

Scarcity

(v 1.00)

The Proving; The Veil

Ecclesiastes 1

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 *There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.*

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them, above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them, which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, showing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, *and draw a veil over him*, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring him forth on the face of the earth, *drawing a veil before his eyes. He has caused us to forget everything we once knew before our spirits entered within this veil of flesh.* For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. *This illustration will explain in part the nature of the veil which is over the inhabitants of the earth; they have forgotten that they once knew. This is right; were it different, where would be the trial of our faith? In a word, be it so; it is as it should be.*

- President Brigham Young (JD 1:349, Brigham Young, Life and Death, Etc.)

How grateful we should be that a wise Creator fashioned an earth and placed us here, **with a veil of forgetfulness of our previous existence so that we might experience a time of testing, an opportunity to prove ourselves in order to qualify for all that God has prepared for us to receive.**

- President Monson (2012–A:90, Thomas S. Monson, The Race of Life)

Abraham 3

25 And *we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;*

26 And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate *shall have glory added upon their heads for ever and ever.*

Doctrine and Covenants 121

45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul *as the dews from heaven.*

46 The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, *and without compulsory means it shall flow unto thee forever and ever.*

Selfishness

Selfishness is actually the detonator of all the cardinal sins. It is the hammer for the breaking of the Ten Commandments [Ex. 20:3–17](#) whether by neglecting parents, the Sabbath, or by inducing false witness, murder, and envy. No wonder the selfish individual is often willing to break a covenant in order to fix an appetite. No wonder those who will later comprise the telestial kingdom, after they have paid a price, were once unrepentant adulterers, whoremongers, and those who both loved and made lies.

Some of the selfish wrongly believe that there is no divine law anyway, so there is no sin (see [2 Ne. 2:13](#)) Situational ethics are thus made to order for the selfish. So in the management of self, one can conquer by his genius and strength, because there really is no crime whatsoever (see [Alma 30:17](#))

Unsurprisingly therefore, selfishness leads to terrible perceptual and behavioral blunders. For instance, Cain, corrupted by his seeking of power, said after slaying Abel, “I am free” [Moses 5:33](#) see also [Moses 6:15](#)

One of the worst consequences of severe selfishness, therefore, is this profound loss of proportionality, like straining at gnats while swallowing camels (see [Matt. 23:24](#) see also [JST Matt. 23:24](#) in footnote 24a). Today there are, for example, those who strain over various gnats but swallow the practice of partial-birth abortions. Small wonder, therefore, that selfishness magnifies a mess of pottage into a banquet and makes 30 pieces of silver look like a treasure trove.

- Elder Neal A. Maxwell ([1999-A:23](#), Neal A. Maxwell, “Repent of [Our] Selfishness”)

*Selfishness is actually the detonator of **all** the cardinal sins... unsurprisingly therefore, selfishness leads to terrible perceptual and behavioral blunders*

Not long ago, the wife of one of our grandsons was struggling spiritually. I will call her “Jill.” Despite fasting, prayer, and priesthood blessings, Jill’s father was dying. She was gripped with fear that she would lose both her dad and her testimony.

Late one evening, my wife, Sister Wendy Nelson, told me of Jill’s situation. The next morning Wendy felt impressed to share with Jill that my response to her spiritual wrestle was one word! The word was *myopic*...

After Jill’s father passed on, the word *myopic* kept coming to her mind. She opened her heart to understand even more deeply that *myopic* meant “*nearsighted*.” And her thinking began to shift. Jill then said, “*Myopic* caused me to stop, think, and heal. That word now fills me with peace. It reminds me to expand my perspective and seek the eternal. It reminds me that there is a divine plan and that my dad still lives and loves and looks out for me. *Myopic* has led me to God.”

- President Nelson (October 2020, let God Prevail)

*A terrible perceptual blunder is that of being **myopic**- when one sees and views the world around them without the eternal in mind*

The Test

Genesis 5

14 And Satan said unto Cain, Swear unto me by thy throat; and if thou tell it, thou shalt die; and swear thy brethren by their heads and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

15 And Satan sware unto Cain, that he would do according to his commands. And all these things were done in secret.

16 And Cain said, Truly I am Mahan, the master of this great secret, *that I may murder and get gain*. Wherefore, Cain was called Master Mahan; and he gloried in his wickedness.

