *A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels; To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. So, we start off with some words that I would like to define: understanding, wisdom, fear of the Lord.*

The next verses are from Proverbs 2:2-11. *So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee. Now we have added another word that we need to define and that is discretion.*

I think we all know what knowl-

edge is or at least I hope we do. These are things that we want but we need to maybe define why we want them. Let's look at some of the benefits to these. The first one is found in Proverbs 3:13-18. *Happy is the man that findeth wisdom, and the man that getteth understanding; For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her. Those are some of the benefits of having wisdom, understanding, discretion, knowledge and fear of the Lord.*

Does that sound like something that you want? It sounds like something that I want. Let's go on to read Proverbs 3:21-24 which is just a couple of verses later than the last scripture that I read. *My son, let not them depart from thine eyes; keep sound wisdom and discretion; So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. We all have trouble sleeping every once in a while. That is one verse that I particularly like.*

Then I have one more from Doctrine & Covenants 10:3b, *Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. That sounds pretty good to me.*

Now we still don't know what any of these things are. There is a mathematical principal used in statistics that says if you don't know what something is you can find what it is by what you know it is not. Let's turn to Deuteronomy 32:27. *This is for people who are blaspheming basically. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely,*

and lest they should say, Our hand is high, and the Lord hath not done all this. In other words, all this that we have we did ourselves. For they are a nation void of counsel, (counsel comes from understanding and wisdom and void meaning that it is of no worth) neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! I think we know where that leads. (28, 29)

So that didn't tell us a whole lot of what wisdom or understanding is, but it definitely tells us where it doesn't lead and that is to the pit of hell and eternal damnation after that (assuming no repentance). We still want to find out what the words we are trying to define are. Let's look at Job 28:12-20. *Where are we going to find wisdom? That's the question we should be asking. Are we going to find it in a place or in some book or where? But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding?*

If you skip to Mosiah we find that it is not in a place but rather in someone who has it. This is from Mosiah 1:49. *And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God. Now the reason why this is important is because there is someone who the entire world acknowledged as wise. That was Solomon. The reason he had wisdom was not just because he asked for it. This*



is from 1 Kings 3:11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment.

I apparently didn't include this in the scripture but somewhere around here he wanted wisdom for the sake of the people that he was ruling over. That is why he was given wisdom. Not just any wisdom but wisdom far beyond what anyone who ever lived at that time had. It doesn't specifically say ever but it does say that he's above all of the other kings and that no one in his life time would ever be as wise as he was.

But we still don't know what wisdom is or fear of the Lord or understanding or discretion for that matter. Let's turn back to Job 28:28. *And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Now we know that understanding is departing from evil. We also know that the fear of the Lord and wisdom are the same.*

Now we are going to go to Proverbs 15:31-33. *The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom; and before honor is humility.* So now we know how we get these things, but we still don't know what they are. The fear of the Lord is instruction of wisdom and therefore honor is humility; so, we have a general idea of how to get wisdom and understanding. That is to listen to reproof but there is a more specific answer and a much clearer answer and that is in Deuteronomy 4:5-6. I want you to pay particular attention to this verse. *Behold, I have taught you statutes and judgments (this is important right here), even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.* So, the definition

of wisdom and thereby fear of the Lord is to keep the statutes and judgments of God. God commanded him to say that and that's why they are God's statutes and judgments.

Now this shows how to get understanding but how do you get wisdom? What process should we use to figure out how to get wisdom in the clearest sense? Let's turn to 2nd Nephi 12:36-37. *For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little: And blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom. So where do we learn wisdom line upon line, precept upon precept? Now we know that wisdom is keeping the statutes and judgments of the Lord.*

This may seem like a lot of work but who else learned line upon line, precept upon precept? Let's turn to Luke 2:52. This specifically talks about wisdom. *And Jesus increased in wisdom and stature, and in favor with God and man.* That not only tells us that we need to learn to keep the judgments and statutes, but that Jesus learned to keep the judgments and statutes of God and He learned them one at a time. In that way we have absolutely no excuse for not doing so.

When should we start this? Good question. Alma 17:68 gives a fairly good answer to this although it doesn't necessarily apply to all people. *O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support.* Learn wisdom in your youth. If you are not in your youth, learn now. This leads into the next page in my scriptures Alma 18:11. *And now my son, I have told you this, that ye may learn wisdom, that ye may learn of me that there is no other way nor means whereby man can be saved, only in and through Christ.* This is also one of the benefits. We want to learn wisdom to have the opportunity to know that Christ is the only way. I know we say that Christ is the only way, but every once in a while, I think we all need to be reminded of that.

