

# The Restoration Letter

News of Zions Outpost Independent Branch  
1733 Northeast Parkway, Wichita Ks. 67208

September/October 1989

Vol. 4 No. 5

## Guest Ministry

In recent weeks we have been privileged to have able ministry from two ministers from Independence, Missouri.

Elder Jack Hagensen was here for a weekend series during August 25 through 27. In each of his three sermons we were blessed and edified by the Holy Spirit. Brother Hagensen used a number of testimonies to illustrate his talks. He spoke of the disciplines required for Kingdom living and challenged us to live expectantly for the revelation of God. He urged us to diligence in spiritual matters. He also reminded us often of the great love of God for us.

Elder Ron Gamble spoke here on Sunday, September 24. He spoke of the almighty power of the Lord Jesus. We were reminded that this power is available to those who come to him with repentance and unshaken faith. It was by obtaining and applying this great faith that

the disciples of Jesus were able to shed their fear and discouragement at the death of Jesus. Not only this, but they became powerful witnesses of the gospel and many souls were saved. This is the faith for which we are to strive. Brother Gamble also employed some beautiful testimonies in his sermon. His words were validated by a strong presence of the Lord's Spirit.

## Ordination

At a business meeting of Zion's Outpost Branch on September 24, the ordination of George Fowler to the office of Elder was approved. He was ordained on October 8 by Elders Jim Crawford and Gary Whiting.

Unfortunately for us, while this call was in process, Brother Fowler was transferred back to the Independence area. We know that his ministry will be useful there. We highly recommend him to the branches of the Church as an able minister of

the Lord Jesus Christ. To George and his wife Barbara we pray God's blessing.

## Priesthood Retreat

The Elders and Priests of this branch met with priesthood from branches in Oklahoma and Independence on the last weekend of September. We sat in classes under Elder Dana Simmons, Patriarch Bill Dollins and Seventy Frank Frye. These classes were well presented and worthwhile. During Saturday afternoon the men met with their respective quorums. Later we met with a member of the High Priest Assembly. We closed with a good worship service on Sunday morning.

## Of Interest

We note the forming of some of the Seventy into a quorum on October 1, 1989 in Independence. We pray that this will be met with the Lord's blessing.

## As I See It

by Gary R. Whiting

Have you ever considered that some of us are like highly paid sports figures? Blessed with great talents and gifts, but lacking endurance. Small injuries quickly and effectively put some of us out of commission and we are lost to the Lord's effort. Great skills and abilities are lost to the Church. Yet the work goes forward because some of the Saints are rugged and able to endure the hardships of bearing our crosses for the Lord.

This kind of endurance is gained by conditioning. Spiritual workouts include a balanced diet (scripture study and good books), exercise such as deep knee bends (prayer) and weight lifting (picking up our crosses daily, bearing one another's burdens) and regular workouts (daily acts of service).

The Kingdom of God will be built by those who can endure and resist the hardships of the way. Easily wounded and discouraged people that come on like gangbusters but fade quickly, despite their obvious skills are not those kind of people.

Are you willing to use the skills you have and work to become spiritually conditioned for the Lord's service? Remember it is those servants found "doing" that are blessed (Matthew 24:50-54).

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John, Jesus and Joseph Smith all agree on one description of Jesus Christ. That is that Jesus is light. John said that Jesus was the light that shined into the darkness of the world, but was not understood. Jesus said he was the light of the world, which if a person focused

their eyes on it, would cause their whole body to be filled with light. Joseph Smith wrote that Jesus is the light of the sun, moon, stars, earth and even the light which continually illuminates our lives. As this light he is the life of all things and the power which created us and sustains us.

This image of Jesus is a very practical one for us to take hold of. Every time you turn on a light and witness the flooding of a dark place with light, we see Jesus. Every time we grasp a new concept or see the eyes of a child brighten with understanding, we see Jesus. Every view of the sun, moon or the stars is a view of Jesus.

White light is composed of every form and color of light, as well as energy waves such as x-ray and radio waves. But unless light is broken in some way to expose its component parts most of them remain hidden to us although they are "right before our eyes." A prism is used to break light into its parts.

