

Podcast 131: Being Harmless, Part 2

This is Part 2 of a special series on being harmless.

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NARRATOR: In the Restoration Edition of the Scriptures we find these references to being harmless:

Matthew 5:3

Be therefore wise servants and as harmless as doves.

Philippians 1:8

Do all things without murmurings and disputings, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation — among whom you shine as lights in the world, holding forth the word of life....

Alma 12:14

Now Ammon being wise yet harmless, he said unto Lamoni, Wilt thou hearken unto my words if I tell thee by what power I do these things?

Today Denver discusses what it means to be harmless and how that is manifested; how being harmless is related to being gentle, kind, meek, forgiving, wise, and easy to be entreated, and how, when, and where that matters the most; how all of this is a reflection of a condition of the heart; and how one who is harmless approaches others, and approaches God, especially when it may be most difficult to do.

DENVER: We have time and time again focused on the Doctrine of Christ. We have the doctrine of Christ on numerous websites, enshrined in numerous talks, and as a theme that has been adopted for conferences. Just before the doctrine of Christ He tells you what His doctrine is NOT. This is what Christ says immediately preceding His doctrine: *“neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.”* (3 Ne. 11: 28-30). And then He proceeds to declare His doctrine of Christ.

The more we contend and dispute with one another the better we become at contention. We polish the rhetorical skills to oppose others. That spirit of contention can take possession of us and when it does, we are hard-pressed to be a peacemaker with others. Christ said: *“Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in*

heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God.”(Matt. 5:7-9).

But peace should not be made at the cost of truth. Truth must be the only goal. Truth, however, belongs to God. Our desires, appetites and passions are prone to make us stray well beyond the bounds set by God.

- Therefore, when our pride is gratified, we should question if what we are advancing is truth.
- When our ambition is served, we should question if we are in the Lord’s employ or our own.
- When we insist upon control, we should question if we are like our Lord or instead like His adversary.
- When we use any means for compelling others, we should wonder if we are mocking the God who makes the sun to shine and rain to fall on all His fallen children without compulsion.
- When we display unrighteous dominion, we should question whether we are worthy of any dominion at all.

Our tools must be limited to persuasion, gentleness, meekness, love unfeigned, pure knowledge, all of them mustered “without compulsory means” to persuade others to accept the truth. And if we fail to make the persuasive case then the problem is not others, the problem is that we’ve yet to figure out how to be sufficiently knowledgeable so as to bring them aboard.

I believe every person we encounter down here, no matter who they are, wants to follow Christ. That’s why we’re here. The only reason they got here was because they want to follow Christ. Therefore, since they are predisposed to following Christ the reason they are not doing so at present is because no one has taken the time, no one has taken the trouble of giving sufficient cause to them to change, to turn, to repent, and to follow Christ. And by the way, at this point, none of us know enough in order to be able to truly follow Christ, because we are all riddled with half truths, part understanding, and the need for constant repentance, all of us. But if you’re further along and you accept Christ, and you understand His will better than your brother or sister, then you have the obligation to present persuasively to them the same reasons that touched their heart before they ever entered this world when they elected to follow Christ into this dark abyss in the first place. They’re here trying to find Him. If you can point to it and give them reason to believe, my view is that every single individual on earth has a native free disposition to turn and face Christ. We just have to figure out how to present that sufficiently persuasively so that it touches

their heart and it resonates with that truth, that light that they came down here in the first instance possessing.

The light of Christ illuminates every single being that is in this world. Therefore, Christ is in them already. You just have to animate that so that they realize the truth that you express, the testimony that you bear, the one whom you worship is God indeed, and worthy of their worship, worthy of their acceptance as well.

To reflect the image of God, there are two sexes, male and female. Man was organized in this way to help us to understand who and what the Gods are. The importance of this is illustrated in a passage from Lectures on Faith:

Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a correct idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. (Lectures on Faith 3:2-5 RE)

Eventually, every man—and I use that word in the Hebrew sense, meaning every male and female—will be brought to stand before the Throne of God. Then all questions about the image of the Gods will be answered by what is apparent to anyone standing in Their presence.

These truths are in the scriptures accepted by every Christian denomination. They are in the scriptures believed by the Jews. Yet, the Heavenly Mother's existence is not acknowledged.

While a great deal more could be said to demonstrate that God the Father necessarily includes God the Mother, we want to know more than, merely, She exists. We want to understand her character, perfections, and attributes also.