How do we know that Christ is the only way? Let's go to Isaiah 11:1-3. *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.* This doesn't directly answer the question, but it does sound like he's listing attributes of someone, more specifically some.

Let's turn to Isaiah 33:5-6. *The Lord is exalted; for he dwelleth on high; he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure.* This might be a little confusing at first but the attributes that were listed were also listed here after judgment and righteousness. These are, in fact, attributes of judgment and righteousness.

What is this all saying? We're told to try and gain wisdom but what does that mean? Well, it means that we should keep the statutes and judgments of the Lord. We're coming closer to the meaning. He hath filled Zion with judgment and righteousness of which these things are attributes. Who is the head of Zion? The entire scriptures are literally repeating over and over and over and over. Be like me The Father, Son, and Holy Spirit). Be like I Am.

I would like to end with a particularly famous scripture in the Restoration, James 1:5. I think that you will find new meaning to this scripture. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* The upbraideth not is important. I never understood why until I prepared this sermon. In other words, if you lack knowledge of the statutes and judgments of God ask and He will give them to you. If you lack the image of Christ in your life, ask and He will give it to you. You have to learn line upon line, precept upon precept, and you will make it. Thank you and be wise.



LIFTING THE VEIL

Elder Steven Smith
Lamoni, Iowa
October 8, 2017

The events of this last week with the shootings in Las Vegas have affected me some and I find myself praying and oddly I find myself praying for the shooter. I've felt convinced with the scriptures that probably the people shot and killed were safely in God's hands. But I started looking at what my preconceptions were. I thought of heaven and I thought of how I sometimes perceive heaven. You have a gated rich community full of mansions, pearly gates and St. Peter at the gate. You have a gated ghetto somewhere in the middle of the earth. I realized that perhaps my perceptions were influenced from scripture.

The pearly gate idea came from Revelations 21 when it was talking about New Jerusalem. It talked about having 12 gates and these gates were carved out of pearls, each gate being carved out of one pearl. Now pearls aren't very big so I went to the internet and looked it up. The biggest pearl that we know of was two foot long and one foot wide and weighed seventy-five pounds. It came from a giant clam off of the Australian coast. If you carve one gate out of a pearl that is two foot by one foot I'm not going to get through that gate. I started thinking maybe in New Jerusalem that was a metaphor for having a hard time to get in. I don't know but it wasn't talking about heaven having those pearly gates. It was talking about the New Jerusalem. I know Independence isn't a walled city so I'm not sure exactly where the pearly gates' idea for heaven came from. Pearls if they are carved down are pretty brittle and so it wouldn't make a very good gate either.

Heaven may not be surrounded by pearly gates. Although it does talk about gates and it talks about gates of hell. When I followed back St. Peter being at the pearly gates it turns out that in the 1800s there was a preacher who was very charismatic and he read that

Peter was given the keys to the kingdom. So he figured that the keys to the kingdom was the kingdom of heaven and St. Peter was the one that stood at the gate and let you in or out. I personally believe that the keys to the kingdom were also given to the Melchisedek priesthood. It's not a gate keeper situation. The keys are to allow people into the kingdom here on earth.

So we see that we start faltering with our image. We also see Roman and Greek influences with the idea that you had a Parthenon in the sky and that's where God was and you had a pit in the earth and that's where Satan and hell was. The scriptures talk about having a pit or being like a pit in hell and having gates that keep you from others. There are more analogies than the double-gated after life and I would like to look into some of those analogies. Now I don't speak from experience. I haven't died yet. I have read some materials where people have died and come back. Probably there are better authorities than me on that.

We'll start with the first analogy and that's in Genesis 7:37. Now in Genesis 7:37 *Enoch is talking to God and he's talking about where God is. He says, And thy curtains are stretched out still, and thou art there, and thy bosom is there; and also, thou art just, thou art merciful and kind forever.* He says that God is behind the curtain but there wasn't a curtain mentioned until the tabernacle which wasn't even brought up until Exodus. The tabernacle was made of ten curtains and the whole congregation could go to the tabernacle. Based on your position and ideally your closeness to God, there were some who were allowed into the Holy of Holies where God was. That's where the sacrifices were made.

The sacrifices weren't made in the view of the entire congregation. They had an inner court and an outer court and they were divided by curtains and surrounded by curtains. I realized in reading that, God is much like that.