17 And Cain went into the field, and Cain talked with Abel, his brother; and it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

18 And Cain gloried in that which he had done, saying, I am free; *surely the flocks of my brother falleth into my hands*.

Helaman 7

21 But behold, *it is to get gain, to be praised of men, yea, and that ye might get gold and silver*. And ye have set your hearts upon the riches and the *vain things of this world, for the which* ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.

22 And for this cause wo shall come unto you except ye shall repent.

1 Nephi 13

6 And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.

7 And I also saw *gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots*.

8 And the angel spake unto me, saying: *Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church*.

9 And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

Doctrine and Covenants 121

34 Behold, there are many called, but few are chosen. And why are they not chosen?

35 *Because their hearts are set so much upon the things of this world*, and aspire to the honors of men...

40 Hence many are called, but few are chosen.

Luke 12

17 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

18 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

19 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

20 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

21 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

22 But God said unto him, ***Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?***

23 ***So shall it be with him who layeth up treasure for himself and is not rich toward God.***

24 ¶ And he said unto his disciples, ***Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.***

25 For the life is more than meat and the body than raiment.

26 Consider the ravens; for they neither sow nor reap, which neither have storehouse nor barn; nevertheless, God feedeth them. Are ye not better than the fowls?

27 And who of you by taking thought can add to his stature one cubit?

28 If ye, then, be not able to do that which is least, why take ye thought for the rest?

29 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

30 If then God so clothe the grass, which is to day in the field and to morrow is cast in the oven, how much more will he provide for you ***if ye are not of little faith?***

31 Therefore, seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind;

32 For all these things do the nations of the world seek after; and your Father who is in heaven knoweth that ye have need of these things.

33 ***And ye are sent unto them to be their ministers,*** and the labourer is worthy of his hire; for the law saith that a man shall not muzzle the ox that treadeth out the corn.

34 ¶ ***Therefore, seek ye to bring forth the kingdom of God, and all these things shall be added unto you.***

35 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

36 This he spake unto his disciples, saying, ***Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.***

37 ***For where your treasure is, there will your heart be also.***

The Truth That Shall Truly Set You Free

If You Could Hie to Kolob (Hymn 284)

<https://www.churchofjesuschrist.org/music/library/hymns/if-you-could-hie-to-kolob?lang=eng>

Lyrics

1. 1. If you could hie to Kolob
In the twinkling of an eye,
And then continue onward
With that same speed to fly,
Do you think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?
2. 2. Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where Gods and matter end?
Methinks the Spirit whispers,
“No man has found ‘pure space,’
Nor seen the outside curtains,
Where nothing has a place.”
3. 3. The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.

There is no end to matter;

There is no end to space;

There is no end to spirit;

There is no end to race.

4. 4. There is no end to virtue;

There is no end to might;

There is no end to wisdom;

There is no end to light.

There is no end to union;

There is no end to youth;

There is no end to priesthood;

There is no end to truth.

5. 5. There is no end to glory;

There is no end to love;

There is no end to being;

There is no death above.

There is no end to glory;

There is no end to love;

There is no end to being;

There is no death above.

SCRIPTURES

Abraham 3:1-4, 9, Moses 1:3-4,
33-39

Abraham 3

1 And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2 And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

3 And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

Moses 1

3 And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

4 And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, ***for my works are without end, and also my words, for they never cease.***

5 Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, ***and afterwards remain in the flesh on the earth.***

37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

If one had that veil removed, if they could simply remember "all of the Lords works", they would no longer be able to remain in the flesh on the earth. The "test" would be over. This is why the veil was placed over our minds. The veil causing us to forget this create the conditions by which we can be proven in all things- but what are those created conditions? When we don't have a conceptual idea of God's endless nature, the literal never ending expanse of matter and space, what do we have instead? What conditions are created because of that?

Scarcity of the Vain

Alma 39

11 Suffer not yourself to be led away ***by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. ...***

14 *Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.*

Helaman 12

3 And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

4 O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, *how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!*

3 Nephi 6

15 Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, *tempting them to seek for power, and authority, and riches, and the vain things of the world.*

Alma 60

32 Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites, when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, *while your iniquity is for the cause of your love of glory and the vain things of the world?*

Alma 1

16 Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many *who loved the vain things of the world, and they went forth preaching false doctrines; and this they did for the sake of riches and honor.*

Alma 5

37 *O ye workers of iniquity; ye that are puffed up in the vain things of the world,* ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!