The Father and the Son are masculine and, therefore, personified by the word knowledge. The Mother as well as the Son's companion are feminine and personified by the word wisdom. These personifications reflect an eternal truth about these two parts of the one true God.

Knowledge (masculine) initiates; Wisdom (feminine) receives, guides, and tempers. Knowledge can be dangerous unless it is informed by wisdom. Wisdom provides guidance and counsel to channel what comes from knowledge. These are eternal attributes, part of what it means to be a male or a female. Creation begins with the active initiative of

knowledge, but order and harmony for the creation requires wisdom. Balance between them is required for an orderly creation to exist.

A great deal can be learned about Heavenly Mother by searching for the word “wisdom” in scripture. Very often the reference to “wisdom” is to Her distinctly, and not merely an abstract attribute. If we are blind to Her existence, we cannot see the reference to Her in those passages. Although many scriptures have the Divine Mother’s words, Her presence is veiled by our ignorance and refusal to acknowledge Her. There is one extensive passage in scripture in Her voice that we will look at today. It teaches us a great deal about Her.

This was once a temple text and has become somewhat corrupted. I’ll not make any corrections or clarifications. This is from Proverbs 8 in the King James Version. The version we have has additional passages about the foolish woman at the beginning and again at the end. I am going to discard those words attributed, so that the words that are attributed to the Heavenly Mother alone can be isolated and looked at, to be considered. She states:

Hear, for I will speak of excellent things and the opening of my lips shall be right things. For my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness, there is nothing froward or perverse in them.

She proclaims Herself as the reliable source of truth, righteousness and plain — meaning clear — understanding. She is opposed to wickedness, frowardness — meaning stubbornness or contrariness — and perversity.

If we are “froward” we are stubborn or contrary with one another. We dispute. We find it difficult to agree. How much debate and anger are produced by frowardness!

Jacob (called James in the King James Bible) mentioned “wisdom” in his letter. In contemplating Her, Jacob suggested we should be “easy to be entreated.”

*Who is a wise man, and endowed with knowledge among you? Let him show out of good conduct his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descends not from above, but is earthly, sensual, devilish; for where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is **first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.** (NC Jacob 1:14, emphasis added.)*

Wisdom from above can endow us with the kindly demeanor of brothers and sisters who seek what is good for one another. How often are the words of our mouths froward and “perverse?” The Divine Mother refuses to speak wickedness and abominations, and Her influence brings others to depart from such failures.

Continuing:

They are all plain to him that understandeth and right to them that find knowledge. Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies and all the things that may be desired are not to be compared to it.

Proclaiming, “wisdom is better than rubies,” she asks us to receive Her instruction rather than seek silver and gold. Nothing else is to be compared with Her wisdom. She instructs in virtues that would make any person better. But Her instruction will also make living in peace with others possible. Nothing in this world is more desirable than acquiring wisdom: understanding and putting knowledge to wise use. Zion will require the wisdom to use pure knowledge in meekness, humility and charity. Zion will require Her influence.

Continuing:

I, wisdom, dwell with prudence and find out knowledge of witty inventions. The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way and the froward mouth do I hate.

Wisdom and prudence go together as companions. “Prudence” means good judgment or common sense. It is the quality of assessing things correctly and making a sound decision in light of the circumstances and persons involved. Prudent judgment is not hasty or unfair. Arrogance is destroyed and pride overtaken by “fear of the Lord” — meaning that we do not want to disappoint our Lord by our low, vulgar and mean conduct.

She mentions a second time Her opposition to the froward. This time She declares She hates the froward mouth. We repel Her by being argumentative and contrary with one another.

Continuing: *“Counsel is mine and sound wisdom, I am understanding, I have strength.”*

The Mother must possess great strength because She hates the froward — the contentious. She does not welcome that spirit in Herself or any of Her offspring. But yet, She loves us.

Christ taught this idea to the Nephites, which seems to be clearly taken from the Mother's wisdom:

And there shall be no disputations among you as there hath hitherto been, neither shall there be disputations among you concerning the points of my doctrine as there hath hitherto been. For verily, verily I say unto you, He that hath the spirit of contention is not of me, but is of the Devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger one against another, but this is my doctrine, that such things should be done away. (NC 3 Ne. 5:8.)

