

## SUBMISSION ITEMS

As of 4/30/17

Please keep your argument(s) brief and concise. If they are lengthy, they will be pared down - *significantly*. Please keep your remarks polite and respectful or they will be ignored.

### ADDITIONS

#### A.1 The Mentinah Archives

2 FOR: Some believe it is a Divinely revealed/inspired work.

20 AGAINST: Some say it is not a work of revelation but of fiction. Also, the Forward on page 6 claims "The Mentinah Archives are apocryphal in nature" understanding that they can be classified in the same vein as THE Apocrypha and the revelation of such writings given by Joseph Smith in RE Section 32 (LE 91). "whoso readeth it, let him understand, for the Spirit manifesteth truth and whoso is enlightened by the Spirit shall obtain benefit therefrom, and whoso receiveth not the Spirit cannot be benefited."

Mentinah contradicts the Book of Mormon - It contradicts Alma's assessment of Corianton's misdeeds with the harlot Isabel and says Alma the Younger killed himself because he had misjudged Corianton; It claims it is written to the seed of Lehi while BoM is written to Gentiles, but the Book of Mormon says the BoM is specifically written to the seed of Lehi

The ordinances described in the book do not fit the revealed pattern (clapping hands above head during baptism for one) - Joseph Smith said the ordinances are always the same

#### A.2 An index for each volume.

3 FOR: It moves beyond a simple glossary and provides a search tool in the printed version of the scriptures. Easier on the eyes. Good to have if electricity goes out.

13 AGAINST: The online version can help us in our studies. A printed index makes the volume of scripture large and cumbersome. To accurately include all references would make a huge book. If someone wants to create a separate book that indexes the scriptures, [that may work]. It is a study aid not scripture. We can deal with this later.

7 ALTERNATIVE: All study aids, such as an index and a glossary, may be contained in a separately bound book. This removes the issue with whether these study helps are "scripture," while keeping the many benefits noted above. This will result in faster and better studying, as well as keeping the scriptures less cumbersome.

#### A.3 DS Blog: February 18, 2015 - *Babylon*: The God of Heaven tells me all the world should pray that Baghdad does not fall.

10 FOR: I guess my argument would be that when I read them, I felt an impact from the Spirit, and I have never forgotten these posts. Also the language: "The God of Heaven tells me..." seems to me clearly prophetic.

10 AGAINST:

- A.4 DS Blog: May 28, 2015 - *Lamentation for Baghdad*: Days of distress are upon Baghdad and the days of their troubles are begun. Distress shall overtake them, for those who come shall have no pity.

12 FOR: I guess my argument would be that when I read them, I felt an impact from the Spirit, and I have never forgotten these posts. Also the language: "The God of Heaven tells me..." seems to me clearly prophetic.

6 AGAINST:

- A.5 DS Blog: April 15, 2014 - *Abraham's Sons*

9 FOR: Denver prefaces the post by saying "Last night I was awakened by this" so it seems to have a place with his other publicly shared revelations.

3 AGAINST:

- A.6 To be added to the Pearls of Great Price in the **Continuing Revelations** section: BAPTISM, from Lecture 10 of "40 Years of Mormonism" presented 9 September, 2014 in Phoenix, AZ]:

Any who desire to be baptized, should be baptized. If you have this power given to you by Christ and *anyone* comes to you, baptize them. Refuse no one. Freely give what you received from God. Do not charge to perform an ordinance. The ordinance is between them and God. They need to have it performed between them and someone God has asked to do it. You rise up to become the people God asks to do it. Before baptism, teach them the Doctrine of Christ. Christ immediately discusses this following His instruction on baptism.

Continuing then with what Christ said in 3 Nephi Chapter 11 [3 Nephi 3] "*Behold, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.*"

*"And he said unto them: On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water..."*

*"...and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."*

*"And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you thus shall ye baptize."*

I am telling you in the name of the Lord that commandment is renewed again by Him today, to you. This is His command recorded in the Book of Mormon, translated by Joseph Smith through the gift and power of God, and confirmed again today!

I would recommend if at all possible that water for a living ordinance be performed in living water. I would not perform this in a font constructed by man; I would use the things God created. You are trying to connect to God. Use what He created.

14 FOR: This is given as a commandment from God.

10 AGAINST:

7 ALTERNATIVE: Include all of the above except the last paragraph. It is “recommended,” and the language is contained in the Governing Principles.

A.7 To be added to *Governing Principles* : *MARRIAGE*

#### *The Principle of Marriage*

Marriage is to be between one man and one women, as originally established by God between Adam and Eve. The children of Adam and Eve likewise were married as two, a man and a woman. Taking multiple wives was introduced by the descendants of the first murderer, and is not considered a reflection of the image of God, as originally revealed to Adam. The image of God was in the couple, Adam and Eve, which were one man and one woman [Genesis 3]. Likewise the apostle confirmed that neither the man without the woman, nor the woman without the man is approved of the Lord [1 Cor. 3]. The ceremony for contracting marriage should be as directed by the Spirit. It is anticipated that when a temple is commanded to be built and its rites are available, marriage will be included in the ceremonies there.

#### *The Practice of marriage*

According to the customs of all civilized societies, marriage is regulated by laws and ceremonies. Therefore we believe that all marriages should be solemnized in a public meeting, or feast, prepared for that purpose, and that the solemnization should be performed by one holding a priesthood ordination, and a confirmation of their ordination and worthiness by those among whom they fellowship. We believe it is not right to prohibit anyone from marrying outside of this authority if it be their determination to do so, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left of each other, shall be addressed by the person officiating as he shall be directed by the Holy Spirit. And if there be no legal objections, he shall say, calling each by their names: “You both mutually agree to be each other’s companion; husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives.” When those of the couple have each answered “Yes,” he shall pronounce them “husband and wife” in the name of the Lord Jesus Christ and by virtue of the authority vested in him, and then add such a statement as, “May God add His blessings and keep you to fulfill your covenants from henceforth and forever. Amen.”

#### *The Principle of Sealing*

Sealing power can only be given to man by God. Until a man attains to the “office of Priesthood,” as did Hyrum and Joseph Smith, he does not have sealing power residing as a right

within himself. He must rely upon the servant who has communed with the Lord, and obtained a covenant, which is then embodied into an ordinance or rite. If the covenant established by God is changed or broken, our only recourse for an eternal [marriage] covenant is to individually petition God for the power of heaven to seal our marriage, and rely upon the "Holy Spirit of Promise" to ratify it for eternity. We believe the prophecies, and therefore expect a servant will be called and given this power again. We further believe a temple will be built, and the covenant restored; the rites and ceremonies will then include the ordinance of marriage.

### *The Practice of sealing*

If we have inherited a broken covenant, we can still have our intents, and the desires of our hearts, ratified by the Holy Spirit of Promise. Just as after Moses was taken, the rites established through the Law of Moses were approved by God as His covenant. Wicked and corrupt priests performed these rites, and the Jews reaped benefit from them.

Here is the pattern recommended:

The father of one of the couple, or another who has been chosen to officiate, asks and receives from heaven, power to officiate. Having done so, he invites the bride and groom to kneel (or stand, if circumstances warrant) before him and take each other by the right hand. The following pattern of discussion and announcements then take place; or as the Holy Spirit directs:

OFFICIATOR: Brother (say brother's name) do you take sister (say sister's name) by the right hand and receive her unto yourself to be your lawful and wedded wife for time and all eternity, with a covenant and a promise that you will observe and keep all the laws, rites, and ordinances pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and this you do in the presence of God, angels, and these witnesses of your own free will and choice?

GROOM: Yes.

OFFICIATOR: Sister (say sister's name) do you take brother (say brother's name) by the right hand and give yourself to him to be his lawful and wedded wife, and for him to be your lawful and wedded husband, for time and all eternity, with a covenant and promise that you will observe and keep all the laws, rites, and ordinances pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and this you do in the presence of God, angels, and these witnesses of your own free will and choice?

BRIDE: Yes.

OFFICIATOR: By virtue of the Holy Priesthood and the authority vested in me, I pronounce you (say groom's name), and you (say bride's name) legally, and lawfully husband and wife for time, and all eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed in glory, immortality, and eternal lives, and I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob, and say unto you: Be fruitful, and multiply, and replenish the earth, that you may have joy and rejoicing in the day of the Lord Jesus Christ. All these blessings, together with all the blessings appertaining unto the New and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Heaven will now do its work until the groom and bride are sealed by the Holy Spirit of Promise.

8 FOR:

27 AGAINST: We do not know how men and women are sealed together and for what purpose. There is still more to be learned about what it means to be sealed into the family of God. At the present time we do not know how this is to be done.

