

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

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## *The Patience of God*

By Harry S. Tordoff

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When God Almighty's left behind  
We go from dawn to dusk.  
Without His guidance we are blind  
A hollow—empty—husk.

We think we are self sufficient  
Our ego knows no limit.  
To ourselves we're so efficient  
That life hold no challenge in it.

The patience of God is unending  
It must be to stand what's been done  
By the bigoted—selfish—unbending  
Human beings that He calls His own.

Earth's pleasures are so intriguing  
That there's no room left in the mind,  
For the simple art of believing  
That through God—untold treasures we'll find.

We'll surely wind up on the short end.  
When we're judged for the things we have done,  
For God won't be with us—if we choose to spend  
Our lives—with our backs to His Son.

He's forgiving—Our Heavenly Father  
But, we must do our part, too.  
Each year we must try harder  
To please Him in all that we do.

But, the average human of today  
Thinks not of such sacred things.  
They're trying forever to find the way  
To the pleasure that money brings.

I hope I will not see the day  
When the patience of God runs out.  
For on that day—we'll surely pay  
Of that—there'll be no doubt.

## CONTENTS

Editorial .....	page 146	"Set Aside Thy Brother Aaron".....	page 156
Financial Report .....	page 146	Obtaining the Plates of Brass .....	page 157
Sermon on Liars .....	page 147	Notice .....	page 159
Original Articles		Obituary .....	page 159
In the Beginning God .....	page 148	Local News .....	page 160

# ZION'S ADVOCATE

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EDITOR: William A. Sheldon, 1011 South Cottage, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Nicholas F. Denham, 4116 South Cottage, Independence, Missouri.

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## EDITORIAL

In a recent periodical, commanding widespread interest, was an article having as a theme the human need of frequent resort to a sanctuary.

A sanctuary, of course, is a refuge; a place, even a condition, of respite. It was pointed out that in the stress and turmoil of life, we often fail to seek a sanctuary, or have concluded that such seeking is for the weak, or cowardly.

Actually, to pause before the headlong plunge, or to temporarily cease the battle, may be the means of escape from danger, or of obtaining the added margin of strength which brings victory; speaking of temporal affairs, and not of the spirit.

To recognize the human limitations of body, mind and soul, and the ever-present need of seeking and finding renewal in the very fountain-head of life, who is the Lord, and the Rock of salvation, is **not** weakness, but wisdom and strength.

To confess inability to gain **any** worthwhile goal, let alone eternal life, except by the grace of God is contemptible to none but the contemptible.

There are times, it is true, when pause, itself, may court disaster; when momentary delay spells the difference between success and failure. But, here, too, is made manifest the need for sanctuary, or to have previously obtained in preparation for the unknown.

Our late Apostle Robertson once told of an incident in which he was suddenly faced with the prospect of serious accident and death. His escape was miraculous. When asked if he prayed at that time, he said, "No, there was no time to pray." His time for prayer, for sanctuary, was before the crisis.

As we are told by the "preacher" of old:

"To everything there is a season, and a time to every purpose under the heaven" (See Ecc. 3:1-8).

Allowance for a time of refuge or surcease can bring calmness, for frenzy; assurance, for indecision; thoughtfulness, for carelessness; may instill confidence, for distrust.

Our time of refuge may be only a moment of consideration, or reconsideration. Our condition of respite may be entirely unrelated to the pressure of the moment. However unrelated, so long as it permits renewal of strength for the battle, or wisdom to decide, its need and usefulness is apparent.

A contemporary U. S. Senator, when faced by members of the press, or his constituents, concerning vital issues of the day, oft-times pauses to remove his glasses and wipe them clean with a handkerchief. It gives him time to weigh his words, and instills respectful silence. Simple, but effective.

When British naval vessels are endangered, "The Still" is blown. It means, "Stop," or "Be still, and prepare to move wisely." It lasts just a moment, but allows a maximum provision for security.

Perhaps there is more to the statement of Christ "that men ought always to pray, and not to faint" (Luke 18:1) than might first appear. Perhaps it is that through faithful prayer, we shall not faint, indeed, but find renewal of strength to our spirits.

Christ sought the sanctuary of fasting and prayer for strength against the devil, and to endure Gethsemane—and so may we.

In our day, we may increasingly find calmness and strength in the admonition to "be still, and know that I am God" (Psalm 46:10).