These days instead of the Holy of Holies we talk about celestial glory, being with God. Instead of an inner court we talk about the terrestrial glory and instead of the outer court we're talking about celestial glory. If this analogy fits than instead of a great separation where we have one gated community for the celestial, one for the terrestrial and one for the telestial instead we have the congregation that interacts but some are able to interact with God and some are able to interact with Christ and some interact with levels of the Spirit.

Some like the rich man can still see everyone out there but he is in hell. It's not based upon our merit only but it's based upon our relationship to God. Alma 9:41 says, *Therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead.* We have time to repent. We have time to get to where we live with God here on earth in the celestial glory because we don't change when we die. Again that's part of an analogy.

There are other analogies. There's the analogy of the veil. Interestingly enough veil is spelled two ways in the scriptures: vail and veil. Vail is a verb and it means to lower, to condescend. If I was in the 16th century and I tipped my hat to a person I was in the vail. I was recognizing them especially if it was someone of lower status and I tipped my hat then that would be an act called the vail. It's still used in our language today. It's the root word for prevail, available, travail and even valley. They took out the i in valley but the valley was the land that was lowered between the mountains so we still have the vail that way.

The Brother of Jared was able to see God because of the vail. Ether 5:19 says, *And there were many whose faith was so exceeding strong even before Christ came, who could not be kept from within the vail, but truly saw with their eyes the things which they had beheld with an eye*



of faith, and they were glad. Now that was confusing because in that veil it was a noun instead of a verb so I dug deeper. It turns out very archaically and sometimes even in the Bible that veil was an alternate spelling for veil.

A veil is a cloth covering that has a transparent area that you can see through kind of like the burkas that we see some of our Islamic friends wearing. Many of the scriptures talk about the veil being lowered or removed so that we can see the Lord. This is both veil and vail so you have to know your nouns from your verbs to know which one this is.

Alma 12:133 talks of veil. *He knew that the dark veil of unbelief being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness.* The veil that separates us from God is unbelief. Consider that by removing that veil, and sometimes it talks about scales on our eyes as well we could see God. We could see angels. We could be aware of what's out there. Death tends to cross that veil so we see Lazarus and the rich man who were behind the veil and afterwards as they gathered their rewards they came out from under the veil.

What if that is all the separation there is? What if the congregation was surrounded daily by the spiritual but we can't see it? What if sin and disbelief is that veil that keeps us from seeing the spiritual things? That would explain why Christ is on the right hand of God and yet the scriptures indicate that He's in hell. He's in the congregation. He's doesn't have to always be in the Holy of Holies or in celestial glory with God but He's out with the people trying to teach them. So we see hell although it has its torments because it's based on what you have done here on earth is more like a reform school than being just a place of punishment.

Doctrine & Covenants 85:5b says, *For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can-*

not abide a telestial glory: therefore, he is not meet for a kingdom of glory. In this analogy God puts you where you're comfortable.

I had a friend who was a Baptist when I was growing up. I would go to a few of his youth things and he'd come to some of our youth things. One day as we were talking he told about his discomfort in coming to a place where people kind of took things literally and believed in God, in my estimation. Obviously it wasn't like that. I found that there are people who do not feel comfortable in church and there are people who do not feel comfortable with those who strive to be righteous.

In the same way that we feel here on earth we will in afterlife be arbiters of our own glory. We will be in the glory that we feel comfortable with. Remember that we aren't changing from earth to afterwards so God is not saying, 'OK you are pretty good so we'll put you in celestial glory.' If you have a relationship with God here on earth you'll have a relationship with God in celestial glory and if you have a relationship with Christ, and there are many who confess Christ, than you can have a relationship with Christ in the terrestrial glory. Those who just felt an inkling of the Spirit here on earth get that same inkling of the Spirit in telestial glory. But, again the analogy mixes us up so that we're together but we're separate because of what we've done here on earth.

So where is God? God is in the Garden of Eden. God is in the Holy of Holies. He's in Zion. He's in heaven. He's in celestial glory. The story of the garden is one that was told many years later so there may be some analogies, there may be somethings that aren't quite exactly right in it. But the story of the garden tells of the creation of man and woman. They lived in a garden and in this garden, the physical and the spiritual are one so you had trees that had fruit that had its spiritual connotation to it that we don't have on the fruit of our trees today. We had the ability of the animals we see as predators today to exist with the animals that are considered prey today. We had a oneness and it was be-

cause of sin or disbelief, which we've seen is that veil that separates us from God, that Adam and Eve were removed from the garden and there was an angel with a flaming sword set to keep them from going back.