If the sealing power can only come from God, I believe we should not rush the pass and wait patiently for the Lord to reveal the practice of sealing. While Joseph Smith sealed couples, he would first seal, or tie, a member of that family to himself. Currently there is no one publicly ordained to the "office of Priesthood" that can perform this ordinance.

The material currently found in "governing principles" is sufficiently clear for the present. Until rites are established in a functioning temple, it's better to let all such decisions rest between the participants, the officiator, and the Lord. If we provide this "structure" to the Lord, will we be bound by it later on? Also, the nature of the proposed ordinance is such that it cannot be pinned down the Joseph, but was likely invented (or at least changed) by Brigham Young.

We have heard that saying, "provide a structure when there is none". In the Questions and Answers for the [scriptures.info](http://scriptures.info) it was put forth why D&C 107 (LE) was edited including removing the 70, bishops, deacons, etc... (which I'm a fan of).

"Concerning the organized church with its offices and so forth, and the record of Section 107, Joseph, **as the head of his dispensation, was given license to structure his dispensation's organization as he saw fit**, provided God approved what Joseph sought to do. ... as well as making adjustments and innovations as he saw fit to the pattern, all with God's allowance and approval."

The structure we make now could be the structure that the Lord honors. Is this the structure we want to be patterned off of? Is this a structure we truly want to make? **It is based off principles or teachings that have not yet been revealed from heaven including temple ordinances where we know little about.** The original documents are also not very verifiable as being attributed to Joseph Smith.

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I vote to wait and petition the Lord to give a better structure than what is proposed above. While the people who prayerfully received the structure above, what if the Lord inspired them only a structure based on what was ALREADY revealed. But if we wait and petition we could receive one that is possibly "heavenly" or that resembles "Zion" which much still needs to be revealed. We can follow this structure without adding it to the scriptures if one desires.

I do not believe we know this is how a sealing ceremony should proceed. It appears to remove all latitude for differing ceremonies until such a time as God should tell us if He really has a preference. And does any of us REALLY have the ability or right to seal? It seems to be taking God's name in vain.

9 MODIFICATION: Have a section on marriage and sealing as its own article in Pearls.

A.8 Include either original Section 101 on marriage or some of Denver's Lecture 9

12 FOR: it would be unwise for us to omit, or not at least add "something" that clearly states the Lord's position on polygamy for this generation.

As far as I have been able to find, there is no doctrinal basis for a temple sealing acting as the initial marriage of a couple, rather the sealing (as far as it was valid at all) was intended to "seal" a marriage that already existed. Whether Joseph Smith originally penned these rules or not, he clearly endorsed them, as they were subsequently published in the Times & Seasons as well as appearing in the D&C. Here's a [link](#) to my blog post on that topic, which I submit as my argument for why that section should be included.

12 AGAINST: The necessary material is either in Governing Principles or has been submitted in other fashions (Hyrum's letter). It does not have to be a revelation - it can be a statement accepted by the assembly of believers.

A.9 Denver's "Why A Temple" post should be included in the Pearls of Great Price.

9 FOR: it answers so many questions about why a Temple is needed.

12 AGAINST: This is teaching material, not revelation. While it is great; We should expect, if worthy, future revelations on temples to be brought forth. I prefer to wait.

A.10 Include Orson Hyde's "The Diagram of the Kingdom of Heaven" with Denver's additions in PoGP

10 FOR: Christ being at the head and the fathers from Adam to Seth...to Ephriam etc., is critical to the understanding of "in my Father's house are many mansions," and to the understanding of Alma 13, Abraham 3:22 - 23 and the path taught by the Lord in The Testimony of John newly revealed.

4 AGAINST:

A.11 Reintroduce LE Section 110 into the D&C

1 FOR: Absence of evidence is not evidence of absence. The lack of references to the event could be easily explained by witnesses having been told to keep it secret. In fact, there are two strong witnesses of its authenticity: a) The date it was given was the one Easter in history most similar on the Hebrew Calendar to the Resurrection, symbolizing the resurrection of the temple, etc.; b) the new Star Calendar witnesses that it was the day for the Head of the Church to be given the keys of turning the hearts of the sons to the fathers; and c) the wording was done by someone intimately familiar with the scriptures speaking of the constellations and the precise date of the beginning of the Age of Aquarius. I'll write a paper on this shortly. There are already papers on a) and b).

11 AGAINST: (see the reasoning given in the official announcement)

Too much of this section's history is difficult to corroborate

A.12 Add Joseph Smith's *Try the Spirits*, an article written by Joseph Smith and published on 1 April 1842 in the Times and Seasons (See HC 4:571-581).

3 FOR: This is an editorial published by Joseph Smith himself, not taken from notes of a talk heard by others.

- a. This is one of the first things published by Joseph after becoming editor of the Times and Seasons on 15 March 1842 (see HC 4:551).
- b. He explains many things relating to the eternal nature of spirits.
- c. This would be an excellent replacement to the deletion of D&C 129
- d. I feel this was written under the inspiration of the Holy Ghost and is scripture.
- e. Although this is found in the TPJS, and I agree that "The instruction we have through the Book of Mormon is sufficient on its own to allow us to discern evil spirits", this article also puts forward a myriad of other important principles that would benefit us being in the scriptures.
- f. It emphasizes that we need to look at *ourselves* and the spirits that actuate each of us, which I think people are reluctant to do - and shows the dire consequences of being under the influence of an evil spirit when we think we are acting by the Spirit of God.

## 7 AGAINST

A.13 Include verses 1-36 from LE Section 20, as it's own section in the Doctrine and Covenants.

9 FOR: It has been noted that the material in this section related to church government is no longer applicable, but I find value in the content of the first 36 verses of this section, as they add further insight into the beginnings of the restoration, and are consistent with other revealed scripture.

12 AGAINST: see the explanation given in the official announcement. Those verses will still be in the LDS version of the scripture; do we need them as a part of **our** covenant going forward?

A.14 Include blank lined pages for marriages, births, deaths, ordinances.

8 FOR:

6 AGAINST: Can be better done in personal journals.

A.15 Add the following to *Governing Principles* in the Marriage portion:

"It is wrong to destroy a family, even with multiple wives. Zion is going to include such families as long as they awaken, repent and teach their children to forsake the system of multiple wives. But it will not include those who still believe in perpetuating the practice or adding more wives."

9 FOR: We believe that the above paragraph can actually encourage some of those families (however few) to awaken and stop that horrible practice in this generation without the worry that they will have to be broken up to join with us.

- o "Zion is going to require strong, happy and noble marriages, worthy of enduring beyond the grave. I suspect that if someone repents, even if they keep their marriages intact, but teach their children to forsake this system of multiple wives, that Zion is going to include them. Some who have awakened and decided the practice, and the continuation of taking yet more wives, needs to end, will be accepted by the Lord. It would not surprise me to find out there will be those who have plural wives within Zion. But it will not include those who still believe in continuing the practice, perpetuating the practice, or adding additional

wives, it will be those who have awakened. Once awakened, stop it in the children. But do not destroy the families.” (Lecture 9 on Marriage and Family, by Denver Snuffer.)

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6 AGAINST: The warning is sufficient in the lectures and scriptures already.

A.16 A Timeline to the Lectures on Faith for Lecture 2

10 FOR: who is actually able to visualize all the birthdays and death dates and who is alive and around at the same time in their head while reading Lecture 2?

8 AGAINST: This is a teaching/study aid, not scripture.

A.17 10 Lectures and Ten Parables

3 FOR: 10 Parables should be added; not Lectures.

17 AGAINST: there are copyright issues with publishing the books.

A.18 Add John Willis' second witness to Denver's An End to Authority. The text is as follows:

*“During the days following the winter solstice 2013, the Lord said to me, on March 16, 2014, during the Paradise 1st Ward conference, you are to cast an opposing vote for the First Presidency, Quorum of the Twelve, and the Seventy. Since they have chosen to reject My message and excommunicated My messenger, you must not sustain them. Also, you are to attend General Conference on April 5, 2014 and oppose in the same manner. This is My doing, not yours. On December 29, 2013, I received another witness of my assignment and heard the Lord saying what God requires is often offensive to men and the world. Opinions, fashions, and popularity should not be considered ... just God. During the next three months, I received further witnesses of this assignment.*

*As part of my assignment I bore testimony and spoke the words the Lord put into my heart during the Paradise 1st Ward sacrament meeting on March 2, 2014. I was instructed beforehand to bear testimony on this day. The Stake Presidency and Bishopric were present, unannounced and unexpected by me.*

*Because of my opposing votes on March 16, 2014, Stake President Charles Acevedo and his first counselor James Clawson of the Hyrum Utah Stake visited our family in our home on March 30, 2014 to begin the process for my excommunication. But instead, their hearts were softened and to their credit and blessing, I was given permission from my stake president to vote my conscience in upcoming conferences.*

*When I arrived in Salt Lake City on April 5, 2014, I did not have a conference ticket. The Lord sent a woman to give me the needed ticket so I could cast my vote inside the Conference Center. My vote as a High Priest in the Church of Jesus Christ of Latter-Day Saints was not noted by Deiter F. Uchtdorf, but it was noted by heaven. While I was voting in General Conference, I did not know the Lord was ending all claims of the Church of Jesus Christ of Latter-day Saints to claim it is led by the priesthood.”*

6 FOR:

12 AGAINST: This witness was given by the Lord and Denver is the second witness. There is no need for a third. I am hesitant to add to holy write anything that points out an insitution, and

personal names, and its failings, especially since that institution is no longer possessing of the same authority.