It requires strength to refrain from contention and disputes with froward and arrogant people. When we feel strongly that we are right, or are firmly convinced someone else is wrong, it is difficult to bridle our tongue and meekly persuade without contention. But the Heavenly Mother possesses the strength required to look with compassion on our failings. She deals with Her offspring using good judgment and common sense. She is opposed to arrogance, and when we are arrogant we offend Her.

How many religious arguments, even religious wars have been caused because mankind is too weak to patiently reason together? The history of this world is a bold testimony of what weak and deceived men do when they reject wisdom.

Mankind cannot have Zion without wisdom to guide us. Zion must be a community. Developing wisdom requires us to patiently interact with one another.

Can it be said, concerning your own marriage, that it is not good for the man to be alone? Are the two of you, together, better than what each of you are alone? Is your marriage a source of joy, of happiness, of contentment, of companionship? The Lord told them to multiply and replenish the earth. Do you find within your family relationship that there's joy and rejoicing and happiness as a consequence of the environment that you and your wife put together?

Is your relationship... As a woman, is your relationship in the image of God? Is there godliness about the way in which you and your husband interact? If you had to reckon whether or not someone, looking at the two of you, would see within you the image of God, would they do so?

These aren't just happy notions for the afterlife. These ought to be descriptions of what your marriage could and should look like. Can you sense the glory of God in your marriage? Remember, we looked at this in [D&C] 93:36. *The glory of God is intelligence, or, in other*

words, light and truth (see also T&C 93:11) — glory of God being light; the glory of God being truth. Is that something that is present within the marriage that you have? Is your marriage filled with life, with light, with truth, with understanding?

Turn back to D&C section 121. There's a couple verses there that I wanna suggest, particularly if you view the man and the woman together as one...Read these verses as if it's descriptive of the "one," which is you and your wife:

Many are called, but few are chosen. [This is beginning at verse 40 of section 121.] No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. (D&C 121:40-42; see also T&C 139:5-6)

Within your family/within your marriage are you and your wife learning to use persuasion? Within your marriage are you and your husband learning to use gentleness in dealing with one another? Are the two of you, together, facing one another in all of the difficulties that come as a result of being married? Are you facing that together in meekness? Do you find that in all the relationship troubles, turmoils, and challenges what predominates is kindness? Is there a search for understanding that results in pure knowledge when it comes to a dilemma?

Look at verse 37:

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (See also T&C 139:5)

It's been my observation that so soon as the Spirit of the Lord withdraws, **that** quickly will another spirit step in to assure you that you're right, you should be vindicated, that you ought to proceed on in the arrogance of your heart to feel yourself justified and vindicated.

There are false spirits that go about, but there are no better an audience to receive the whisperings of those false spirits than it is the abusers who, having grieved the Spirit and caused it to withdraw, accept then counsel from yet another spirit that says, "You're right, press on! Well done! You're good! You're right. You'll be vindicated. This is all God's work, and you're a great man because you're engaged in God's work! Do not back down. Do not

relent. Forget about persuasion. You should never be long-suffering; you should make those under your rule suffer. They should yield to your rule. There is no place for meekness. We believe in a God of strength, a God of power, a God whose work can be done despite the frailties of man! There is no need for men to be meek. And it's kind in the end, after all, to punish and to force and to coerce, because we have a good objective in mind." All of the lies and all of the deceit that led, in turn, to Catholicism falling into the abyss that it fell into are presently in play with spirits that worked this out long ago, taking the Restoration of the Gospel as yet another opportunity in which to whisper in once the Spirit is withdrawn.

So, does your marriage help you avoid covering your sins? Does your marriage...Because you're never gonna solve this problem in the community until you first begin to solve it within the walls of your own home. You're never gonna have Zion that exists somewhere among a community until **first** that community is composed of those who have a marriage that is in the image of God.

Does your marriage help you avoid "gratifying your pride"? Does it help hold down your "vain ambition"? Is your ambition to exalt the two of you rather than the one of you? Does it bring you time and time again to not exercise control but to respect the freedom to choose?