Jesus, like light, is always before us in his many forms, yet much of who he is remains hidden to our understandings. But God has presented us with a spiritual prism, the scriptures. Here God has given us the key to opening our eyes to who Jesus is. Let us use the Word of God for seeking the revelation of Christ and thus be led into true worship.

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"God is never late in answering our prayers."  
Priest Keith Lane, October 11, 1989

## The Restoration Letter

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We ask that if you like this letter and you want to help us publish it, that you send \$5.00 for a single year subscription. It will be mailed free of charge to all who ask.

Compiling Editor - Gary R. Whiting  
Reviewed by Jim Crawford and Steve Anders

## Our Address

Zion's Outpost Restoration Branch holds all of its services and meetings in their building at 6300 North Tarrytown in Park City, Kansas. Park City is just a few minutes drive north of Wichita. The phone number there is 744-1020.

The address given at the top of this newsletter is where the newsletter and other publications originate. This was the first "official" address of Zion's Outpost until we finally found a permanent place of worship.

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"You can demand justice, but grace is better."

- From a meeting in Oklahoma, summer 1989.

## Advantages of the Inspired Version

by Robert J. Matthews

(Robert Matthews is the Dean of Religious Education at Brigham Young University. He is an acknowledged expert on the Inspired Version of the Bible. The following is an edited excerpt from the text of a lecture given at Zion's Outpost Branch, Wichita, Kansas on July 12, 1986.)

I counted up the number of verses that the JST [Joseph Smith Translation, this is the official title of the Inspired Version in the LDS Church] has that the King James Version does not have and also the number of verses that were corrected by the Prophet Joseph Smith. There are 3410 verses different in the Inspired Version compared to the King James. In terms of size that is about 10% of it.

There's something I have discovered in a general sense. That is that the King James version generally tells you what happened, but the Inspired Version will tell you why.

Let's look at a couple of items. In the King James Version, Genesis 1:30 reads, "To everything that creepeth upon the Earth, wherein there is life, I have given every green herb for meat, and it was so." Now, there are a lot of green herbs that aren't too good for meat, such as tobacco and marijuana. In the JST it says, "Every clean herb." Now clean doesn't mean washed in the Bible, clean means acceptable or correct. So every clean herb is all right for human use. That's a rather interesting observation.

In Exodus 6:3, of the King James Version reads, "I appeared unto Abraham, unto Isaac, and unto Jacob, but by the name of God

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Almighty, but by the name of Jehovah was I not known to them." Now that's the way it reads in any other Bible, i.e., they did not know the name Jehovah. But as you read it in the Inspired Version, "I appeared unto Abraham, unto Isaac, and unto Jacob, I am the Lord God Almighty, the Lord Jehovah. And was not my name known unto them? It changes the meaning completely.

Now let's look at Matthew 18. There is a rather interesting item there. I am going to read to you from the King James Version, Matthew 18:1. We need to realize that Jesus is with the 12 Apostles and with a multitude of people in Galilee. They are talking about little children. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?. And Jesus called a little child unto him and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me." Jesus taught them that they ought to be like little children. Now let's move down to verse 10 of the King James which says, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do behold the face of my Father which is in heaven. For the son of man is come to save that which was lost." That is where the King James Version ends, but the Inspired Version at that point (Mat 10:11 I.V.) says, "but these little ones have no need of repentance, and I will save them." This clearly

teaches that little children are saved by the atonement of Christ and they have no need of repentance. But that isn't there in the King James Version, only in the Joseph Smith Translation.

Remember that Jesus is with his disciples in Galilee (northern part of Israel). The next day (let's go over to chapter 19) they go down to Judea from Galilee. This is a trip of about 65 miles. Chapter 19 (verse 1) reads, "And it came to pass, that when Jesus had finished these things, he departed from Galilee and came into the coasts of Judea beyond Jordan. And great multitudes followed him; and many believed on him, and he healed them there." Remember the 12 are still with him, but he has a different audience. Now then, remembering this look at verse 13, "Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them."