For, if personal names and places were removed

- A. 19 Add Dan Roger's witness of the Second Comforter to Pearls.

What I submit was published on [www.thesecondcomforter.com](http://www.thesecondcomforter.com). I submit anything from there that the committee may find relevant. Personally, I feel the portion quoted below is the most relevant portion:

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**My Witness**

On April 14, 2012, I was carried away into the heavenly temple. I shook the hand of the angel that was my guide. I saw and heard the Father and the Son speak to me. This experience involved sight, touch, sound, and smell. It was as real as anything I have experienced in my day-to-day life, only the glory and intelligence conveyed is indescribable. This was not my last encounter beyond the veil.

I am a witness that Jesus Christ lives. He is a real, knowable person.

If you seek and accept His messengers to prepare the way, He will come suddenly to His temple and reveal to you His glorious body of burnings. He is talkative. He wants to know you more than you want to know Him. I know this because I have experienced this as a man speaks to another.

Jesus Christ is the Second Comforter. He literally came to me and has comforted me.

This is not a full statement of my witness. I share my testimony so that you may know that Christ lives and His work is to save imperfect people. I hope that this testimony will allow you to exercise faith enough to lay hold on these blessings.

12 FOR: Dan is another witness that the heavens are accessible. His testimony brought me much light and truth and pushed me to begin my walk on this path. I already consider it scripture.

5 ATGAINST:

- A.20 Add Oliver's charge to the Twelve, as found [here](#), with language and punctuation cleaned up.

10 FOR: this is an authoritative pronouncement by an assistant president of the Church, and the contents are inspired as explaining the office of apostle as a church office at that time. It is in context, and just as valuable as the revelations calling early church members to the apostleship. It rounds off the instructions so as to avoid confusion about that revealed office. Although today there are no offices for this dispensation, this inspired charge from Oliver Cowdery is doctrinally sound and provides a capstone to the information on the subject, despite Oliver being unreliable for doctrine in other instances. Without this, the LDS Church claims an oppressive implication of power and dominion that they don't rightly have due to the neglect of this charge below. This charge has been referenced frequently in the Restoration / Remnant movement.

4 AGAINST:

- A.21 Add the Song which was sung in tongues and translated, 27 February 1833, as recorded [here](#) in Revelation Book 2, with spelling and punctuation cleaned up.

5 FOR: Joseph personally edited this record of this song in Revelation Book 2, pointing to his acceptance of its veracity and correctness. If it was indeed correctly sung in tongues and then translated, this is a demonstration of God's declared gifts of the Spirit, pointing to His approval and providing of the event and content.  
It is beautiful and moved my soul.

7 AGAINST: this could be added as a new hymn to the hymn project that is currently underway

- A. 22 Restore verses 1-39 from LE D&C 107 at beginning of RE D&C 74.

3 FOR: The reasons given for deleting the first 39 verses of LE D&C 107 are insufficient. That whole section was placed in an extremely prominent place in the 1835 version of D&C. It was Section 3 after the first two of the Lord's Preface and LE D&C 20 on the governing of the Church. It has a huge boldface title ON PRIESTHOOD at the top. No other sections have such a heading except two others on priesthood. It contains extremely important information which was given in response to the Prophet Joseph's prayer. It even describes how succeeding presidents of the Church should be chosen (which has never been followed!). A revelation considered so important in the 1835 edition should not be deleted unless strong evidence convicting it is brought forward, which is not the case. Perhaps the Prophet Joseph did not read all of the D&C even though he approved it, but surely he would have read this prominent section placed at the first of the book even though it was one of the last received by that time (28 Mar 1835).

18 AGAINST:

- A. 23 Add The Book of Jasher

1 FOR:

13 AGAINST: The Book of Jasher is Apocryphal, and the Lord has already made his position concerning the Apocrypha clear by revelation.

- A. 24 Create an Introduction: Add a better "intro" to the purpose behind the documents. I think the best place would be to add the text below to the "Foreward". Else it could be integrated and expanded inside of the introduction for each book. If added to "intro" it would require more context.

Proposed Text:

<Original>

FOREWORD

This volume is one of three, which together constitute a unified effort by two independent bodies of volunteers, separately driven to approach the scriptures anew.

**<Addition>**

*When Christ visited the Nephites He asked them to bring their scriptures to Him (3 Nephi 4:150) After receiving the records He commanded them to fix any omissions (3 Nephi 4:151-157). Next He gave two discourses that were then added to the scriptures which is found in 3 Nephi 4 verses 158-193.*

*Joseph Smith consistently referred to the revisions in the bible as the "fulness of the scriptures". On October 1831 Joseph begun the revisions of the bible and prophesied saying "God had often sealed up the heavens because of covetousness in the Church. Said the Lord would cut his work short in righteousness and except the church receive the fulness of the Scriptures that they would*

yet fall." ("Minutes, 25–26 October 1831," p. 13, *The Joseph Smith Papers*, accessed April 2, 2017, <http://www.josephsmithpapers.org/paper-summary/minutes-25-26-october-1831/4>). Since the fulfillment of this prophecy an effort has been underway in response to God's hand being set a second time to redeem His family. These sets of scriptures are the first set existing today to fix omissions, include all changes, both orally and written, from Joseph on the Bible, introduce all missing revelations produced by Joseph in the Doctrine and Covenants, adapt all punctuation in the Book of Mormon avoiding doctrinal errors, and include revelations given from God in our day to His servants.

<Original>

Initially the members of these two groups felt individually inspired to revisit the scriptures in an effort to prune away some of the uninspired alterations of man, that they might have a more correct version of scripture to aid their study. These individuals were led to one another and agreed to combine and harmonize their efforts...etc.

2 FOR:

1 AGAINST:

- A. 25 Add to Section 170 to read as follows: As they organize their dispensation according to righteous principles and receive God's approval of the pattern, the dispensation is established and remains in effect until apostasy necessitates another restoration. **It is in the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood. (from Joseph Smith, June 16, 1844, Sermon at the Grove)**

4 FOR: This adds a little clarification to when and why God sends a new dispensation into the world; it is one of the most important points from one of Joseph's last discourses.

0 AGAINST:

9 MODIFICATION: If Mike Hamill wants to add the quote, it should be added.

- A. 26 Add the King Follett Discourse ([here](#))

2 FOR:

- It was one of the final talks given by Joseph and only discourses to include many ideas that should be preserved going into the next dispensation to be "remembered" as a starting point to allow us to move forward. Else it may become "forgotten".
- It was a culmination of the gifts offered to us through Joseph Smith. Though the ideas may not be complete, some have been recently been reintroduced in the Testimony of John.
- It includes a greater understanding of what the "first principle" of the Gospel which Joseph stated "It is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath been said." Yet this is the only place where such a doctrine is plainly taught. As Denver also records it contains the following first principles, "-Attaining to the resurrection from the dead, -becoming Gods, and -walking in the same path as our Lord walked. These are the real first principles of the Gospel! That's why he wished he had the trumpet of an archangel with which to declare

it. He didn't have that. But I read his words as if they came from an archangel." –Ephraim Talk.

- See further notes from "[Ephraim Transcript Christ](#)" given by Denver Snuffer pages 19-22.
- Some believe "it's not authentic enough". Here are my arguments against that belief.
  - Some of the ideas are seen in Testimony of John
  - Some of the SAME ideas were Re-taught in his sermon only 2 months later (Sermon at the Grove on June 7 1844).
  - Denver has expounded in great details parts of it in Ephraim talk and other places showing it's consistent with scripture.
  - Joseph Smith Papers states it is one of the "best recorded of his discourses" with three well known scribes where countless other teachings and revelations were recorded from.

11 AGAINST: The biggest issue that I have is that we do not have the exact words, and that the different journalists record a few things differently; these differences result in doctrinal differences. We did not pull discourses from the TPJS for this exact reason. None of the recorders were proficient in short-hand, or had recorders. Joseph also never had a chance to review this material.

Denver expounded on these ideas in a much clearer way in the Ephraim talk, as well as the Testimony of Joh, than is recorded in this talk.