Your kids are going to make mistakes. It's not your job to force them to not make the mistake. It's your job to counsel them and to let them have the experience by which your counsel makes sense and is vindicated. You **hope** the mistakes that they make are not too serious. But even if they're serious and they involve lifelong struggles, it's **their** right to choose—and it's your obligation to teach and to persuade and then to **rejoice** when they return after they're tired of filling their bellies with the husks that the pigs are fed. It's your job to go and greet them and put a robe on their shoulder and put a ring on their hand and to kill the fatted calf. It's not your job to beat them and to chain them to the farm, so they can't go away and behave foolishly. They need to know that your bonds of love towards them are stronger than death itself. They need to know that they will endure in your heart into eternity.

And not only your children but one another—because we **all** make mistakes. Do not exercise dominion; do not exercise compulsion. Exercise long-suffering, gentleness, meekness, and kindness. Some of the biggest disasters come when you do not give people the right to choose freely, and you attempt to coerce them. Be wise, be prudent, be someone that they would respect and they would listen to.

The Apostle Paul is credited with being the Father of the Protestant Reformation. His words about “grace” were used to re-conceive man’s salvation. Martin Luther saw in Paul’s words the possibility of salvation by grace, separate from institutional authority and control.

At the time when Jesus Christ had living officials administering rites of the gospel, Paul was able to wrestle from heaven a dispensation. Using that dispensation, Paul became a dispensation head who did more, worked harder, and labored more abundantly in ministering to Christ’s sheep and spreading the gospel than any other man we know of. Paul was not jealous of the others who knew Christ and had been called by Him to the ministry. But there is some evidence of fear and jealousy towards Paul for his success in obtaining an independent dispensation of the gospel.

Paul explained his diligence in spreading the gospel:

[I]n labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews, five times received I forty save one; three times was I beaten with rods; once was I stoned; three times I suffered shipwreck; a night and a day I have been in the deep; journeyings often, perils of waters, perils of robbers, perils by countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren; in weariness and labor, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness; beside those things that are outside, that which comes upon me daily, the care of all the churches. (NC 2 Cor. 1:39).

Despite the opposition Paul experienced among believers and non-believers alike, he remained of a cheery disposition. “... *I have learned, in whatever state I am, to be content.*” (NC Phil. 1:6).

It is this kind of contentment that should be seen among people today. When God’s people are stirred to anger with each other, then even God is against them. After the spot for a temple in Missouri was revealed, the people who went there polluted it by their jealousies and fighting. The unbelieving Missourians were used by God to expel them from the place they had hoped to build a temple. They were surprised the holy spot could be taken from them. After it was taken God explained why:

Verily I say unto you, concerning your brethren who have been afflicted and persecuted and cast out from the land of their inheritances, I the Lord have suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions, yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried even as Abraham, who was commanded to offer up his only son, for all those who will

not endure chastening, but deny me, cannot be sanctified. Behold, I say unto you, There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them, therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel, but in the day of their trouble, of necessity, they feel after me. (NC T&C 101:1-2.)

If the covenant with God is kept, then He will allow His house to be built. The covenant cannot be kept if there is jarring, contention, envy, strife, lustful and covetous desires. If we do the same as those who went before, we would pollute the ground again. I am thankful we do not yet have a place to pollute. It would be better to never gain a promised place for God's house than to take possession and pollute it.

The content Apostle Paul taught the believers of his day:

Let your consecrations be without covetousness, and be content with giving such things as you have; for he has said, I will never leave you nor forsake you, so that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me. (NC Heb. 1:58).

Alma taught a lesson that we accepted by covenant as a statement of our faith:

And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God after which ye have been received. And now I would that ye should be humble and be submissive and gentle, easy to be entreated, full of patience and longsuffering, being temperate in all things, being diligent in keeping the commandments of God at all times, asking for whatsoever things ye stand in need, both spiritual and temporal, always returning thanks unto God for whatsoever things ye do receive. (NC Alma 5:6).

The greatness of a soul is defined by how easily they are entreated to follow the truth. The greatest of those who have ever lived have been submissive and gentle souls. In a day when Satan accuses and rages in the hearts of men, it requires extraordinary will and steely determination to remain easily entreated by truth.

...I answer you on behalf of all the people, and not as to any individual. For there are those who are humble, patient and easily persuaded. Nevertheless people who are quarrelsome

and proud are also among you, and since you seek to unite to become one people I answer you as one.

I covenanted with Adam at the beginning, which covenant was broken by mankind. Since the days of Adam I have always sought to reestablish people of covenant among the living, and therefore have desired that man should love one another, not begrudgingly, but as brothers and sisters indeed, that I may establish my covenant and provide them with light and truth.