William A. Sheldon

## FINANCIAL REPORT

I wish to submit a report to our membership covering General Church receipts and expenditures for the period from March 1, 1961, to September 30, 1961.

RECEIPTS:	DISBURSEMENTS:
Tithes .....\$7,312.07	Advocate Expense .....\$1,119.10
Offerings ..... 139.00	Books and Tracts ..... 100.00
Books and Tracts ..... 203.56	Aid ..... 1,567.10
Advocate ..... 81.69	Family Allowances ..... 3,680.00
New Bldg. Fund ..... 16.65	Elders' Expense ..... 1,745.60
Temple Fund ..... 18.65	Office Expense ..... 108.62
Yucatan Mission ..... 6.80	General Church Exp..... 501.12
Home for Aged ..... 6.86	Bldg. Maintenance ..... 397.62
Bldg. Maint. Fund ..... 300.00	Bldg. Insurance ..... 522.55
	(3 year prem.)
Total Receipts .....\$8,085.28	Total Disbursements ...\$9,821.71

Our disbursements have exceeded our receipts in an amount of \$1,736.43. We have one outstanding bill for printing in process amounting to \$180.00.

The church building has several leaks in the roof and we have tried to repair them without success. We are now faced with the problem of a new roof on which we have an estimate of about \$800.00 cost for labor and materials.

I feel that the membership should be made aware of the problems of the Bishopric and that expenditures will need to be curtailed to some extent unless conditions improve.

Very respectfully submitted,

Vance H. Harris  
Business Manager

## Sermon on Liars

By James E. Yates

(Delivered in Phoenix, Arizona, January, 1921, and published in *The Arizona Republican*, with opening comments by the publication).

"One of the strongest sermons ever delivered before a Phoenix audience came from the pulpit of Elder J. E. Yates yesterday at the morning service. Elder Yates, who is an orator of note, has been preaching sermons since his advent in Phoenix, which have attracted attention far and near. Following is an extract of his sermon yesterday, taking for the subject: 'Liars'."

Lying may be a rather interesting pastime to indulge in at times, but upon the whole it is not supposed to be conducive to the best interests of mankind. Some joker has said that Truth is of such great value that we should economize in the use of it. Perhaps this explains why so many substitutes for the truth are thrown into circulation.

People do not wish to deliberately lie about business affairs, or about the fish they didn't catch, or about religion, but being accustomed to the practice of economy in all things, they simply cannot be lavish with so valuable an article as the truth. People can get in such a habit of economizing with their meager stock of truth that they will lie when the truth would suit them better.

The habitual pervaricator seems to think that lying is an essential part of the daily demands upon him, and that nobody but a fool would tell the **exact truth** when a little business reservation, or a touch of crafty policy would seem advantageous.

Falsifying is one of the most prevalent sins which blights the world, and one of the most damning.

Little Willie is gravely told that if he does not stop crying the "Big Dog" will eat him up! Or an Old Bear, or a "Nigger Man" will catch him. Willie soon learns that these bug-a-boo threats are just little white lies, and he employs a number of such, later on, by way of innocent practice, until he gets quite proficient in turning out big black ones.

Some folks wouldn't lie to the Lord, because they feel that He is entitled to the best quality of goods in stock. But when the assessor comes along they feel justified in practicing a little economy on him. He knows they have lied, and wonders at their hypocrisy when they testify in prayer meeting.

Some folks would not lie to protect a business competitor from some injustice, when the plain truth, if volunteered to be told, would drive him to the wall; and the reason they would so readily volunteer to spread such damaging truth, is because of their scrupulous regard for the **dignity of the truth**. But if

their own interests were directly at stake, and falsehood seemed to be the needed stake, they would furnish the stake with alacrity, and drive it without compunction.

In some Christian homes where prayers are said devoutly, and sums of pennies are laid aside for church contribution and devoted to sending missionaries to the "Heathen," little Susie or Harold is about six years of age when at home, but only about four and a half, or five when on the street car or when riding on a railway. A little extra money is thus saved on fares, and devoted to the Lord for heathen missions! No wonder that conductors become adept at guessing a child's age. They have to, in order to be able to find out. They should demand certificates of attending physicians, and examine teeth, like a horse buyer.

A prominent judge recently said: "One who has to sit day after day in a court room and listen to the falsehood that is indiscriminately given out under oath, almost loses faith in humanity, and wonders if anyone will tell the whole truth when under adverse pressure."