Other discourses in the scriptures were recorded by the actual author and edited by one with authority (such as those in the Book of Mormon).

#### A. 27 ADD JOSEPH'S MARCH 10, 1844 DISCOURSE ON ELIJAH ([here](#))

3 FOR

: This lecture is the most extensive lecture on the power of Elijah. This was the day before the Council of the Fifty was organized on March 11. It is my opinion that Joseph was laying the groundwork for what he was about to do the coming days with the Council of fifty.

This lecture not only lays the groundwork for Elijah and Elias but exposes the incorrect doctrines being taught from those who claim they have the power of Elijah in our day which is yet to be preserved in our scriptures. The closest record is D&C 48 (Discourse of 1840) but hardly discusses the doctrine of Elijah.

Joseph declared these doctrines to be "one of the greatest and most important subjects that God has revealed." (March 10, 1844) If it's that important we should preserve it. The doctrine of Elijah is given to know what to watch for when Servants come claiming His name. And how Elijah prepares for the coming of the Messiah.

It is my opinion even though it can be classified as teachings (along with many other scriptures already present so I don't think that should be an accurate criteria for or against), it is the groundwork which we can preserve going forward to receive more. Even if there are errors, this lecture has been referenced enough to know it's consistent with scripture.

It includes:

- A revelation received by Joseph in answer to a question that has not yet been included in our scriptures which reads in part: "I have asked of the Lord concerning his coming & while asking, the Lord gave me a sign & said in the days of Noah I set a bow in the

heavens as a sign & token that in any year that the bow should be seen the Lord would not come, but their should be seed time--harvest during that year, but when ever you see the bow withdraw, it shall be a token that their shall be famin pestilance & great distress among the nations." (Wilford Woodruff Diary)

- This revelation was recorded by 5 scribes. Woodruff, burgess, Richards, Smith Diary, and the Bullock diary as Joseph told them to write it.
- At least one prophecy by Joseph.
- The common referenced doctrine "the doctrine or sealing power of Elijah is as follows if you have power to seal on earth & in heaven then we should be Crafty, the first thing you do go & seal on earth your sons & daughters unto yourself, & yourself unto your fathers in eternal glory.." which has been cited frequently in the restoration movement.
- The doctrine of "The spirit of Elias is first, Elijah second, and Messiah last" (ibid) which Denver discussed in a recent conference as saying "...or in other words work to be accomplished by those operating under the mandate of Aaronic, Melchizedek and Patriarchal divisions of labor. " –DS
- The doctrine of "ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood" which Denver also quoted and expounded in St. George.
- Detect deception from those who claim to be of Elias or Elijah.

#### 7 AGAINST

- A.28 Add this Proverb written in Joseph Smith's journal (labeled and headered as "Proverb") to the *Proverbs of Joseph Smith*. Source [here](#).

As finest steel doth show a brighter polish  
The more you rub the same;  
E'en so, in love, rebuke will ne'er demolish  
A wise man's goodly name.

#### 7 FOR

#### 1 AGAINST

- A.29 Add *A Prophet's Prerogative* to the appendix of the Doctrine and Covenants. (See [here](#))

10 FOR: See the transcript of *Things to Keep Us Awake At Night*. In addition, this document allows us to follow the Lord's commandment to search Isaiah diligently by including Isaiah 29, as given by that great prophet, in our scriptures. There are also teachings found therein which explain how the Lord speaks and works with prophets, as well as prepares the people for forthcoming scripture and some of the issues that must be wrestled with there. In essence, it provides the necessary justification for Denver to organize and publish scriptures. Finally, it adds insights into how and why the scriptures may be accepted as a covenant; a teaching not fully understood (by the author at least) until after the Doctrine of Christ conference in St. George.

#### 0 AGAINST

- A.30 Add *Governing Principles* to the Pearls of Great Price. (See [here](#))

### 23 FOR:

- I believe it would be a tragic loss if "Governing Principles" were removed from the proposed set of scriptures. I perceive it to be light. They contain additional light that we don't have elsewhere. Evidence for this is in the fruit coming from the principle of "temporary councils" and "casting the net widely". There has been a net cast widely for those willing to participate in an "Assisting the Remnant" committee. This section of the "Governing Principles" was the principle used to initiate this endeavor and will guide the ongoing effort. The voluntary participation, free use of gifts and talents, agency, level of participation, working solely for God's glory and the welfare of Zion, open voting, and each standing as their own witness of what they believe are sweet and delicious principles. I wish to preserve them.
- I continue to be so blessed and inspired by the words contained within the RE scriptures, including the Governing Principles document. I have been blessed to hear the voice of the Lord in the words of the Governing Principles. The guidance, wisdom, and gentleness of the document makes me a better person. I am so grateful that the Lord is inspiring people to bring his words to remembrance.
- I know of a surety of the truth contained within the RE scriptures (including the Governing Principles document) because of the mighty change that the Spirit of the Lord has wrought in my heart. I rejoice that an invitation to enter into a covenant with the Lord could possibly be extended to this people.
- I also have some unique experiences with Jeff Savage that may be of interest to some on the committee. Recently, I had the privilege of reading and providing editorial feedback on his dissertation. An academic myself, I currently earn my living consulting on academic writing projects. After spending numerous hours reading and editing Jeff's work, I am very familiar with his tendencies as a writer--tendencies that are repeated over and over across his professional writing. Upon my first reading of the Governing Principles, it was clear to me that Jeff did not write the Governing Principles with his own talents and skills as a writer. The clarity of exposition within the Governing Principles far exceeds what I have experienced in reading his academic work. I have shared this with him in the spirit of love and we have both rejoiced in what great things the Lord is doing.
- When I read it, God told me it was from Him.
- This document was prepared as a result of an assignment from the scripture committee and the Lord to replace LE Section 20 with instruction that is relevant to the current movement and has their unanimous approval for inclusion. It is a principle with a promise. The work fulfills the need explained in *Things to Keep Us Awake At Night* to have a form of scripture "adapted so as to function to govern the existing fellowships among us." The document is helpful for current fellowships, and most especially for those who come into this movement over time as they seek to govern themselves according to righteous principles. Including this work may allow us to set a precedent for ourselves to allow all men to "speak in the name of the Lord," it may also allow us to finally go beyond the place where the early saints, and the people of Moses, failed.

### 3 AGAINST

A.31 Add *Guiding Principles* to the Pearls of Great Price instead of *Governing Principles* ([here](#)):

11 FOR:

5 AGAINST:

A.32 Add Brigham Young's dream of Joseph Smith ([source](#)):

Joseph stepped toward me, and looking very earnestly, yet pleasantly said, "Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small voice; it will teach you what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the spirit of Lord they will go right. Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion.

1 FOR: The above includes righteous principles: And now verily, verily I say unto thee, Put your trust in that Spirit which **leadeth to do good**, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit. Verily, verily I say unto you, I will impart unto you of my Spirit which shall **enlighten your mind**, which shall **fill your soul with joy**, and then shall you know, or by this shall you know all things whatsoever you desire of me which is pertaining unto things of righteousness in faith, believing in me that you shall receive. ([D&C 5](#) (RE)); Joseph taught: "One of the grand fundamental principles of "Mormonism" is to receive truth, let it come from whence it may." (TPJS p. 313). Similarly, Christ taught: "I am the way, the truth, and the life..." ([John 10](#) (RE))

0 AGAINST:

A.33 Add the following [letter](#) from Hyrum Smith:

Nauvoo, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here [at Nauvoo]: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore

beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered with the chosen.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of the hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am  
Your obedient servant,  
HYRUM SMITH.  
(Times and Seasons 5 [March 15, 1844]: 474)"

10 FOR

0 AGAINST

A.34 Include LE 135 (in the JS-H) as a eulogy

20 FOR

LE 135 is a beautiful tribute to the fallen prophets, by an eye-witness to the event. It honors the sacrifice of Joseph & Hyrum, whose deaths are extremely relevant to the work currently under way. Though it may not be revelation suitable for the D&C, it would be a fitting capstone to the Joseph Smith History. Keeping LE 135 both preserves the historical record and honors these men.

0 AGAINST

A.35 Add back in LE 20.

18 FOR (possibly with the caveat of textual revision)

If we are trying to preserve the historical record, then we should not discard a section of the D&C that was voted on and accepted by the body of saints in Joseph's day. Even if the section is not completely pertinent to our efforts today, it stands as a record of what they did. The scripture committee has retained many other sections that are not pertinent to our effort (in fact, some are contrary to the direction we've been given), but they are part of the historical record.

I think that in the present climate where the church is disciplining members for not abiding by the handbook, it's imperative we be able to cite section 20:80 that states, "Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct."