The garden didn't disappear from earth. I know that I disagree slightly with Joseph Smith on Adam-on-di-ah-man. Although I need to pray about it a little bit but from what I can read the garden didn't disappear. It's here. There's a part of earth that has the physical and spiritual combined as one and God is there. It's called paradise. Those who have died and returned to tell about their death talk about as they cross that veil or cross the tunnel or cross whatever they're crossing, there's a bright light that they have to go through. Some of them call that light Christ and identify various things as far as the light but just like paradise here on earth there's a light that we have to go by.

What if as the garden remained the rest of the world divided into the spiritual and the physical? If we were so aware of the spiritual around us we'd be in torment like those who are aware after life and in hell. God being merciful and kind gave us the opportunity to try to reestablish that spiritual condition between us and our Father. This is not us really. It's between me and the Father and between Elise and her Father, her Heavenly Father and between Rob and his Heavenly Father. So we're given time to try to reestablish that connection.

Talking about a veil, what if we're dealing with a spiritual parallel universe as the science fiction people would call it. We have a physical that we're aware of that we exist in but by lifting the veil we can actually see the spiritual. We can be aware of the spiritual which has no time. Time is all condensed. It has no gravity. You can see angels flying through the heavens. Some people say, 'Well, yeah heaven is up in the sky,' but heaven is where God is.

What if by lifting that veil we can develop our spirituality? We can develop that personal relationship with Christ. We know that when Christ was going in for the slaughter and the peo-



ple were yelling, 'Hosanna!' His followers said, 'Hey, have them stop.' He said something that confused me because I like rocks. He said, 'If they stop than the rocks will start crying out.' I kind of thought that was weird, but what if in that moment of spirituality, a spiritually significant moment, there was a uniting of the spiritual and the physical and the rocks could actually have that ability to cry out.

We look at the prophets. I love Ezekiel. He asked to see the destruction of Israel, if there was one and what it would be like. Ezekiel was one who recorded in such detail everything that he saw that some scholars today say, 'He didn't write it. He got things too correct.' They poo poo the fact that he wrote these things. The critics say it had to have been written after the various destructions. One of the things that happened when Ezekiel lifted that veil or when God lifted that veil and he saw the other side, was he saw several destructions. We can count two of them that were recorded. They were kind of mixed up a little bit but still we can do it. Some people say, 'But he saw these crazy cherubim and those are mythical creatures.' A cherubim simply means a winged creature.

If you go to chapters one and ten and a little bit of chapter 3 of Ezekiel you'll find a description of the cherubim that sounds like the description of a modern airplane. He talks of having a wheel within a wheel and with our hubbed wheels we do have wheels and there are eyes around the inner wheel with bolts that hold them on. There are the foot soles like the foot of a calf not the hoof of a calf but the sole which is rubbery on the wheel. He talks of having the form of a man.

If you lay a man down, you have kind of the form of an airplane and where the arms should be you have wings. These are fixed wings that don't move and you have two wings on each side so you have two down toward the feet and you have eyes all around them. If you ever put a rivet in something it sure looks like an eye and it has a terrible crystal and under the terrible crystal there is a blue sapphire seat something that looks almost like blue vinyl.

In the seat of this cherubim there is a man dressed in white linen. As you go along he tells of another destruction of Jerusalem. In this final destruction the angels take coals of fire from between the wheels and they distribute them over Jerusalem which results in almost a third of Jerusalem being destroyed.

Ezekiel picked up that veil and he was able to see a time without time. He was able to see many things through the generations. Ezekiel is a man after my heart. He liked to illustrate things. As an example, one day he shaved his hair off and shaved his beard just to illustrate what the people were doing.

But the prophets have been able to lift up that veil. The seers have been able to lift up that veil, and not only was Joseph Smith able to tell the story of the Book of Mormon, but he was able to see into that time. It says that he kept people amused by telling stories of the Nephites and Lamanites and their everyday life. This was because he was able to see beyond that.

We have the Aaronic priesthood who are asked to lift up the veil and that becomes the key to the ministry of angels. When we look at what has made a difference in the keys of the ministry of angels, we look at people like Saul, who later was known as Paul, and Alma. In both cases the people were praying and because of their prayers the veil was lifted and they were able to see angels. The angels ministered to them in such a way that today our understanding would be very minimal in comparison to what they experienced.