The psalmist, David, may have come fresh from some court room when he exclaimed: "I said in my heart all men are liars."—Psa. 116:11.

People can associate with pervaricators of various shades of color and dimensions until they lose their powers of discrimination and would not recognize the truth itself unless it stood in a liar's boots!

To spend six days of the week dabbling with falsehoods and playing hide and seek with veracity, is to become so "addled" as not to be able to tell on Sunday whether the preacher is telling it straight, or doing his part of the popular performance of juggling the truth.

"Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—St. John 8:44.

It is not to be expected that one corrupted by a thousand business lies or surfeited upon dainty social lielets will comprehend a great truth, even though standing where their diminutive shadows are silhouetted by the full blaze of **Truth's Great White Light**. "If ye continue in my word ye shall know the truth, and the truth shall make you free."—John 8:31.

It is not to be supposed that those who do not "continue in my word,"—those who do not live up to the truth; whose acts do not conform to the truth; whose life gives creative form to **untruth**—shall be capable (without repentance) of expressing any righteousness without marring it with a hypocrite's unholy brand.

(continued on page 157)

## ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

### *In The Beginning God*

By Apostle Clarence L. Wheaton

#### Part One

#### IN THE BEGINNING OF THE RESTORATION

As we begin the examination of this question, our minds and thoughts go back first of all to the Great Apostasy of the early christian church established by Christ and His Apostles, which apostasy from the original Christian faith, ushered in the "Dark Ages" which was world-wide and which was prophesied of by John the Revelator, apostles and prophets of the Old Testament. However, an examination of this subject would require another treatise. So we will begin our present examination with the subsequent Restoration of the Gospel of these last days, which God the Father, through His Son Jesus Christ, and the Holy Spirit, has revealed unto mankind as the revelation of His mind and purpose in the gathering of Israel, the Restoration of the Gospel, and through these avenues, the restoration of mankind to a proper knowledge and understanding of the Godhead and the place that Jesus Christ of Nazareth occupies in this eternal plan of redemption.

We wish now to examine an event in the history of the Restoration which marks the beginning of a new epoch of religious history, as the premise upon which the truth and divinity of the Restoration is predicated; and upon which the divinity of the Book of Mormon, as an added witness for Jesus Christ to both Jew, Lamanite, and Gentile hinges; and the facts upon which the claims of the Latter Day Restoration of the Gospel itself stands.

What, you may say, is this important event which is the genesis of such important claims, on which a whole religious movement stands or falls? It is the event in the life of a young man of fifteen years, Joseph Smith, Jr., who is recognized by all believers of the Restoration as the instrument in the hands of God as a prophet, to bring to light the Lord's ancient truths, to be affirmed in no uncertain terms in this generation referred to in the Scriptures as the "dispensation of the fullness of times" (Eph. 1:10-11), by the Church of Christ, which was organized April 6, 1830, as the nucleus for his pre-millennial church and

kingdom. In a personal record of this event, Joseph Smith, Jr., prophet and founder of this Church of Christ, states:

"I was at the time in my fifteenth year. My father's family was proselyted to the Presbyterian faith . . . During this time of great excitement, my mind was called to serious reflection and great uneasiness; but, though my feelings were deep and often pungent, still I kept myself aloof from all these parties (a great religious controversy was going on at the time, CLW), though I attended their several meetings as often as occasion would permit. But in the process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to unite with them; but so great was the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion . . . While I was laboring under the extreme difficulties caused by these parties of religionists, I was one day reading the Epistle of James, first chapter, fifth verse, which reads: '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.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine . . . At length I came to the determination to ask of God, . . . I retired to the woods to make the attempt.

"It was on the morning of a beautiful day, early in the Spring of Eighteen Hundred and Twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such marvelous power as I had never before felt in my being, just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. **When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other),**

'THIS IS MY BELOVED SON, HEAR HIM.'

(Outline History of the Church of Christ, pp. 15-16).