This is the scripture I keep hanging my hat on when arguing how bishops and stake presidents constantly violate church law. I think the scriptures need this. Even though Joseph Smith may not have authored all of the statements on church government, I think most of the governing rules were valid.

## 2 AGAINST

A.36 Make LE D&C 27: 5-14 a separate section in the D&C.

## 1 FOR

It had been inserted into the KE version and stands along as a section; Some important information was inserted by an unknown hand into LE D&C 27 in verses 5-13 in the KE version. It is the only scriptural account we have of the ordination by Peter, James and John of Joseph (and Oliver) to be an apostle and especial witnesses of the name of Christ and to bear the keys needed for their ministry. Denver suggests that Joseph might not even have read it before it was approved. Even if that is true, surely both Joseph and Oliver would have read it afterward, yet ***there is no record of either of them ever refuting it.*** It is likely that it was inserted by Oliver (who was commanded by the Lord to write scriptures, but not commandments) to have some record of that important event which needed to happen before the Church was organized so that Joseph and Oliver could be ordained elders in the church. It is explained in LE D&C 20:38 that an apostle is the same level of priesthood as an elder, clearly below that of a high priest after the order of Melchizedek.

## 0 AGAINST

### DELETIONS

D.1 RE Section 167 (LE 126)

17 DELETE: The below reasons make the reliability of the source for this revelation shaky, and therefore unreliable as scripture.

- a. The earliest extant transcript traces to the Book of the Law of the Lord, where Willard Richards is responsible for writing it. Willard Richards was a Brigham Young loyalist, meaning he would be willing to alter records in accordance with Brigham's attempts to revise history. He already showed a willingness to alter records when taking over the Book of the Law of the Lord, where he altered the content previously recorded there by Robert Thompson, as well as altering content throughout the manuscript Revelation Books.
- b. The entry is a purported *recollection* of a 9 July 1841 revelation, recorded with an entry date of 17 Dec 1841. No July 1841 record of the revelation occurring exists.
- c. The entry into the Book of the Law of the Lord is out of order, being inserted between the entries for the 14th and 15th of December.
- d. Other historical accounts of the time point to the possibility that Brigham Young had abandoned his mission to engage in unsavory activities, possibly even facing disciplinary charges, and a recollection of a perfectly-timed revelation freeing him from the obligation to serve in the mission field--the primary role to which he'd been called as an apostle--is suspiciously convenient.

1 KEEP: I find no objectionable content. It doesn't explicitly tell Brigham Young not to travel (families aren't fixed like buildings), it explicitly tells him to continue his missionary labors, and Brigham Young was only an apostle in the sense of church office anyway.

- There are at least two worthwhile messages in this section: (1) families take priority over church duties; (2) an individual may be "[d]ear and well-beloved" to the Lord at one point, having offered an acceptable sacrifice, but fall from grace later.
- It was written with a recording date of December 17, 1841, by Willard Richards, who was Joseph's scribe at the time. That is enough to make its origin more reliable than section 54, which we will likely keep for good reason.
- The slightly out of order date is evidence that the date is not a forgery. A good forgery would have used December 14.
- Even if Willard Richards was a BY loyalist who made edits in other instances, that he forged this entry is a serious accusation and should be substantiated by strong evidence if it is to be accepted.

## D.2 The Glossary of Fundamental Terms

22 DELETE: There may be more language problems or loss, or misunderstandings, or even cause contention over words used because they now have an "official definition".

- e. Let the scriptures speak for themselves. Where there are potential ambiguities, it would be best to simply let the text stand and have each person prayerfully search out the truth. Then, having found it, use persuasion to convince others. An official or quasi-official definition may impose unnecessary limitations on the text; rather than use persuasion, this invites control or compulsion.

4 KEEP: There is a significant need to help those early on in their path to have a correct understanding of terms so as to get headed in the right direction. This is an attempt to "prayerfully search out the truth. Then, having found it, use persuasion to convince others."

7 MODIFICATION: Could the glossary be a separate book that we work on together, but not accepted as scripture? I understand not having an official definition that we come up with but can we have definitions which only include scriptures or scripture references so people can be directed to where those terms are defined in scripture?

[Here's](#) a booklet for some starting points.

## D.3 RE Section 54 (LE 132)

9 DELETE: We do not have the original.

16 KEEP: This is the only place that eternal marriage and exaltation are discussed. Given that the Lord has stated that eternal marriage is essential for exaltation, we should have at least something to offer insight. Also, what JS was doing regarding sealing kings and queens, priests and priestesses can only find a scriptural basis in 54/132. Either he was freelancing – and 54/132 is illegitimate, or what he was doing was valid and justifies portions of 54/132. We know from multiple sources that there was a revelation. What William Clayton wrote did not survive. Kingston was never a scribe and was a follower of Brigham Young and wrote the only extant copy, so his text is questionable, internally inconsistent and anti-Emma. It is, however, far more likely an

altered version of the real revelation than a total fabrication, according to all known and prevalent practices among church leadership at that time. Denver has made a best effort to rectify that and provide text that reflects what was described as having been originally delivered.

#### D.4 The Book of Abraham

1 DELETE: This has already been proven by research that this is not an actual translation of a funerary text by Joseph Smith. Also the facsimiles from this same book have been proven inaccurate as well.

27 KEEP: Hugh Nibley did a good job of demonstrating that what is being pointed to as the text used by Joseph Smith is not what Joseph used. Therefore, any proofs of inaccuracy are unfounded. Such claims also imply that men's skills at translation exceed any gift God gave to Joseph. Perhaps some day men may come to see it the other way around...Oliver Cowdery's description of the papyri Joseph used to translate from does not match the description of the papyri scholars believe he used.

#### D.5 I oppose any scripture other than the Book of Mormon. The Lord offered a covenant to the Saints by way of the Book of Mormon, and I believe it should be repeated that way.

1 DELETE: While in the spirit of prayer and fasting, I heard a voice:

"If the remnant groups persist in stitching the corrupt Bible to the Book of Mormon, the Lamb of God will not take away their stumbling blocks, they shall not be numbered among the House of Israel, and they shall not be a blessed people upon the promised land forever! They shall be brought down into captivity." Please, do not continue to publish the book which, through its corruption, has brought Gentiles into captivity. Instead, publish peace! Publish the Book of Mormon as a sign that we have accepted the covenant and anxiously await the records He will bring forth not by man, nor men, but by the gift and power of the Holy Ghost.

19 KEEP:

The first words from the Father to Joseph use language the Father spoke in the Bible.

The first words of Christ to Joseph Smith used language from the Bible.

The angel who appeared to Joseph in his bedroom made a Biblical exposition of the forthcoming work and Joseph's role.

The Book of Mormon people were required to obtain the brass plates, containing the first five books of Moses and prophecies down to the time of Jeremiah.

The Book of Mormon quotes the Bible extensively, not just Isaiah but other passages as well.

The Book of Mormon foretells of the purpose of both the Book of Mormon and other books given to the gentiles would prove the testimony of the twelve apostles--which were preserved in the Bible.

Christ's sermon at Bountiful is a repeat of three chapters in Matthew with minor improvements. It alone supports the testimony of the Bible in an undeniable way.

The Lord required the Nephites to edit their scriptures to add books from the Bible that were given the Jews after the migration of Lehi.

The Lord required Joseph Smith to undertake an inspired revision of the Bible and Joseph prophesied that the church would fall if it did not receive it. If this prophesy of Jaxon were taken literally it would doom everyone to fall.

Many of the revelations in the D&C given to Joseph were provoked by language in the Bible.

The Lectures on Faith use the Bible to teach how to acquire faith.

The discourses and teachings of Joseph Smith, including the King Follett Discourse are Biblical exegetical sermons.

The Bible is already stitched into the record of the restoration and cannot be removed without doing violence to all other volumes of scripture and the ministry of Joseph Smith, the message intended to support the testimony of the twelve, and blending of Bible and Book of Mormon which Christ imposed in His ministry to the Nephites by dictating additions that are found in the Bible but missing from the Nephite records.

I am willing to heed any prophecy from God. But this one seems to either be untrue, or not to have the meaning the author takes from it. If true, then it confirms that the JS Inspired Version is the cure. If false, then it can be ignored.

## **MODIFICATIONS**

M.1 Proverbs of JS and Proverbs of DS should be moved to Pearls of Great Price

28 FOR: It breaks the historical and translational continuity of the records from ancient Israel with material that is of Modern date. By keeping the documents from ancient Israel congruent with the JST you would maintain historical continuity of the scriptures and show a general progression from ancient to modern revelation. By putting the modern revelation with the Pearls of Great Price the new material would be put in its proper modern context. Intermingling the two would also reduce a number of questions by both Christians and Jews when these records go forth to the world.