53 And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; *yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?*

54 *Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance—*

55 *Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?*

56 And finally, all ye that will persist in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent.

Helaman 7

16 Yea, how could you have given way to the enticing of him who is seeking to hurl away your souls down to everlasting misery and endless wo?

17 O repent ye, repent ye! Why will ye die? Turn ye, turn ye unto the Lord your God. Why has he forsaken you?

18 *It is because you have hardened your hearts; yea, ye will not hearken unto the voice of the good shepherd; yea, ye have provoked him to anger against you.*

19 And behold, instead of gathering you, except ye will repent, behold, he shall scatter you forth that ye shall become meat for dogs and wild beasts.

20 O, how could you have forgotten your God in the very day that he has delivered you?

21 *But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.*

22 And for this cause wo shall come unto you except ye shall repent.

Colossians 2

8 *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

vain adjective

'vān

Synonyms of *vain* >

1 : having or showing undue or excessive **pride** in one's appearance or achievements : **CONCEITED**

2 : marked by futility or ineffectualness : **UNSUCCESSFUL, USELESS**

| *vain* efforts to escape

3 : having no real value : **IDLE, WORTHLESS**

| *vain* pretensions

4 **archaic** : **FOOLISH, SILLY**

• **vainly** adverb

• **vainness** ('vān-nəs) noun

The question then becomes... if these things are truly “vain”, how is it that Satan blinds the eyes of men to seek after them? How can they both be “vain” and “highly sought after”?

2 Nephi 28

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, ***for tomorrow we die***; and it shall be well with us.

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; ***there is no harm in this***; and do all these things, ***for tomorrow we die***; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

10 And the blood of the saints shall cry from the ground against them.

11 Yea, they have all gone out of the way; they have become corrupted.

12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.


13 *They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.*

14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, *they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.*

15 *O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!*

“Do all these things for [or because] tomorrow we die!” ...


scarcity

 skâr'sī-tē

noun

1. Insufficiency of amount or supply; shortage.
2. Rarity of appearance or occurrence.
3. Sparringness; parsimony; niggardliness; stinginess.

The American Heritage® Dictionary of the English Language, 5th Edition.

 [More at Wordnik](#)

“Scarcity” is the name of the game... The veil keeps us from comprehending the expanse of heaven, the endless nature of it... If there is no end to something, what purpose would there be in fighting over some of it? The Lord creates “scarcity” by placing the veil over our minds, and then steps back and watches to see what we will do... Satan uses that scarcity to create perceived value in things that are actually “vain” and then sells (i.e. “mammon”) those worthless things... All sin is triggered by being myopic and selfish—you want the thing in the now because you fear (or lack faith) that you will obtain it or something greater in the next life...

Hebrew 11

6 But *without faith it is impossible to please him*: for he that cometh to *God must believe that he is, and that he is a rewarder of them that diligently seek him.*

The veil creates the condition of “scarcity”, and without that condition the “test” or “proving” would not be able to take place.

Abrahamic Sacrifice

Doctrine and Covenants 101

1 Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from *the land of their inheritance*—

2 I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

3 Yet I will own them, and they shall be mine in that day *when I shall come to make up my jewels*.

4 Therefore, they must needs be chastened and tried, *even as Abraham*, who was commanded to offer up *his only son*.

5 For all those who will not endure chastening, but deny me, cannot be sanctified.

6 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*.

Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

- Joseph Smith Jr (Lectures on Faith (1985), 69.)

When the Lord has thoroughly proved him,¹⁰ and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure,¹¹ then it will be his privilege to receive the other Comforter

- Joseph Smith Jr (TPJS 150)

“You will have all kinds of trials to pass through. And it is quite as necessary that you be tried as it was for Abraham and other men of God . . . God will feel after you and he will take hold of you, and wrench your heart strings, and if you cannot stand it you will not be fit for an inheritance in the celestial kingdom of God”

- Joseph Smith. (As quoted by John Taylor, JD, 24:197.)

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned.