This was because they were prayed for by the people. I believe that part of the Aaronic priesthood's calling is to be the first to pray, is to be the ones who teach us to pray, to be the nagging individuals who say, 'How is your prayer life? How can we increase that personal relationship with God? Can I be of help in that?' In doing so, people will be ministered to by angels.

The Melchisedek priesthood also has its weight of lifting the veil. We have the ordinance of laying on of hands. As we lay on of hands we are asked to let the people know God forgives them. That forgiveness is the healing that allows

blessings to occur. These can be physical blessings and spiritual blessings and mental blessings. They have been able to be healed because the Spirit of God has been exposed to them through lifting up the veil.

All of this comes down to prayer and also faith. It talks about the faith being what lifts the veil as well. Because unbelief is the veil and when we start to believe, when we start to have faith and especially when we obtain knowledge, we have the veil lifted. Encouraging the people to go ahead and keep the commandments of God will lift that veil and make it so that we can be blessed spiritually.

Finally, in Genesis 9:21-24 we see that God talks about a time when the spiritual and the physical will come together. When heaven where God is, when paradise where God is and the earth will come together and there will be a healing of the earth. It says and this is God's promise: *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, (That's going to take faith. That's going to take prayer and knowing the commandments.) Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy (Can you imagine that reunion when the heaven and the earth, the spiritual and the physical, not just in their own lives but in the whole earth comes together.); And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.*





REPENTANCE

Priest Jim Barber
Bethany, MO
October 22, 2017

Brother Gordon Winkler shared Micah 6:8 as a Call to Worship. *He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

My scripture this morning is taken from the book of Enos. *Behold, it came to pass that I, Enos, knowing my father, that he was a just man: for he taught me in his language, and also in the nurture and admonition of the Lord. And blessed be the name of my God for it. And I will tell you of the wrestle which I had before God, before I received a remission of my sins. (Enos 1:1-3)*

I am happy to be here this morning and to hopefully say what God would want me to say. I would like to talk some about repentance this morning. The scripture that I read earlier talked about Enos. It said that he had to wrestle with God. That doesn't sound like much fun. I never was much of a wrestler but I can't imagine wrestling with God and expecting to win. But you know what? If you read the story Enos won. He was wrestling because he didn't know whether God would forgive him. He had been taught in the ways of his father Jacob. He was close to God but yet he felt like he was not quite up to what he should be. I've felt that way many times.

The story goes on and says that he went out into the forest to hunt beasts. The words which he had often heard his father speak unto him concerning eternal life and the joy of the Saints touched him and sunk into his heart and his soul hungered. He knelt down before his maker and cried unto Him in mighty prayer. All the day long he did cry unto God.

Have any of you ever prayed to God for a whole day? I suppose sometimes maybe I mentioned it or prayed off and on during the day but it would be hard

for me just to set and pray for a whole day. I have to be up doing something. I get stiff and sore any more when I kneel down and pray for very long at a time. It's hard sometimes for me to get back up even. I guess I am getting to that age but Enos was able to do this and finally the voice of the Lord came to him and said, *Enos, thy sins are forgiven thee, and thou shalt be blessed. And I, Enos, knew that God could not lie; wherefore, my guilt was swept away. And I said, Lord, how is it done? And he said unto me, because of thy faith in Christ, whom thou hast never before heard nor seen. (Enos 1:7-10)*

We can't see God unless we are in a very righteous state. No one can look upon God unless they are in a righteous state but yet we are supposed to have faith that He is there. Sometimes that is kind of hard to do. Yet I know that God lives. I know that He still speaks to us today and I know that He listens to our prayers. If we are truly humble before Him than He will forgive us of our sins. This is because of our faith. You can't have repentance unless you believe that God is there and that He will forgive you.

Now Enos went on after he knew that he had received a remission of his sins and was concerned about his brethren, the Nephites so he prayed to God for the Nephites. He wanted them to be close to God also. He went about preaching to the Nephites and telling them that they needed to repent, that they would be blessed if they were in a repentant state. He told them that He gave them this land which was a holy land and as long as they served Him the land would be blessed and they would be blessed.

All through the Book of Mormon as long as the Nephites were close to God they were blessed. They had wonderful crops. They built many spacious buildings but then something always entered in. It seemed like pride always got to them and then they had to repent. After Enos had gone out and talked to the

Nephites then he was concerned about his brethren the Lamanites. They were the evil people. Nephi, Laman and Lemuel were always at one another's throats. Laman and Lemuel did not want to believe. They wanted to follow their own way.