As an analogy, if we had a book called "Visions of Joseph Smith" that contained things like D&C 23 (LE 76), I don't think it would be appropriate to add visions from Denver Snuffer to that book (Gethsemane, The Pass, etc.) even though all of the content is "Visions." I would not be at all opposed to a modern book of "Proverbs" (or Psalms, for that matter) within our "Pearls of Great Price" that could have content written by any of us added to it from time to time through the usual mechanisms of presenting the content to the body of the church, a period of evaluation and review, a vote of common consent, etc.

- 4 AGAINST: Another school of thought is to keep materials relevant to other similar types. Proverbs are wisdom statements. Grouping them together makes sense. The Old Testament is historical, but not necessarily closed.
  - I believe like things grouped with like things is good for study. I also believe that the trajectory the Lord intends for His work does not require accommodation for present scriptural

preferences by any other body. I agree that the Old Testament as scripture is not a closed book.

**M.2** *Lectures on Faith* should be titled *Lectures on the Doctrine of Jesus Christ*

8 FOR: Options include: 1-No title. Not giving them a title is tantamount to guaranteeing that the lectures will continued to be called *Lectures on Faith* and a table of contents requires a name. Men need and will use a name in order to communicate. 2-call them *Lectures on Faith*. This continues the unfortunate title applied to them by the Brigham Young administration. The lectures are not lectures limited to the topic of faith as the name implies. The title *Lectures on Faith* obscures their breadth and depth. 3-Give them a new name that reflects their true purpose and content. I propose the lectures be referred to as the *Lectures on the Doctrine of Jesus Christ* for six reasons:

- f. First, the book in which these lectures were published was called *the Doctrine and Covenants*, the lectures were the **doctrine**.
- g. 2nd, The committee assigned to write the lectures were instructed "to arrange the items of **the doctrine of Jesus Christ**, for the government of the Church" (HC 2:165).
- h. 3rd, This same language, "**the doctrine of Jesus Christ**", was used August 17th, 1835 on the day all of the church quorums unanimously accepted the lectures as doctrine. (See second appendix restoration scriptures draft.)
- i. 4th, The first sentence of the first paragraph of the first lecture in the *Lectures on Faith* describes the Lectures as "a course of lectures designed to unfold to the understanding **the doctrine of Jesus Christ.**"
- j. 5th, the points of Christ's doctrine are taught in the lectures including faith, repentance (see for e.g. Lecture 2:24), baptism (see for e.g. Lecture 1:12, 1:32), the Holy Ghost (see for e.g. Lecture 2:24, ), baptism by fire and of the Holy Ghost (see for e.g. Lecture 1:19), enduring (see for e.g. Lecture 6:2), coming unto Christ (see for e.g. Lecture 4:12), and seeing God in the flesh (see for e.g. Lecture 2:18)
- k. 6th, the proposed title emphasizes Christ who inspired the Lectures, is at the core of the lectures and is the object of our faith.

20 AGAINST:

- l. Each numbered numbered lecture is subtitled "of Faith."
- m. Christ explicitly warns against going beyond the "Doctrine of Faith." While these lectures treat the matter of faith, I worry about going beyond what He ordains, but the title is not the most important element for me.
- n. 3NE 11:32-40

**M.3** that the *Lectures on Faith* be renamed the *Lectures on Theology*.

1 FOR: My main argument is that this is the title, Theology, given above the first page of the lectures. I believe this is what the early saints would have called them, but have no evidence. I think this title will provide easier communication with our LDS friends and family, as both my Deseret Book copies are subtitled, Theological Lectures.

20 AGAINST: This title is too broad. Theology is the study of God. The Lectures focus on the doctrine of Christ, as stated in the very first sentence.

M.4 Change the Articles of Faith/Wentworth Letter to better reflect the direction of this movement

1 FOR: I wonder if Joseph was shooting for something totally different than the New Testament and much more ancient - if we ought to include the Wentworth Letter and those articles of Faith which would require that we, too, establish the offices of Apostles, Prophets, Pastors, Teachers, Evangelists. Doesn't this go beyond the Fellowship organization idea with all men being equal?

19 AGAINST: We can all be equal and yet have different gifts and roles. We don't modify the book of Leviticus, even though we don't practice our faith in that manner today. Scriptures are a record of God's dealing with men; the Wentworth letters were penned by Joseph and are an honest statement of his belief at that moment of time.

M.5 LORD, Lord, YHVH, Jehovah - It seems the original name of God (jehovah, yahovah etc) is lost from this version of the old testament. Originally, the Hebrew text had the tetragrammaton (YHVH) in many places where our modern bibles have only "LORD". Because of rabbinical tradition (not revelation) the tetragrammaton begun to be read as "adonai" (meaning Lord) and this tradition carried over in Western translations (Latin, German, English and all subsequent). This capitalisation is however a nice feature of the king James Bible and others, letting us know that the original text actually doesn't say "Lord" but "Yahovah" (so LORD means Yahovah whereas "Lord" is where the original text actually says Lord, or in Hebrew adonai).

5 FOR: I would prefer the restoration scripture be true to the original text and actually spell out YHVH where it ought to be, but if that is not agreeable then at the very least I suggest maintaining the information regarding where it ought to be, in the same way King James and others does, by capitalizing the LORD so that a reader knows and can choose whether to read it in its original way or in the traditional "Lord".

21 AGAINST: Early Hebrew had no vowels. They were implied. Later Hebrew used jots and tittles, along with some added lettering to indicate vowels and aid in pronunciation. What is rendered "Yahweh" is a guess. The original pronunciation has been lost; this isn't a reliable way to reconstitute the original.

The original lettering is considered "unpronounceable" because we lack any vowel sounds to blend into the letters. We'd be pronouncing a bunch of consonants and blending them together into an odd-sounding mess, which, lacking the appropriate vowels to aid, doesn't make sense.

The tradition of "Jehovah" is one possible pronunciation (among Yehovah, Yahheveh, Yohovoh, Jihavah, etc.) And for all that can be known now, may have been correct. Rather than veer into a new and recently popularized way of spelling/pronunciation, I would recommend we leave it "Jehovah" because it is a familiar way to render the name spelling into English.

- Joseph did not see it fit to change from the tradition in his Inspired Version of the Bible, the Book of Mormon, or any subsequent revelations or teachings. As one "anointed by Jehovah," he could have made the change if it were important.
- God speaks to us in our "own language," in "plain humility," and does not require that we approach Him in another language.
- Lord in English is from Loafward; loaf-ward is like saying Bread-keeper. He is the bread of life, His word is bread unto our souls, so He deals out bread of life to us.

M.6 Remove the name of Jeff Savage from the *Governing Principles*.

2 FOR: It is my view that no man's name be attached to his own personal revelation and put out there as scripture. That is except for one man, who in this Dispensation is Denver Snuffer.

16 AGAINST: What was written as *Governing Principles* was not a "personal" revelation, but written for the body on assignment, first from Denver, then from the Lord. The full story of how the document came about may be told another time, but the document was written, then submitted to the group for their feedback. Several suggestions were implemented based on feedback and questions, and members of the committee went to the Lord and received inspiration for several elements of this document. Each of the 8 members of the committee felt that the sourcing was honest and followed the pattern of attribution given in the Book of Mormon by Nephi, Jacob, Mormon and Moroni.

- The Governing Principles are given not by way of commandment but wisdom. As Denver has stated yesterday in his blog "Inquiry and Response" Mar. 30 2017 we are to be equal. In Third Nephi it is recorded that the children had their tongues loosed and they prophesied things greater than even the Lord had prophesied. I believe that with the process of presenting anything to the body of believers for their consent to review and either accept or reject the same as scripture, the Lord is allowing us to become equal. There will be many revelations. If we are a body of equals then as a body we should be able to all have revelation as the Lord desires and be able to present such revelations to the body for their review and acceptance or rejection. Removing Jeff's name starts us in a direction of hierarchy.
- The logic that no man should put out there as revelation contradicts BOM and countless other scriptures.
- The idea that only Denver has his name in scripture from this dispensation frightens me. I thank the Lord for revealing these truths to Jeff and think that his name MUST be included, because it was revealed through him.
- 

M.7 Add finer grained reference points to the scriptures, such as paragraph or verse numbers.

19 FOR: The paragraphs should be numbered, or some system devised to have finer grained references than chapter and page numbers. Paragraph numbering keeps the feature of quoting only in context because the paragraphs are already divided by context. If people don't like numbers make them in small superscripts at paragraph beginnings, or add dots to every 10 lines. It may be difficult to discuss the scriptures easily with others outside of fellowships if you struggle to find the material you need.

Teach the people to look around the reference for context and they can govern themselves.