On this experience of this fifteen-year-old boy, Joseph Smith, Jr., and his testimony concerning it, hinges the truth and the divinity of the Restoration, which was effected through him. Was it true, or was it false? Did he tell the truth when he said "I saw two personages . . . standing above me in the air. One of them . . . said . . . pointing to the other, 'This Is My Beloved Son, Hear Him' "? Or did he tell a falsehood? If this statement is not true, and if this experience never happened, then there is no other conclusion to be reached than this—that not one scintilla of confidence can be placed in any of the succeeding experiences he relates concerning the visitation of the Angel Moroni, and the subsequent coming forth and translation of the Book of Mormon. For this experience stands out before all the world as the genesis and beginning of the Restoration. If we deny it, we must also deny every subsequent testimony from him that followed. If this testimony did not transpire, and was only the figment of the imagination of an irresponsible boy, then to be fair with ourselves and the hundreds of thousands of people in the last 130 years, throughout the world, who have believed this experience and accepted it at full value, we must confess our total delusion in all that came to the world through him, and brand him for all time as an imposter.

In doing so we must discard his claim of divine authority to translate the Book of Mormon. We must discard his claim of a restored priesthood authority by which the Church has enjoyed countless manifestations of the blessings and gifts of the Gospel. We must discard our claim of him as a prophet, a seer, and a revelator, in these last days. Therefore, if that testimony is false, all these things and more, which had their beginning with that experience in the woods on his father's farm that beautiful spring day, are false, and thus stand revealed in all their stark nakedness as a hoax and a fraud and thereby unworthy of further consideration.

And, if this experience was false, then any proof we may seek to deduce from the Book of Mormon or any of its kindred revealments (through Joseph Smith, Jr., as a prophet) as an authoritative witness of God, would not stand the test of any competent tribunal. For as a river can rise no higher than its source, neither can sublime truth concerning God and His Christ come from a source of false or questionable experience of him who claims to speak or act in the name of the Lord. To claim divine inspiration for the Book of Mormon as a part of our standard of faith on the one hand, then deny the fountain source from which it arises, is to make a mockery of God, and to prove our reasoning unsound and hollow.

With this position clearly stated by the prophet from which there is no alternative except to accept this experience with all that follows which affects the Book of Mormon, or to reject the whole, we affirm as

our considered belief, that this experience was true; that every circumstance associated with it is confirmed by the Scripture and the hallowed testimony of the servants of God who have gone before and those who have followed after, which being so indelibly enstamped upon their consciences has given them courage and faith to face death, imprisonment, and even worse, rather than to deny the testimony thus given of both the Father and of the Son. Believing this experience to be true, we also affirm our belief in the Angel's message by which the Book of Mormon came forth as an added witness for Jesus Christ to this hardened generation of people; and we affirm with all the fervency of our heart and soul, that these things are true, supported by the unfailing testimony of the Scriptures and inspiration of the Holy Spirit, the Book of Mormon and its teachings, as well as the word of God in all ages which gives us the unequivocal evidence that God the eternal Father, and His Only Begotten Son Jesus Christ are two distinct personalities; that Jesus thought it not robbery to be equal with God (Phil. 2:6), for he was with God in the beginning (John 1:1-2), yet confessed that his Father was greater than He (John 14:28), for which reason the Jews hated him and mocked him and by their testimony condemned him to death because, according to them, he had blasphemed God by saying God was his Father. Yet, God himself, called Jesus God, and David also, by the spirit testified that "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1, see also Acts 2:34, I Cor. 15:25; Heb. 1:13; 10:12-13), which Jesus affirmed of himself and so silenced the Jews that they dare not question him more (Matt. 22:24).

When we humble ourselves to that degree that we accept the principle that God has given the same testimony to all the house of Israel alike, and has caused them all to write what He has given them, and then upon that basis (of all scriptures and all inspiration from God), seek to harmonize these truths, the mystery of Godliness will be manifest to us, and the right relationship of the Father and the Son being One God, will no longer be a stumbling block, for in this matter the word of God is plain and simple and no man need to err therein.

We now set forth another premise, as the genesis of our belief in the Trinity of the Godhead, consisting of Father, Son and Holy Ghost, upon which we establish a basis for the evidence of the truth pertaining to this matter, i.e., "the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding" (II Nephi 13:5), and he has spoken, "the same words unto one nation like unto another" (II Nephi 12:60), and "in their weakness, after the manner of their language," etc., (Book of Commandments 1:5). Therefore, when we attempt to analyze the Scripture, we should remember that regardless of which nation to

whom he speaks, whether to Gentile, Jew or Lamanite, that according to their language it will have the same meaning, and will give a composite testimony, when brought together, of that which He has taught them and which will agree and harmonize with all that he has spoken in the past or shall speak in the future.