For you to unite I must admonish and instruct you, for my will is to have you love one another. As people you lack the ability to respectfully disagree among one another. You are as Paul and Peter whose disagreements resulted in jarring and sharp contentions. Nevertheless they both loved me and I loved them. You must do better.

...In your language you use the name Lucifer for an angel who was in authority before God, who rebelled, fought against the work of the Father and was cast down to the earth. His name means holder of light, or light bearer, for he had gathered light by his heed and diligence before he rebelled. He has become a vessel containing only wrath and seeks to destroy all who will hearken to him. He is now enslaved to his own hatred.

Satan is a title, and means accuser, opponent and adversary; hence once he fell, Lucifer became, or in other words was called, Satan, because he accuses others and opposes the Father. I rebuked Peter and called him Satan because he was wrong in opposing the Father's will for me, and Peter understood and repented.

In the work you have performed there are those who have been Satan, accusing one another, wounding hearts and causing jarring, contention, and strife by their accusations. Rather than loving one another, even among you who desire good things, some have dealt unkindly as if they were the opponents, accusers and adversaries. In this they were wrong.

...[Y]ou cannot be Satan and be mine. If you take upon you my covenant, you must abide it as a people to gain what I promise. You think Satan will be bound a thousand years, and it will be so, but do not understand your own duty to bind that spirit within you so that you give no heed to accuse others. It is not enough to say you love God; you must also love your fellow man. Nor is it enough to say love your fellow man while you, as Satan, divide, contend and dispute against any person who labors on an errand seeking to do my will. How you proceed must be as noble as the cause you seek. You have become your own adversaries, and you cannot be Satan and also be mine. Repent, therefore, like Peter and end your unkind and untrue accusations against one another, and make peace. How shall

there ever come a thousand years of peace if the people who are mine do not love one another? How shall Satan be bound if there are no people of one heart and one mind?

...I desire to heal you from an awful state of blindness so that you may see clearly my will, to do it. I promised to bring unto you much of my gospel through the Book of Mormon and to provide you with the means to obtain a fullness of my gospel, and I have done this; yet you refuse to receive the truth even when it is given unto you in plainness. How can you pursue the truth yet remain unable to behold your own weakness before me?

Unto what can I liken it, that you may understand? For you are like a man who seeks for good fruit from a neglected vineyard — unwatered, undunged, unpruned and unattended. How shall it produce good fruit if you fail to tend it? What reward does the unfaithful husbandman obtain from his neglected vineyard? How can saying you are a faithful husbandman ever produce good fruit in the vineyard without doing the work of the husbandman? For you seek my words to recover them even as you forsake to do them. You have heretofore produced wild fruit, bitter and ill formed, because you neglect to do my words.

I speak of you who have hindered my work, that claim to see plainly the beams in others' eyes. You have claimed to see plainly the error of those who abuse my words, and neglect the poor, and who have cast you out, to discern their errors, and you say you seek a better way. Yet among you are those who continue to scheme, backbite, contend, accuse and forsake my words to do them, even while you seek to recover them. Can you not see that your works fall short of the beliefs you profess?

For the sake of the promises to the Fathers will I labor with you as a people, and not because of you, for you have not yet become what you must be to live together in peace. If you will hearken to my words I will make you my people and my words will give you peace. Even a single soul who stirs up the hearts of others to anger can destroy the peace of all my people. Each of you must equally walk truly in my path, not only to profess, but to do as you profess.

The Book of Mormon was given as my covenant for this day and contains my gospel, which came forth to allow people to understand my work and then obtain my salvation. Yet many of you are like those who reject the Book of Mormon, because you say, but you do not do. As a people you honor with your lips, but your hearts are corrupt, filled with envy and malice, returning evil for good, sparing none, even those with pure hearts among you, from your unjustified accusations and unkind backbiting. You have not obtained the fullness of my salvation because you do not draw near to me.

...It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine and I will watch over them and protect them in the day of harvest, and gather them in as a hen gathers her chicks under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be my people and I will be your God and the sword will not devour you. And unto those who will receive will more be given until they know the mysteries of God in full.