21 AGAINST:

- We've come to understand that each time we encounter a new paragraph in a text we'll find a new thought or a new point. Numbering sentences works well for an instruction manual with a list of steps but not necessarily for scripture. Revelations grow and build on *context* where one idea expands and supports another. Often we don't understand one sentence until we encounter its neighbor in the next paragraph. Numbering each sentence leads us to believe that it stands on its own.
- Disregard for context by numbering sentences can lead to proof-texting wherein a single verse or two in scripture are singled out to make a point or a claim. By this method we

end up being taught that Malachi's statements about men robbing God in tithes and offerings are directed at the tithe-*payers* rather than the priests misappropriating the tithes for themselves. Or the misunderstanding that has plagued Christianity that it is by grace alone that we are saved.

- The folly of proof-texting is illustrated by the following clerical chuckle: "A man dissatisfied with his life decided to consult the Bible for guidance. Closing his eyes, he flipped the book open and pointed to a spot on the page. Opening his eyes, he read the verse under his finger. It read, 'Then Judas went away and hanged himself' (Matthew 27:5b). Finding these words unhelpful, the man randomly selected another verse. This one read, 'Jesus told him, "Go and do likewise.'" (Luke 10:37b). In desperation, he tried one more time. The text he found was: 'What you are about to do, do quickly.'" (John 13:27f (Elizabeth Tokar, "Humorous Anecdotes Collected from a Methodist Minister" *Western Folklore*, Vol. 26, No. 2 (April, 1967), 92)
- Numbering sentences adds an additional cognitive layer to understanding scripture by subdividing large ideas into artificially-smaller ideas. Who would plant and tend an attractive lawn in their backyard only to divide it into little fenced subsections? To cross the lawn one would repeatedly have to open and close the gates in the fenced sections. Instead of working their way through all the fences and all the gates some might find themselves happy to navigate just the first few fenced sections.
- Removing numbering strips away familiarity in a good way. Without the fences of verse numbers, one realizes that the lawn is large and all parts of it are interconnected. While we're still free to examine any portion of the lawn, seeing the lawn, or in this case, scripture, more broadly, invites us to approach it with fresh, conscious eyes.
- Versification began with Catholic control of the texts and continued in all the Christian institutions thereafter. The early LDS church had no verses in the Book of Mormon. While Joseph later established the chapters, versification came to the Book of Mormon in 1859 not by revelation but by a gentile publisher who made the case that presenting the Book of Mormon more like the Bible would sell more Books of Mormon. By muddling the message of the scriptures, versification has tended to hinder rather than help Christianity fulfill its purpose of drawing believers to Jesus Christ. Given the opportunity to try something different, why would those seeking to lift condemnation want to follow a well-worn-but-muddled path?
- Initially the D&C was formatted with numbered paragraphs. Eventually those were further subdivided in many places into numbered sentences. The urge to slice and dice the scriptures is a familiar pattern, but not the only pattern.
- We have a chance in the restoration scriptures project to remove the fences of over-numbering and its accompanying pitfalls by presenting the scriptures in a reader's edition. That's not to say we can't also offer a version of the restoration scriptures with numbers as well. We could claim the best of both worlds.
- If you are discussing the scriptures outside of fellowships, likely the others are not going to accept the Restoration Editions scriptures as authoritative, and you'll have to reference *their* scriptures to make your point anyway. Paul spoke to others in their language and manner rather than his own, we should expect to need to do the same.
- How many people have really spent time trying the new approach before demanding a return to the old? Perhaps the new approach should be tried for a season first. Some who have spent time trying the new approach have noted it is definitively improving their scripture study.
- The choice appears to be this:

- Cater to referencing in presentation, and learn to read in context. The focus of referential presentation is finding passages faster, rather than understanding them more fully. Contextual understanding IS NOT a natural byproduct of breaking up the text with reference numbers. This approach has already been tried for the last 2000 years, with little success.
- Cater to contextual presentation, and learn to reference differently. The focus of this presentation is increasing understanding, rather than speed of finding passages. Speed in finding passages IS a natural byproduct of increased familiarity with the text through regular reading. This hasn't been widely tried, but appears on the surface to be a more promising avenue for yielding good fruit, which should be the focus of our relationship with scripture.
- People have been taught to look at the context for over a hundred years without much success. Let's turn this around - teach people to be familiar enough with the scriptures that they can readily find their way to what they want by noting the context in a page.

### 3 MODIFICATION

Put a concordance range to the corresponding page in LDS version at the bottom of each page:

(Mosiah 3: 1-24) or (Luke 4:5-5:3) at the bottom of the page gives the reader some idea how it corresponds to the LDS (or whatever version you elect) formatted scripture.

M.8 Expand Joseph Smith - History to include all of what Joseph Smith printed in *Times and Seasons*.

5 FOR: He only notated/corrected a portion of that ongoing article. The break should be made at the point Joseph stopped editing the manuscript as all subsequent material is suspect.

12 AGAINST: Joseph was not the editor for the entire T&S publication.

M.9 In SEVEN WOMEN, the wording can be ambiguous regarding "unanimous" and will be examined.

Under Advisement.

M.10 Remove the "hands" logo from the cover of the scriptures

6 FOR: the logo has never been officially voted upon as the official symbol of this movement, nor has a vote been taken as to whether we should even have such an official symbol/logo.

14 AGAINST: This symbol has been used to identify safe sources of information for the restoration movement. It is not tied to any sustaining of the scriptures.

It was given by the Lord. (quoting a voter)

Salvation does not hinge on a logo.

M.11 a date of publication should be included and an edition number

20 FOR: when discrepancies across different versions arise in the course of communication among individuals, people can check to see what version/edition of the scriptures they are using

0 AGAINST:

M.12 Remove the following text from Section 54, while preserving the rest of the content:

*“Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines- Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter..... God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it..... Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods. David also received many wives and concubines, and also Solomon. David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.”*

6 FOR: This will preserve important principles as taught in Section 54, while removing all semblance of justification for polygamy as a Divine institution.

I do think we should remove the part that says God gave extra wives to Abraham, Isaac, and Jacob. He didn't. Sarah didn't believe the promise they were given, and foisted Hagar on Abraham. Isaac only had one wife. Jacob was tricked, and his later wives came from his wives' contention and competition with each other. As for David and Solomon, the Book of Mormon seems quite plain about them.

3 AGAINST: Without revelation this feels like cherry picking to me.

1. These are the words of our Lord elucidating previously written scripture.
2. This is the only place I'm aware of where our Lord justifies the Patriarch Abraham in lawfully continuing his seed per the promises given him of our Lord.

M.13 Adjust the language of Section 54 as follows:

Clarify that David's additional wives were an abomination, but justified according the law he lived in. Note that Abraham was willing to wait on the Lord, while Sarai was not. Remove God giving Hagar to Abraham, and clarify about the wives and concubines Abraham took after Sarah died. Make the text harmonize with the rest of scripture.

5 FOR:

2 AGAINST:

M.14 Remove the word “permanent” in the phrase “permanent hierarchy” in the *Governing Principles*,

We propose to remove the word “permanent” from this sentence since it gives an ambiguous meaning that there might be a temporary hierarchy. Instead we propose the word “whatsoever” is added so the sentence in question reads like this: “Let there be no hierarchy whatsoever, but let our decisions be made in councils, guided by the scriptures, and governed by common consent.”

6 FOR:

7 AGAINST:

I think there is wisdom in temporary "leaders" to help move a project or activity along, when these same people follow the principles of righteousness. I think that wise guidance comes through with the current wording.

The meaning will be ambiguous in this as well. There are people who may head up committees, or do certain things. Some will say, "this is strongmen". Believe me, I have seen people misuse the word. I think the word whatsoever is unnecessary. One thing to consider. We had a situation where we tried to work by common consent. One person in particular would NEVER approve the things the rest of the group wanted so it put the kibosh on all of it. This person has control of everything because they would just say they didn't agree and stop what the rest felt good about. How do you define common consent? Is it the majority? Is it unanimous? These are things that need to be considered and perhaps identified with proper understanding.

M.15 The following changes for *Governing Principles*, under heading ‘Concerning Marriage and Sealings’:

One man and One Woman

Marriage is to be between one man and one woman, as originally established by God between Adam and Eve. The children of Adam and Eve likewise were married as two, a man and a woman. The image of God was in the couple, Adam and Eve, which were one man and one woman. Likewise, the apostle confirmed that neither the man without the woman, nor the woman without the man is approved of the Lord. *[The sentence “Taking multiple wives was introduced by the descendants of the first murderer, and is not considered a reflection of the image of God, as originally revealed to Adam.” is removed completely since it is redundant. It clear enough without it that marriage should be between one man and one woman.]*

1 FOR:

7 AGAINST: It is not redundant--this was not known before--but expounds in greater depth the pattern given to Adam. The only reasons I see to take it out is because 1) You don't believe this pattern was followed by Adam and only revealed by Cain's descendents. 2) It makes you uncomfortable for having it. 3) It ignores the exceptions where it was given by God. However this specifically states “as originally revealed to Adam” not to those who came after.