- Joseph Smith Jr (TPJS 322)

While we feel very poor, we are really increasing in wealth; yet as we increase in wealth, our wants increase. If we have a fine carriage, we must then have a fine horse and harness to go with it; but instead of spending our means upon unnecessary luxuries, it is far better for us to sacrifice everything in property that our hearts are set upon, and let it go where it can be used to the gathering of Israel. This is the standard to which all the faithful are approaching, and the sooner we reach it the better for us. We must, sooner or later, give our whole hearts to our Father and God, if we wish to gain salvation. We owe to Him every energy of our souls, and all the earthly wealth we can amass, if He calls for it through His servants. We should look upon God as being unjust were He not to give us the blessings we are entitled to through His promises.

- Brigham Young (JD 12:108, Brigham Young, Jr., The Saints a Peculiar People, Etc.)

It is absolutely necessary that the Saints should receive the further ordinances of the house of God before this short existence shall come to a close, that they may be prepared and fully able to pass all the sentinels leading into the celestial kingdom and into the presence of God. Our brethren and sisters who are scattered abroad must be gathered to be tried, and then to be blessed with a preparation for a glorious reward. This people will be tried more or less while they remain in the flesh; they may even be called as Abraham of old was to offer up that which is the most dear to them of all earthly objects for the Gospel's sake. D&C 101:4 Some have already forsaken all and followed Christ; Matt. 19:27 they have left their children, their husbands, their wives, their brothers and sisters and dear friends, Matt. 19:29 some hoping again to see them, and many never expecting to see them again in this life. We shall be tried in all things, and the Lord is now disposed to try us by calling upon us to be of one heart and of one mind, Moses 7:18 to submit to be guided and dictated, governed and controlled by Him through the constituted authorities of His kingdom. We should not consider this a trial above what we can bear.

- Brigham Young (JD 12:161, Brigham Young, Object of the Gathering, Etc.)

Without the condition of perceived scarcity would there be such an "Abrahamic Test"? If there was not an "only one son" condition? This life has been designed, the veil placed over our minds, to singularly create a condition of "scarcity" so as to render a proper test or proving, i.e. "an Abrahamic Test"... If we are not willing to make that sacrifice in this life then we will not be exalted for this life is the only time we will have that condition and thus ability... If we prove we are able and willing to sacrifice the thing in the now, when everything screams "scarcity! Tomorrow we die!", it will be infinitely easier to live thus when the idea of scarcity is gone... Which is why when we see that glory, we are no longer able to even remain here in the flesh- there is no longer a purpose, nothing to be gained or proven.

More Than is Needful

Why the working of the law of consecration remains still only something I would like to see is that the individual cannot keep it alone. The essence of the law is sharing. "The greatest temporal and spiritual blessings which always come from faithfulness and concerted effort," said the Prophet Joseph Smith, "never attended individual exertion or enterprise." The first rule is to "remember in all things the poor and the needy, the sick and the afflicted" (D&C 52:40). "And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken" (D&C 42:30). This is frankly a redistribution of wealth, "for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel" (D&C 42:39). "And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse" (D&C 42:55). All distribution is on the basis of need; the question of who is deserving never arises. Writing from Liberty Jail, Joseph tells how the enemies of the church have twisted the law of consecration to include a community of wives, and so he explains, "Now for a man to consecrate his property and his wife & children to the Lord, is nothing more nor less than to feed the hungry, clothe the naked, visit the widow and the fatherless, the sick, and the afflicted, and do all he can to administer to their relief in their afflictions, and for him and his house to serve the Lord"; then he explains the basis for distribution: "When we consecrate our property to the Lord it is to administer to the wants of the poor and needy, for this is the law of God; it is not for the purpose of the rich, those who have no need."

In the matter of deserving there are two schools of thought. There is the Good Samaritan or King Benjamin school, which does not ask whether a poor man is deserving or whether he has "brought [it] upon himself" (Mosiah 4:17-18) but only considers his need. The other school is that which punches the computer to find out exactly who deserves what. More interesting are the two schools of the deserving rich. One is the school of Andrew Carnegie, whose motto was "the man who dies thus rich dies disgraced," following the doctrine that there is only one legitimate reason for seeking wealth, and that is to get rid of it. The other is the Malcom Forbes school of thought, which teaches that possession of wealth is itself sufficient proof of virtue, and that the rich are deserving of all the fun, glamor, prestige, admiration, envy, and emulation that only wealth can bring; this is the prevailing school of thought among us.