I remember, before I knew anything about the Inspired Version, one night at a gathering of people that had come over to my father's home and they were having what they called cottage meetings, where neighborhood people get together and have a little preaching service. I was just a small boy, about 13 or something like that, and they were talking about why they thought the disciples rebuked the parents. One said, "Well, they thought Jesus was too busy." Another one said, "No, no the disciples just didn't like little kids." No one seemed to know, and I really didn't care. I remember the conversation however. When you get the Joseph Smith Translation (Mat 19:13) it says, "There is no need, for Jesus hath said, Such shall be saved." Where did the disciples

learn that? They learned it in Chapter 18 up at Galilee. See, these people were a new audience and the disciples were trying to be helpful and say, "You don't need to do these things for little children." You see how Chapter 18 relates to Chapter 19. You see how the King James Version tells you what, but it takes the Inspired Version to tell you why.

The disciples rebuked the parents because Jesus told us there was no need to. But Jesus said, "Well, I didn't say you don't bless the little children, I just said that they're saved by the Atonement." When you put those two chapters together they are much more meaningful because of the Joseph Smith Translation.

I like the [correction] in Exodus 23:3. In the King James it reads, "Neither shalt thou countenance a poor man in his cause." You know naturally, you'd think we ought to help the poor people. But the Inspired Version says, " Don't countenance a wicked man in his cause. Quite a decided improvement.

In Exodus 32:14 the King James reads, "And the Lord repented of the evil which he thought to do unto his people." You might remember that story in the Old Testament where the Lord is angry with his people and Moses says to the Lord, "Repent ye therefore of the evil you thought to do." And the next verse says, "And the Lord repented of the evil." That does certain violence to your understanding of God. The Inspired Versions fixes that up all right. "The Lord said unto Moses, If they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath;"

The next one is from Proverbs (18:22) and is rather interesting.

The King James reads, "Whoso findeth a wife findeth a good thing." But the Inspired Version adds a little qualification. It reads, "Whoso findeth a good wife hath obtained favor of the Lord."

From Amos 3:6 the King James reads, "Shall there be evil in a city, and the Lord hath not done it? The Inspired Version reads, " Shall there be evil in a city, and the Lord hath not known it? There is kind of an idea in the world (some of our Jewish friends have this idea) that everything that happens, God did it. I don't believe that in every extent. Do you remember "The Fiddler on the Roof?" There's Tevya who is walking along with his horse pulling the milk cart and his horse is lame. Tevya looks up to the Lord and says, "Lord, why did you make my horse lame, especially when I needed him so much?" I don't know what you think, but I'm not sure the Lord makes horses lame. He might in some instances when there's a need, but I don't think that every horse that gets lame, the Lord was the doer of it. This scripture said [in the King James], "Shall there be evil in a city and the Lord has not done it?" The Prophet Joseph Smith corrected that to its true meaning. The Lord didn't do it, but he surely knows about it.

So what do we have from the Prophet Joseph Smith? We have a restoration. We have a restoration not complete yet, but we have a restoration. Even the Book of Mormon is less than 100% of what it could have been if they had written everything and the JST is in large measure a restoration. It reads more like the Brass Plates than any other Bible in the world. I would say I feel fortunate and grateful and glad to live in a day when we've had the benefit of the great Prophet

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Joseph Smith. I'm grateful to live in a day when we have so much of the gospel. The scriptures use the term "fullness of the Gospel." I would not want to be content if I knew the fullness of the Gospel was there, but I was living on skim milk when the fullness was available. To know there is a Book of Mormon, and not have one; To know there is an Inspired Version, and not have one, that's worse than being in ignorance. How grateful I am, not only to know these things exist, but to live in a time and a place when

I have access to them. I wanted to bear that testimony to you and express again my feeling and my gratitude and my thankfulness to you for this opportunity.

I just wanted to say all these things to you in the name of the Lord Jesus Christ, Amen.

Note: The lectures given by Robert Matthews in 1986 are available on tape as is a question and answer session. These are available by writing to us for \$1.00 apiece plus adequate postage.

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