1 MODIFICATION: Replace the word “murderer” with the word “Cain.”

M.16 I'd like to make a formal proposal for naming the volumes:

- The Old Covenants
- The New Covenants
- Commandments and Teachings

"Testament" occurs twelve times in the New Testament ( Hebrews 9:15 , etc.) as the rendering of the Greek diatheke, which is twenty times rendered "covenant" in the Authorized Version, and always so in the Revised Version. The Vulgate translates incorrectly by testamentum, whence the names "Old" and "New Testament," by which we now designate the two sections into which the Bible is divided. (<http://www.biblestudytools.com/dictionary/testament/>)

Therefore,

Vol. 1 "The Old Covenants" is really an account of multiple covenants, from Adam down to Moses. There isn't just one covenant being discussed in the volume. So I think it ought to be plural.

Vol. 2 "The New Covenants" is likewise an account of two covenants: one in Jerusalem and one in the new world. So it likewise ought to be plural.

Vol. 3 "Commandments and Teachings" is really a compilation of commandments and teachings. The term "doctrine" was a misapplication of the term, given Christ's limit on the word. Since anyone who declares more or less than Christ's doctrine as His runs a serious risk, we probably ought to consider dropping the misuse and clarifying that the volume is just commandments and teachings. It contains some history, some principles, and some wisdom literature also, but the general term "teachings" would be appropriate as a title to describe them all.

The renaming would also make us a very peculiar people...

10 FOR:

The only covenant referred to in the book by the Lord was in D&C Section 84 (now Section 27) where He called the Book of Mormon the "new covenant". The Lord never officially called it "Doctrine & Covenants". The Lord referred to the book that was to be printed (Section 1) as the "book of my commandments," but there is no revelation for changing "commandments" to "covenants". That was a change of men:

- "After a hymn was sung, President Cowdery arose and introduced the **"Book of doctrine and covenants of the church of the Latter Day Saints,"** in behalf of the committee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book."
  - This is after the Lord's name has been removed from the Church and at a conference Joseph was not present for.
- RE 63 is a good example to look at, because it walks through one element of the covenant that the Lord is willing to make ends with His people, if they become His. I believe that the Book of Mormon lays out clearly the terms of that covenant and how it can be kept or broken. Most of the uses of the word covenant in the D&C refer to either "this covenant," which is the Book of Mormon, or "these covenants," as in the articles and covenants of the faith. In the latter case, I understand the word covenants to be more like rules (as in the case of restrictive covenants embedded in a neighborhood). One notable section is 54 (LE 132), but that is an oddball section in many ways. However, the D&C gives *commandments* in almost every single section. If you believe, as we have been persuaded to believe, that the title

Doctrine and Covenants was not given by revelation (see 1835 General Assembly, where Joseph was not present), and you are simply looking at the material (with no history in the LDS church), with the additional understanding that the BofM is the new covenant, would you choose to refer to those sections as covenants or commandments? This isn't baiting; I really would like to know.

•

7 AGAINST:

M.17 Retitle Hebrews to say, ""The Epistle to the Hebrews."

2 FOR: I'm concerned with the title of Hebrews saying, "the epistle of Paul the apostle to the Hebrews". No one really knows who the author or the book of Hebrews really is, but it doesn't follow the pattern of any of the other epistles written by Paul in which He identifies himself as the author right in the beginning of the letter. And Paul was called to the Gentiles, not the Hebrews, so that is another reason it seems dubious to attribute this writing to him.

8 AGAINST:

M. 19 Move Section 170 to the Pearls of Great Price

2 FOR

7 AGAINST it has about 8 verses that are Joseph's words which were included in original LE 107; perhaps Mike could say "written by Mike Hammill" instead of "received on the days of...

M. 20 Change title of *Governing Principles* to *Guiding Principles*.

10 FOR The word "governed" raises hackles as it implies a lack of agency and free will. If we are taught correct principles will we not "govern" ourselves?

4 AGAINST Words can be re-appropriated. The title was based on Joseph's quote of teaching correct principles and letting people govern themselves.

M.21 Where possible, retain the Inspired Version chapter divisions in the OT, NT, and Book of Abraham,  
but retain paragraph formatting throughout instead of verses.

11 FOR

These chapter divisions will allow the reader to experience some familiarity and ease of reference as they encounter each book of scripture, while the paragraphs will allow each book to be discovered anew. It also facilitates dialogue with other LDS and Christians.

4 AGAINST

## **SUGGESTED GLOSSARY TERMS:**

**INTEREST** - In the old D&C section 119, the standing law of tithing mentions "interest annually." Though at the time this was commonly understood to mean 10% of income received in excess, it has since been changed by the LDS church to mean 10% of total annual income. I feel that this is a very important distinction, and that it was heavily abused by the LDS church.

(This is an important distinction. I wonder how to articulate that and keep in mind that in time, what will be asked of us to give is far greater than the 10%. This is nothing compared to what's coming for those who accept the covenant. )

**MILD/STRONG/HOT DRINK** - The Word of Wisdom (D&C 89) uses words and phrases like "mild drink," "strong drink," and "hot drink." I think it would be great if these were clarified to mean what they originally meant, that is to say that mild drinks include beer (the natural stuff, of course), and that strong/hot drinks do not mean coffee or tea, but are referring to distilled alcohol.

: I say leave it alone. I have seen so many people in this movement so excited about alcohol that there are people who are inebriated at meetings (including young adults). I have also heard people say if you DON'T drink beer you are not acceptable to the Lord. I have heard arguments that beer was more like kombucha or that it should be of your own make (just like wine). I have heard people preach that you MUST drink alcohol (the stronger the better) at sacrament until you feel the affects of wine (the alcohol). I have seen people drink more and more and more... to the point of getting tipsy and blessing it first so they aren't affected by the spirits... this is a tough one. The distinction Denver made was simple (regarding the sacrament): use wine unless you are opposed to it, then use grape juice, red being better. I think WISDOM is needed. The scriptures condemn the drunk. If any have lived with addicts, they realize this is a slippery slope and to teach our children to turn to a bottle instead of Christ may not be the best thing. So, my vote is: leave it alone. USE WISDOM

**DOCTRINE OF CHRIST** - A very specific and precise statement made by the Lord Himself in 3 Nephi 11: 31 - 39. Nothing else is to be construed as His Doctrine or doctrine coming from Him.

**SALVATION** - See Lecture 7 of the Lectures on Faith paragraph 9.

## **WAR IN HEAVEN and AGENCY**

The term "agency" is more than just "free choice". It implies that the chooser has knowledge of the consequences of the choice, and has the capacity to be accountable for those consequences. Satan often has and continues to destroy agency by enticing the human family to remove and avoid measures of accountability.

*Scriptural Persuasion (there are many more; I've only included a few):*

*LDS culture has often restricted the understanding of these terms with a narrative that frequently goes something like this:*

*"Satan wanted to force us to obey... so we could all return to God. But the Father and Son wanted us to have agency (the ability to choose) right from wrong."*

*This understanding is often derived from the verse:*

*"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him..."*

*It is assumed that because Satan sought to destroy agency, that this means he wanted to force us to obey, removing any choices. Items to consider:*

1. *When has Satan ever forced someone to obey? Has that ever been the way he works? When he has a hold upon someone, does he make them do good things?*
2. *Is the word "agency" the same as the word "choice"? they are often used interchangeably, but do they mean the same thing?*
3. *How enticing is the proposition of a "force plan"? In other words, Lucifer successfully campaigned and convinced billions of souls that his plan was better. How did he accomplish that is his plan was to force people to do good?*

*Alma 30: 17 And many more such things did he (Korihor) say unto them, ... and whatsoever a man did was no crime.*

*(Removing accountability , in other words "do whatever you want, you shouldn't have to be accountable". This is one of the common messages of the anit-christs. It is an appealing and seductive message. It is the same message that lucifer preached in the war in heaven.)*

*Moses 4:1 Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.*

*(Many suppose that Lucifer intended to force people into righteousness. This seems silly to me. Rather, it seems he intended to provide salvation to all, without any regard to their behavior or condition of their heart. "Everyone gets in. Think do and be whatever pleases you, and I will save you!" That's an attractive, seductive message)*

*2 Nephi 9:25 Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation;*

*(why? because there has to be knowledge in order for there to be agency. No knowledge, no agency)*

*26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them,*

*27 But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!*

*The Lamanites tried unsuccessfully for hundreds of years to takeover the Nephites by "force" (war). But the Gadiantons were able to do it in a single generation by applying Lucifer's more subtle tactics.*

*Helaman 6: 22 And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, **that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.** (no accountability for crimes)*

*23 And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.*