But more than enough is more than enough: "Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family" (D&C 42:32). It is from this that one pays tithing. Tithing is not consecration and does not supersede it. To pay a tithe of what is sufficient and no more is to pay a real tithe, given out of one's own necessities, something of a test and a sacrifice, as tithing is meant to be. Ten percent taken out of a surplus that one will never miss or need is indeed a strange "offering."

I do have private property under the law of consecration, but it is the terms private and property in the private and proper sense, of something intimately and personally necessary to one's functioning in the world. "Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother" (D&C 42:54). This is what is meant by private and property: something intimate, personal, and indispensable, like a person's garment, the sort of thing everyone must have for his own under any economic system. One may not accumulate property, for then it ceases to be property and falls into the forbidden category of "power and gain." Oil under arctic seas or mahogany in unexplored jungles can be neither private nor property, save by a theory of possession cultivated in another quarter.

The conditions of sharing demanded by the Lord can only be satisfied by complete equality, a point that is ceaselessly repeated. The purpose and intent in the order is "that you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For if you are not equal

in earthly things ye cannot be equal in obtaining heavenly things" (D&C 78:5-6). "Nevertheless, in your temporal things you shall be equal" (D&C 70:14). "And let every man esteem his brother as himself. . . . For what man . . . saith unto the one [son]: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there -- and looketh upon his sons and saith I am just?" (D&C 38:24-26). You must follow my instructions, saith the Lord, and "I am no respecter of persons" (D&C 1:35). He explains that he made the earth and made it rich and there is no excuse for poverty; everything we have is a free gift from him, "and I hold forth and deign to give unto you greater riches, . . . a land of promise, . . . flowing with milk and honey, upon which there shall be no curse when the Lord cometh" (D&C 38:18). Why should there be a curse on the land? In the first vision the Lord declared, "behold, the world lieth in sin," and the reason for that is given in D&C 49:20: "But it is not given that one man should possess that which is above another, wherefore the world lieth in sin."

Substance is shared on the basis of need alone. "And you are to be equal, . . . to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs [that is, the things he happens to lack that everyone should have], inasmuch as his wants are just" (D&C 82:17). Note that the question of the deserving poor never arises. Who decides what is necessary for your support? You do; you are accountable for that decision; that is your stewardship (D&C 42:32-33, 55). The presiding bishop "also should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud" (D&C 84:112). We cannot be equal, as the Lord commands, and live on different levels of affluence. True, some are stronger than others, some are smarter than others, but our gifts and talents were given us to be put at the disposal of our fellowman, not to be put at our disposal in the manner of Nimrod. "This is my work and my glory" to see to it that others get a full share of the glory and the work -- to bring about eternal life and exaltation (Moses 1:39). The Lord descended below all things that he might raise all the others up. The bishop is assisted by agents "to do his secular business" (D&C 84:113), which is also spiritual in nature in this context: Ye cannot be one in spiritual things if ye are not one in temporal things (D&C 70:12-13). "And . . . more than is necessary for their [his family's] support . . . is a residue to be consecrated unto the bishop . . . to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants" (D&C 42:33). The most concise statement of the law is that of King Benjamin: "Render to every man according to that which is his due" (Mosiah 4:13). Something is due to every human being, and something is due from every human being. What is it? "I would that ye should impart of your substance to the poor, every man according to that which he hath . . . to their relief, both spiritually and temporally, according to their wants" (Mosiah 4:26). Everything depends, of course, on the spirit in which this is carried out. "You shall be equal, and this not grudgingly, otherwise the abundance of . . . the Spirit shall be withheld" (D&C 70:14). "God had often sealed up the heavens [and no revelation given] because of covetousness in the Church."

...

So what is our present condition? Can you imagine a more horrendous paradox than "Zion, the Fraud Capital of the World"? Saith the Lord, "You have many things to do and to repent of; . . . your sins . . . are not pardoned, because you seek to counsel in your own ways. . . . Your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness" (D&C 56:14-15). What unrighteousness? The explanation follows: "Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls [the scriptures call wealth a cancer, a pernicious, malignant growth]; and this shall be your lamentation. . . . The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16). This time of probation is to be taken seriously, for the poor as well if they too seek riches (D&C 56:17). What the Lord insists on is that all who qualify must be "pure in heart" (D&C 56:18)

....