The Scriptures are of no private interpretation, therefore, we have no justification for warping, and twisting them to fit our conclusions, for we must approach our subject with an open mind, with prayer and faith, that the Spirit of God will direct our minds and thoughts to correct conclusions regardless of what our preconceived ideas have been or what our teachers may have taught us. With this basis for our analysis of the question of the Godhead, or Deity, established we wish to set forth later, in the following pages, some definitions and terms which will help us to reach proper conclusions.

These definitions and conclusions led the Church of Christ, on the Temple Lot, Independence, Missouri, which we humbly represent, to affirm the following tenets of faith:

1. We believe in God the Eternal Father, who only is Supreme, Creator of the Universe; Ruler and Judge of all; unchangeable and without respect of persons.
2. We believe in Jesus Christ, the Only Begotten Son of God; the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness and Commander.
3. We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.
9. We believe in the Bible is contained the word of God, that the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."
10. We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and He speaks when, where, and through whom He may choose.

(From the Articles of Faith and Practice of the Church of Christ)

Therefore, we affirm that from Genesis to Revelation in the Holy Bible, the scriptures are replete with evidence to substantiate the fact that in the Godhead, there are three persons, the Father, Son, and Holy Ghost. Of this the beloved disciple John testified:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." (1 John 5:7-9).

## Part Two

### IN THE BEGINNING GOD

The first words of the Bible, found in Genesis 1:1, read:

**"In the Beginning God created the heavens and the earth."** (Hebrew—"Bereshith bara Elohim")

These words are the foundation for the belief in God the Eternal Father, as the Supreme Creator of the Universe and all things therein. This statement is of Hebrew origin, and forms the basis upon which both Jews and Christians predicate their belief in God. Therefore, inasmuch as we are indebted to the Hebrew race for the preservation, through Moses, of the Book of Genesis, we should now seek to learn from their language what the term **God** means, and how it was used. You can search through the Hebrew language, and you will find that the word **God** as applies to the Deity does not exist.

The Jews did not use this term as the name of the Deity, for this word, "god" is one that is "common to the Teutonic tongues (from which English is derived), but identified outside of them. It was generally plural in number and neuter in gender. It was applied to the heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense. It is a noun, and in middle-English spelled **god, godd;** Anglo-Saxon, **god, godd;** Low German, **god;** Middle High German, **gott;** Icelandic, **godh;** Swedish, **gud;** Danish, **gud;** Gothic, **guth, god."** (New Twentieth Century Dictionary, Unabridged). In the New Testament, it having been written in the Greek, we find **Theos** is the equivalent of God. (Young's Analytical Concordance) And **Theos** is a plural term.

Hence, inasmuch as the term God is the English equivalent for the Hebrew Deity, we will now examine the Hebrew language to find what terms were used. Where it is used in the above text (Genesis 1:1), the Hebrew word for God is **Elohim;** and Gesenius' **Hebrew and Chaldee Lexicon to the Old Testament**, gives Elohim "(A) In a plural sense, (1) of **gods or deities.**" Ibid., p. 49, 1952 edition). But more about this term, Elohim, later, for we wish to examine other terms in the Old Testament which have likewise been translated into English as God. **Yehovah Adonai** in Hab. 3:19 is translated the LORD God; **EI** (singular) in Genesis 17:1 as Almighty God; **Elah** in Ezra 5:1 a singular term, an object of worship, becomes God "the God"; and in the Genesis account of creation, Genesis 1, "Elohim" the plural form (Gods, objects of worship), is translated into English as God. Thus this quotation—Hebrew "Bereshith bara Elohim" translated literally would be "In the beginning Elohim created" or "In the beginning **the Gods** created." In the Pentateuch and Haftorahs, edited by Dr. J. H. Herts, Chief Rabbi of London (1929), he states: "**God.** Hebrew **Elohim.** The existence of the Deity is throughout Scripture assured: It is not a

matter of argument or doubt. **Elohim** is the general designation of the Divine Being in the Bible, as the fountain and source of all things. **Elohim** is a plural form," etc. And for each of the thirty times **Elohim** is found in the first chapter of Genesis, the English equivalent "the Gods" (plural) should have been used.