But remember that without the fruit of repentance, and a broken heart and a contrite spirit, you cannot keep my covenant; for I, your Lord, am meek and lowly of heart. Be like me. You have all been wounded, your hearts pierced through with sorrows because of how the world has treated you. But you have also scarred one another by your unkind treatment of each other, and you do not notice your misconduct toward others because you think yourself justified in this. You bear the scars on your countenances, from the soles of your feet to the head, and every heart is faint. Your visages have been so marred that your hardness, mistrust, suspicions, resentments, fear, jealousies and anger toward your fellow man bear outward witness of your inner self; you cannot hide it. When I appear to you, instead of confidence you feel shame. You fear and withdraw from me because you bear the blood and sins of your treatment of brothers and sisters. Come to me and I will make sins as scarlet become white as snow, and I will make you stand boldly before me, confident of my love.

I descended below it all, and know the sorrows of you all, and have borne the grief of it all and I say to you, Forgive one another. Be tender with one another, pursue judgment, bless the oppressed, care for the orphan, and uplift the widow in her need for I have redeemed you from being orphaned and taken you that you are no longer a widowed people. Rejoice in me, and rejoice with your brethren and sisters who are mine also. Be one.

You pray each time you partake of the sacrament to always have my Spirit to be with you. And what is my Spirit? It is to love one another as I have loved you. Do my works and you will know my doctrine; for you will uncover hidden mysteries by obedience to these things that can be uncovered in no other way. This is the way I will restore knowledge to my people. If you return good for evil you will cleanse yourself and know the joy of your Master. You call me Lord and do well to regard me so, but to know your Lord is to love one another. Flee from the cares and longings that belong to Babylon, obtain a new heart, for you have all been wounded. In me you will find peace and through me will come Zion, a place of peace and safety.

There are only two ways: the way I lead that goes upward in light and truth unto Eternal lives, and if you turn from it, you follow the way of darkness and the deaths. Those who

want to come where I am must be able to abide the conditions established for my Father's Kingdom. I have given to you the means to understand the conditions you must abide. I came and lived in the world to be the light of the world. I have sent others who have testified of me and taught you. I have sent my light into the world. Let not your hearts remain divided from one another and divided from me.

Be of one heart, and regard one another with charity. Measure your words before giving voice to them, and consider the hearts of others. Although a man may err in understanding concerning many things, yet he can view his brother with charity, and come unto me and through me he can with patience overcome the world. I can bring him to understanding and knowledge. Therefore if you regard one another with charity then your brother's error in understanding will not divide you. I lead to all truth. I will lead all who come to me to the truth of all things. The fullness is to receive the truth of all things, and this too from me, in power, by my word and in very deed. For I will come to you if you will come unto me.

Study to learn how to respect your brothers and sisters and to come together by precept, reason and persuasion rather than sharply disputing and wrongly condemning each other, causing anger. Take care how you invoke my name. Mankind has been controlled by the adversary through anger and jealousy which has led to bloodshed and the misery of many souls. Even strong disagreements should not provoke anger nor to invoke my name in vain as if I had part in your every dispute. Pray together in humility and together meekly present your dispute to me, and if you are contrite before me I will tell you my part.

...There remains great work yet to be done. Receive my covenant and abide in it, not as in the former time when jarring, jealousy, contention and backbiting caused anger, broke hearts and hardened the souls of those claiming to be my saints. But receive it in spirit, in meekness and in truth. I have given you a former commandment that I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And again, I have taught that if you forgive men their trespasses your Heavenly Father will also forgive you; but if you forgive not men their trespasses neither will your Heavenly Father forgive your trespasses. How do I act toward mankind: If men intend no offense I take no offense, but if they are taught and should have obeyed, then I reprove and correct and forgive and forget. You cannot be at peace with one another if you take offense when none is intended. But again I say, Judge not others except by the rule you want used to weigh yourself.

The foregoing excerpts are taken from:

- A fireside talk entitled “That We Might Become One”, given in Clinton, UT on January 14th, 2018;
- Denver’s conference talk entitled “Our Divine Parents” given in Gilbert, AZ on March 25th, 2018;
- Denver’s *40 Years in Mormonism Series*, Talk #9 entitled “Marriage and Family” given in St. George, UT on July 26th, 2014;
- Denver’s remarks entitled “Keep the Covenant: Do the Work” given at the Remembering the Covenants Conference in Layton, UT on August 4, 2018; and
- The presentation of “Answer and Covenant”, given at the Covenant of Christ Conference in Boise, ID on September 3rd, 2017.