According to the best and oldest account, as soon as the Lord introduced himself to the Prophet Joseph in the first vision, he declared, "Behold the world lieth in sin at this time and none doeth good no not one. . . . And mine anger is kindling against the inhabitants of the earth to visit them according [sic] to this ungodliness."²⁷ "The world lieth in sin" -- what is the cause of that? It is explained in D&C 49:19-20: "That which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin." For those who wonder how the Nephites could turn so quickly from righteousness to wickedness the prophet explains, "Now the cause of this iniquity of the people was this -- Satan had great power, unto the stirring up of the people to do all manner of iniquity, . . . tempting them to seek for power, and authority, and riches, and the vain things of the world" (3 Nephi 6:15). Let us recall that it was Satan's assignment to try man and to tempt him, and after considering all other approaches, this is the one he would find most effective. His business, as Brigham Young says, is to decoy us from our proper callings to seeking after those things. The wealth of the earth is to provide a means of subsistence during our time of probation here below; all have to take the test, and lunch is provided for all of them, "for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment" (D&C 104:17-18). Who can be "agents unto themselves" if they are in bondage to others and have to accept their terms? The abundance of supplies is not placed here as the reward for which we are all striving -- that is Satan's decoy trick, that is what he promises those who serve him -- the famous "pact with the devil," by which Mephisto supplies you with all the wealth and power you could dream of as long as you are here, but as soon as it is time to leave he presents his bill and you belong to him. This is not the place of judgment, but there will be a judgment hereafter. To take the test we must all stay alive, but we have made staying alive the test itself, as if we had come to this earth to spend our days of probation grabbing more and more stuff or sweating to get enough lunch.

...

Brigham Young as governor once addressed the state legislature in terms that show us his idea of Zion, a Zion as far removed as the remotest galaxy from what we have today: "You are now assembled in a legislative capacity, are so remote from the highwrought excitement and consequent entangling questions common to the populous marts of national and international commerce, are so little prone to deem mere property, rank, titles and office the highest prizes for human effort, . . . that your duties [are far from] . . . that varied, perplexing and intricate description so characteristic of the legislation of most if not all other communities. . . . These pursuits . . . are tame and uninteresting to those who dwell amid the whirl of mental and physical energies constantly taxed to their utmost tension in the selfish, unsatisfying and frenzied quest of worldly emolument, fame, power, and maddening draughts from the syren [sic] cup of pleasure."²⁹ This is the world of the prime-time super soaps, which, with all their crime, violence, and sex, a recent study has shown, have become immensely popular not as an escape from reality but as a vision of the world of affluence for which we yearn and to which we aspire.

I started out by saying that I would stick to the scriptures, and I must. I would not dare to describe our times in such words as these, but they were written to be quoted, and they promise yet another breakthrough: "For the veil of darkness shall soon be rent, and he that is not purified shall not abide the

day. . . . For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men. . . . Which causeth silence to reign, and all eternity is pained, and the angels are waiting; . . . and, behold, the enemy is combined" (D&C 38:8, 11-12). May you yet live to see that great breakthrough.

- Hugh Nibley (Approaching Zion Chapter 13)

Applies to All

Alma 38

10 ... I would that ye would be diligent and temperate *in all things*.

12 ...bridle *all your passions*, that ye may be filled with love

“Selfishness is actually the detonator of all the cardinal sins”

“Myopic”

“Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family”

There will always be “more food” ... There will always be “more sex” ... There will always be “more ocean front property” ... There will always be more... more... more... The Lord is asking us to trust Him and overcome...

*We must bridle all our passions, we must not be selfish and demand more than is sufficient for ourselves in the now, we must not be myopic! Understanding the “scarcity” you’ve been taught is a lie ... There are endless opportunities to eat, endless opportunities to have children, endless opportunities to have sex, etc. etc. **if**, and here is the kicker, **if** we bridle and control **in the now**, and **only** if we do so now- when the false veil of “scarcity” is placed over our minds.*

Doctrine and Covenants 76

58 Wherefore, as it is written, ***they are gods, even the sons of God***—

59 Wherefore, ***all things are theirs***, whether life or death, or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s.