William Smith, in his Dictionary of the Bible, 1868 Edition, page 272, defines Elohim, thus: "**Elohim**, a Hebrew plural applied as a plural of the excellency of the true God, (Jehovah, CLW), or as a simple plural of the **gods** (idols, CLW), of the heathen"; and in the Oxford Cyclopedic Concordance, it is defined thus, "**Elohim**, is a plural name, but the plural seems to be 'intensive' and often it implies 'fulness of might'. It occurs more than twenty-five hundred times, and is always rendered God in the English version." In the Times and Seasons, an early publication of the Church of Christ, for May, 1842, page 780, we find the following:

**"Conversation between a Jewish Rabbi and Mr. Ewald, London Missionary.**

"On the Trinity, he said, I opened the Sohar Parsha Ackremoth, I read the mystery of Elohim, in this there are three degrees, and every one of them subsists by itself, and yet all of them are one, and united together in one, nor can they be separated from one another.

"Rabbi Judedea said, this is a mystery about which I am not permitted to speak". (Jewish Intelligencer).

From these definitions we learn **Elohim** "is a plural name" which "seems to be intensive" or extended to include more than one person, even to "three degrees" of Godhead, each "subsisting by itself," or having being and personally separated from each other, yet all three being "one" united in purpose, entirely dependent upon each other, as Creators, and exercising Dominion in such manner that they can not "be separated from one another." With this conclusion Dr. Maurice, a Hebrew scholar, whom Elder W. J. Smith quoted in his booklet, "What the Restoration Teaches Concerning God," page 26, agrees:

"**Elohim** a noun substantive of the plural number by which the Creator is expressed, appears evidently to point towards a plurality of persons in the Divine nature, as the verb in the singular, with which it is joined, does to the unity of this nature: 'In the Beginning God Created,' with strict attention to the grammatical propriety, the passage should be rendered, 'In the beginning **the Gods** created,' but our belief in the unity of God forbids us thus to translate the Elohim. Since, therefore, Elohim is plural, and no plural can consist of less than two in number, and since creation can alone be the work of Deity, we are to understand by this term so particularly used in this place, God the Father, and the Eternal Logos, or Word of God; that Logos whom St. John, supplying us with an excellent comment upon this passage, says, 'Was in the beginning with God, and who also was God.'

\* \* \*

"Elohim seems to be the general appellation by which the Godhead is collectively distinguished in Scripture, and in the concise history of the Creation only, the expression 'Bara Elohim,' 'the Gods created' is used above thirty times."

In connection with this interpretation we give the following from the Popul Vuh, the sacred book of the Quiche-Maya Indians of Guatamala in Central America, (who according to their traditions are descendants of the house of Israel), concerning the Creation:

"This is the account of how all was in suspense, all calm, in silence; all motionless, still, and the expanse of the sky was empty.

"This is the first account, the first narrative. There was neither man, nor animal, birds, fishes, crabs, trees, stones, caves, ravines, grasses, nor forests; there was only the sky.

"The surface of the earth had not appeared. There was only the calm sea and the great expanse of the sky.

"There was nothing brought together, nothing which could make a noise, nor anything which might move, or tremble, or could make noise in the sky.

"There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed.

"There was only immobility and silence in the darkness, in the night. Only the Creator, the Maker, **Tepeu, Gucumatz, the Forefathers,**" were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called Gucumatz. By nature they were great sages and great thinkers. In this manner the sky existed **and also the Heart of Heaven, which is the name of God and thus He is called.**

"Then came the word. Tepeu and Gucumatz came together in the darkness, in the night, and Tepeu and Gucumatz talked together.

"Then while they meditated, it became clear to them that when dawn would break, man must appear. Then they planned the Creation, and the growth of the trees and the thickets and the birth of life and the creation of man. **Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracan.**

"The first is called Caculha Huracan. The second is Chipi-Caculha. The third is Raxa-Caculha. And these three are the Heart of Heaven."

Note: In this passage the use of the name **Forefathers**, which is a plural term is taken from the Quiche-Maya word **E Alom**. The translator of this passage gives his statement as follows:

"E Alom. Literally, those who conceive and give birth, **e Qaholom**, those who beget the children. In order to follow the conciseness of the text here I translate the two terms as the 'forefathers.'" (Popul Vuh, page 81)

We wish to here observe, that throughout this account of Creation, plural terms are used to denote God, i.e., "**forefathers,**" "**they** were hidden," "By nature **they** were great sages, and great **thinkers,**" "**they** talked then," "**they** agreed," "**they** united **their words** and **their thoughts,**" "**they** meditated," "**they** planned," etc. "Thus it was arranged in the darkness and in the night by the **Heart of Heaven** who is called Huracan." The Heart of Heaven in the above texts is the "name of God and thus He is called."