He got the Nephites and they all tried their best to convert the Lamanites but it just didn't happen. He was concerned that the Nephites someday might be destroyed by the Lamanites. He was in charge of the plates. His father, Jacob, had given him the plates and he was supposed to write upon them. He was afraid that the plates might get into the hands of the Lamanites and be destroyed. His prayer in his heart was that this would not happen.

Of course, we know as the story goes that God preserved the plates. He also told Enos that at a future date that these plates would be brought back down and be presented unto the Lamanites. The Book of Mormon is the plates that we have today because of this promise that Enos was given that they would be restored. It is our job to take the book back to the Lamanites. I know there has been some progress but it seems like we're not doing as well as we should. That is my opinion. I have never been around people that have gone to the Indians to try and preach to them and teach them.

When I think about repentance I think about other scriptures in the Bible. I'd like to share some of them this morning. I'm going to be touching a lot on the parables this morning because they talk about repentance. In the book of Luke 15:1-7 it says, *Then drew near unto him, many of the publicans, and sinners, to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.* Now there are a lot of times that we think about preaching but who are we supposed to preach to? Isn't it the sinners? We're supposed to reach out to them. A lot of people don't like to be seen with sinners and the Pharisees were trying to trap



Jesus in saying that He ate and drank with the sinners but that's what He was supposed to do. He didn't come to the people that already knew about Him. He came to get the sinners to repent.

He then goes on and says, *What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, and saith unto them, Rejoice with me; for I found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.*

Every time I read the scriptures I see something a little different in them even though I've read them lots and lots of times. That last phrase "the ninety and nine just persons, who need no repentance," I guess I've never been that just because I feel like I always need repentance. I fail in a lot of ways. Yet we always have that opportunity to come back to Christ, to repent of our sins.

Also in this same chapter is the parable of the Prodigal Son. I think all of us know about that story. The younger son wanted to take his portion of the goods and go out on his own. And the younger of them said to his father, *Father, give me the portion of goods which falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks which the swine did eat; and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee; And am no more worthy to be called thy son;*

make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him; and put a ring on his finger, and shoes on his feet; And bring hither the fatted calf, and kill it; and let us eat and be merry; For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (Luke 15:12-24)

You know God wants all of us to come unto Him. It doesn't make any difference what we've done in the past. We can't change the past. It's past. That opportunity is behind us but we can choose the future and what we want to do with our lives. The parable goes on and talks about the older son. *Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant? And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because hath he received him safe and sound. And he was angry, and would not go in; therefore came his father out and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and thou never gavest me a kid, that I might make merry with my friends; But as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; was lost, and is found. (15:25-32)*

Jesus is always looking for His lost sheep. As a farmer if I have a calf that is missing I try my very best to find that calf. It's always a joy when I find that calf and bring it back to its mother. That's the same thing with Jesus Christ. He wants His children to come back to Him. He

wants to find His lost sheep and invite them back but the older son didn't see it that way. He didn't understand why there should be a big celebration for the son that went out and wasted his inheritance. I think sometimes we get that way when we look at other people. When we think that that man is an evil man so why should we have anything to do with him.

I think that goes along with the scripture in Luke 18:9-14. *He spake this parable unto certain men, who trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men, extortioners, unjust, adulterers; or even as this publican. I fast twice in the week; I give tithes of all that I possess. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, this man went down to his house justified, rather than the other; for every one who exalteth himself, shall be abased; and he who humbleth himself, shall be exalted.*

Again, I think sometimes we look down on other people. We lift ourselves up and we say, 'We go to church every Sunday, Sunday nights and Wednesday nights.' Then we see others that don't. We see other people that don't seem to have any cares in the world or care about anything but themselves but yet God cares about them too. He doesn't come just so that we can receive all of His blessings. He comes to give blessings to everyone and if we lift ourselves up above them than we are not ministering to them. We are not being humble. We need to reach out to everyone that we come in contact with. It doesn't matter what they have done in the past. It's what they can do in the future if they repent.