60 ***And they shall overcome all things.***

Matthew 19

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, ***shall receive an hundredfold, and shall inherit everlasting life.***

30 But many that are first shall be last; and the last shall be first.

The Great Lies

Then was the interesting case of the rich young man, to whom Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matthew 19:21). But the young man didn't want to do it. He was very rich, but he did love the Lord and he was a good young man. The Lord did not say, "Wait a minute, fellow. Perhaps we can work something out here." So the young man went away sorrowfully. And the Lord let him go sorrowfully, then turned to the apostles and said (this is the point), "I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matthew 19:24). We are told that the apostles were amazed beyond measure when he told them that. They didn't know about any postern gates through which a camel comes. That's an invention of modern-day criticism. There is no evidence anywhere at all that there was a gate called "The Eye of the Needle." No, Jesus really meant it: It's impossible. You've got to get rid of your treasures; you have to have the one way or the other. "No man can serve two masters" (Matthew 6:24); compromise is out of the question. That's just the way it is: "Either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24; emphasis added). You've got to make the choice.

- Hugh Nibley (Approaching Zion Chapter 11)

2 Nephi 28

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; ***and it shall be well with us.***

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—***he will justify in committing a little sin***; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; ***there is no harm in this***; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last ***we shall be saved in the kingdom of God.***

The human family has again to return to this state—not you and I as individuals. Mankind have degenerated; they have lost the physical and mental power they once possessed. ...

Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent when on the scaffold; and upon his execution you will hear the expression—"Bless God! He has gone to heaven, to be crowned, in glory, through the all-redeeming merits of Christ the Lord." ***This is all nonsense. Such a character never will see heaven.*** Some will pray, "O that I had passed through the veil on the night of my conversion!" ***This proves the false ideas and vain notions entertained by the Christian world. They have no good sense pertaining to God and godliness.*** (2 Pet. 1:3)

This is a world in which we are to prove ourselves. The lifetime of man is a day of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends, and that we receive light from him and are worthy to be leaders of our children—to become lords of lords, and kings of kings Rev. 17:14 to have perfect dominion over that portion of our families that will be crowned in the celestial kingdom with glory, immortality, and eternal lives. ...

- Brigham Young (Privileges of the Sabbath, Etc., JD 8:57)

Alma 34

30 And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance.

31 Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

32 For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

36 And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.

37 And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

38 That ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.

39 Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.

1. “You can have your cake and eat it to”... “You can serve God and Mammon”... “You can live on your cloud of comfortable Christianity and yet still end up beside men and women who sacrificed all”... all lies... You *have* to make a choice and as Elder Holland correctly puts it, “not making a choice is a choice”... You don’t get both... You don’t get to live in affluence and comfort your

whole life while also “overcoming all and becoming as God”... “It is not well with those” who spent their entire lives consuming more than is sufficient... Period...

2. “The things of this world are what are scarce, but we have all the time in the world”... “We can live in our affluence and enjoy life, there is no rush, we have all the time in the world!” Lies... Satan has us so backwards once again it is frankly breathtaking- he is known as “the father of lies” for a reason... The things of this world are vain, and those that set their hearts upon them in this life and don’t come unto Christ before death are out of time... The only thing that truly is “scarce” in this entire existence is “time”, and yet eXpecially amongst the “saints”, Satan has convinced, with a naive false sense of mercy being able to rob justice, that we can deny God our whole mortal experience and yet still inherit all that the Father hath... In the words of Brigham Young, “this is all non-sense”... The blessings of the temple apply to those who “had not the opportunity in this life, *but who would have received them* had they been able to tarry”... If they had been able to tarry and did not receive them, the blessings do not apply... Period.

Patience in the Meantime

But it is still really hard to want something in the now... It is still really hard to keep my mind on the eternal nature of everything... it is still really, Really, REALLY hard... Have patience! Bear with patience your infirmities! It is no mistake that only those who have developed control in this life will be given the option in the next- for almost all things (like child bearing) the choice is removed for those who could not or would not learn to control in this life...

Alma 34

40 And now my beloved brethren, I would exhort you to have patience, and that

ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them;

41 But that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

James 1

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into many afflictions;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that resisteth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world.

Hebrews 10

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Revelation 14

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.