There's another scripture that talks about repentance also. I am always hesitant to read it because of something that it says. *And Jesus went unto the mount of Olives. Early in the morning he came again into the temple, and all the people came unto him; and he sat down, and*



taught them. And the scribes and Pharisees brought unto him a woman taken an adultery; and when they had set her in the midst of the people, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst of the temple. When Jesus had raised up himself, and saw none of her accusers, and the woman standing, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. And the woman glorified God from that hour, and believed on his name. (John 8:1-11)

The part that is hard for me is when He says go and sin no more. How many times have I had to repent because I took the Lord's name in vain or because of some other thing that I have done. When I get angry or upset I do it again. The Lord says that He will forgive us 7 times 70 which is an infinite number but I wonder and it bothers me. It's a very hard habit to break. I think about people that are addicted to alcohol or drugs. They want to quit but they can't. God will forgive them if they will just humble themselves and try to keep on. You can't stop. You have to keep going on.

I noticed one other thing about the previous scripture when I read it this time. It says that He stooped down and wrote on the ground but it never said what He wrote. I don't know. If you could find out I'd like to know. I've come up with some things that I think He might have written like I am the way,

the truth and the light no man cometh unto the Father but through me. Again, I don't know what He wrote. It doesn't say but it's always puzzled me. What did He write? Maybe He just wrote Jesus saves. If anyone has any enlightenment on that please let me know.

Several years ago I quit going to church because I didn't believe in what the church was doing. I couldn't follow along with what was going on so I just quit. It was the worse days of my life because I didn't have that association with God. That's why I have to go to church today. It's the only way that I can make it. I realize that when I am not close to God I fail and I get involved in things that I shouldn't be involved in.

Matthew 27:44-48 shares about when Christ was on the cross and was hanging with the two thieves on the cross. *And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it again in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking with the Scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now; if he will save him, let him save him; for he said, I am the Son of God. One of the thieves also, which were crucified with him, cast the same in his teeth. But the other rebuked him, saying, Dost thou not fear God, seeing thou art under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him. And the Lord said unto him, This day thou shalt be with me in Paradise.*

Now Christ could have saved himself but then there would have been no plan of salvation for us. He had to go through that. He didn't have a choice. He had to be able to die on the cross for our sins. There were times when He didn't want to do it. When He said, 'Let this cup pass from me.' Yet He knew that He had to do His Father's will and He had to break the bands of death so that He could live and so that we could live with Him in harmony.

I have a poem that I'd like to read entitled:

THE KITE;

OR PRIDE MUST HAVE A FALL
Once on a time a paper kite
Was mounted to a wondrous height,
Where giddy with its elevation,
It thus expressed self-admiration:---
"See how yon crowds of gazing people
Admire my flight above the steeple;
How would they wonder if they knew
All that a kite like me could do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight;
But, ah! like a poor pris'ner bound,
My string confines me near the ground;
I'd brave the eagle's tow'ring wing,
Might I but fly without a string?
It tugged and pulled, while thus it spoke,
To break the string,--at last it broke,
Deprived at once of all its stay,
In vain it try'd to soar away;
Unable its own weight to bear,
It fluttered downward through the air;
Unable its own course to guide,
The winds soon plunged it in the tide.
Ah; foolish kite, thou hadst no wing,
How couldst thou fly without a string;
My heart reply'd 'O Lord! I see
How much this kite resembles me.
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How oft I've wished to break the lines
Thy wisdom for my lot assigns!
How oft indulged a vain desire
For something more, or something higher!
And, but for grace and love divine,
A fall thus dreadful had been mine.

Sometimes we get to thinking that we can do things on our own. We let our pride interfere with our lives. We lift ourselves up and forget God. When our pride enters is when we are going to fall. Satan is always at work. He is working really hard right now because he wants to destroy us. If we don't keep in tune with God, if we don't worship God, then we are worshipping satan. We need to always remember that God is our mainstay. That He is the one. He is the one that holds the kite strings. He is the one that we need to lean on and always remember Him.







November

- 1 -- Larry White
- 2 -- Matt Anderson
- 5 -- Shirley Edgerton
- 6 -- Jim Barber
- 10 -- Josh Jordison
- 20 -- Doug Calford, Sam Jordison
- 24 -- Bonnie Major
and anyone we missed.

More pictures of the fun at the annual branch hayride.



November

None at the present time.

November 2017 10/23/17						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Prayer Mtg 7 PM Joe & Anna Mickelson's <i>Michael Jordison</i>	2 Bk Mormon Class 6:45 PM Joe & Anna Mickelson's Ringgold Singers@ church	3	4 Skeet shoot – Ed Anderson's 1-3 PM
5 Priesthood Mtg 8:30 Potluck after service Fellowship 6 PM Steve Smith's <i>Joe Mickelson</i>	6 5 pm Women's Prayer Time	7	8 Prayer Mtg 7 PM Linda Boswell's <i>Ed Anderson</i>	9 Bk Mormon Class 6:45 PM Joe & Anna Mickelson's Ringgold Singers @ church	10	11 Men's Pizza 11:00 Pizza Hut
12 Fellowship 6 PM Linda Boswell's <i>Ron Smith</i> <i>Christmas Child boxes due</i>	13 5 pm Women's Prayer Time	14	15 Prayer Mtg 7 PM Norman Nelson's <i>Rob Rolfe</i>	16 Bk Mormon Class 6:45PM Joe & Anna Mickelson's Ringgold Singers @ church	17	18
19 Thanksgiving Dinner after service Fellowship 6 PM Rowland's <i>Gordon Winkler</i> Food for Center!	20 5 pm Women's Prayer Time	21 Women's Mtg 5:00 Liz Bell's Devotions – Di Smith Teacher Cheryl Phipps	22 Prayer Mtg 7 PM Bob & Jen Rowland's Sherman Phipps	23 THANKSGIVING  Thank You, LORD!	24	25
26 Fellowship 6 PM Ron Smith's <i>Tony Crandell</i>	27 5 pm Women's Prayer Time	28	29 Prayer Mtg 7 PM Ron Smith's <i>Joel Loving</i>	30 Bk Mormon Class 6:45 PM Joe & Anna Mickelson's Ringgold Singers @ church	DEC 1	2
<p>3 Fellowship Joe Mickelson's <i>Jim Barber</i></p> <p>Notes: Location of Sunday evening & Wednesday prayer service in green Presider is in red & italics. Specific assignments on reverse. Ladies – Women's Group meeting is 5 – 6:30 at Liz Bells Thanksgiving Boxes for the Neighborhood Center purchased from 11/1 – 11/20..... Operation Christmas Child boxes due on November 12th.</p>						



Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations. — Psalms 100

NOVEMBER 5

Presiding	Steve Smith
Speaking	Michael Jordison
Devotions	Gordon & Linda Winkler
Pianist	Liz Forth
Music Ministry	Sue Beck
Greeters	Steve & Elaina Smith
Custodians	Tony & Sandy Crandell

NOVEMBER – 12

Presiding	Joe Mickelson
Speaking	Tony Crandell
Devotions	Jim & Linda Barber
Pianist	Rhonda Mickelson?
Music Ministry	Rob Rolfe
Greeters	Rodney & Debbie Bastow
Custodians	Jordison Family

NOVEMBER 19

Presiding	Tony Crandell
Speaking	Rob Rolfe
Devotions	Bob & Liz Bell
Pianist	Cheryl Phipps
Music Ministry	Jim Barber
Greeters	Joe & Anna Mickelson
Custodians	Sherman & Cheryl Phipps

NOVEMBER 26

Presiding	Jim Barber
Speaking	Joel Loving
Devotions	Bob Rowland family
Pianist	Cheryl Phipps
Music Ministry	TBD
Greeters	Sue Beck
Custodians	Bob & Liz Bell

DECEMBER 3

Presiding	Ed Anderson
Speaking	Joe Mickelson
Devotions	Ed/Diane Anderson
Pianist	Cheryl Phipps
Music Ministry	TBD
Greeters	Sherman & Cheryl Phipps
Custodians	Sue Beck

PLEASE REVIEW YOUR ASSIGNMENTS AND LET SANDY CRANDELL (641-784-7204) KNOW IF THERE IS A CONFLICT. CHECK SCHEDULES AS PRINTED WEEKLY FOR CHANGES. Those giving Presiding Ministry, please share your hymns with the assigned pianist prior to Sunday: Music Coordinator: Rob Rolfe - 641-784-6030; text/call 641-442-5894; Musicians: Cheryl Phipps – 641-442-5570

Church cleaning should be done prior to Sunday date assigned. Church website is www.gospelrestored.org/.

Family Devotions- 9:30 Preaching Service- 11:00 Sunday evenings – 6:00 PM Wednesday prayer service-7:00



Church of Jesus Christ Mount Ayr Restoration Branch

c/o Cheryl Phipps
15581 270th St
Lamoni, IA 50140

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www.gospelrestored.org



CHURCH OF JESUS CHRIST - MT AYR RESTORATION BRANCH

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6-7)

News & Notes