Thus the term **Heart of Heaven** becomes synonymous with the Godhead of the Scripture, and we find that the Quiche-Maya used almost the identical and literal name applied to the Trinity which we find was used by their progenitors, the Hebrews, in the first chapter of Genesis.



Hebrew, **ELOHIM**, Quiche-Maya, **E Alom**, both being plural terms, and both applying to the Creator. Thus, as the Rabbis, and other scholars of the Hebrew Scriptures have interpreted **Elohim** as a plural of three degrees, so the Quiche-Maya, used **E Alom** as a plural, also with three degrees.

From the Mayas of the Yucatan Peninsula in Central America, we glean this further evidence from their anthology:

"They acknowledged an Omnipotent God and Creator, incorporeal, unequalled and superior to the hierarchy of Gods. They gave him the name of **Hunab-Ku** and **Noh-Yum-Cab**, names which to them were as holy and venerable as the incommunicable **Yehovah** to the Hebrews and **Theos** to the Greeks. They recognized a distinct personality in God, to be four persons, according to some historians, and three according to others. These personages were known by the names of **Izona**, **Bacab**, and **Ek-Chuah**. They also ascribed a special ministry to each one of the three personages:

"**Izona**, who was referred to as **Hun-Itzmna**, or **Yax-cocah-Mut** being the Creator of the Heavens and the earth, therefore, the name of **Noh-Yum-Cab** was given Him, which means, **The Great Father of the Universe**.

**Bacab**, being **Izona's** son, and his father caused him to be born of a virgin and when he was of age, he caused him to be scourged, crowned with thorns and at last he was hanged with cords on a tree where he died, and was left hanging until the third day. His father gave him back his life, and he then ascended into heaven from whence he came.

"**Ex-Chuah**, the third person, being the **Great Spirit** whom the Mayas said had filled the earth with everything necessary."

(Los Mayas de Yucatan, Dr. Crescencio Carillo y Ancona, chapter 4, par. 2)

The Indians of America used different terms for the Deity according to the language they spoke.

From the Book of Mormon we glean these truths concerning the Godhead:

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (III Nephi 4:44-45).

". . . Verily I say unto you, that **the Father, and the Son, and the Holy Ghost are one**; and I am in the Father, and the Father in me, and the Father and I are one . . . And thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; **for the Father, and I, and the Holy Ghost, are one.**" (III Nephi 5:27, 38).

Thus, in the Hebrew Bible, the Quiche-Maya Popol Vuh, the traditional history of Yucatan, and the Book of Mormon, we have the incontestable evidence that the Godhead consists of three distinct personalities, making a composite unity or one unit.

An examination of the name **Elohim**, does not signify that one individual being embodies all the attributes, etc., of the Deity. **Elohim** is a plural term, implying that God the Father, the Supreme Creator, the Lord God Jehovah, is not alone in the Godhead but is one of a composite whole, or unit (God of Gods), with whom other Gods, i.e., God the Son, and God the

Holy Spirit are associated. This is clearly set forth in Deuteronomy 10:17, "For the LORD your God is God of gods, and LORD of lords, a Great God," etc. When we have this understanding of the Deity established in our minds, i.e., that Elohim is a plural term, "the Gods" and translated into English as God, many scriptures which may seem to contradict the belief in a Triune God, disappear.

To these authoritative sources we might add others, but this will suffice to show that when we receive this light on the name Jehovah God and Elohim, then we understand the purpose of the Lord in speaking to us after the manner of our language, (Book of Commandments 1:5), and can understand more fully the "mystery of Godliness" to which Paul referred:

"And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3:16).

### Part Three

#### YEHOVAH GOD, EL SHADDAI, GOD ALMIGHTY

We now call attention to the most sacred name the Hebrew people applied to the Deity, which is the "incommunicable name of the God of Israel." In the Pentateuch and Haftorahs (Lessons by the Prophets), edited by the Chief Rabbi of London, Dr. J. H. Hertz (1929), he states:

"**Lord God**. Heb. **Adonay Elohim**. The two most important names of the Deity are here used. 'Lord' is the usual English translation of **Adonay**. Adonay is the prescribed traditional reading of the Divine Name expressed in four Hebrews letters Y H W H—which is never pronounced as written. This Divine Name is spoken of as the Tetragrammaton which is a Greek word meaning 'the Name of four letters.' The Highpriest of old pronounced it as written, on the Day of Atonement during the Temple Service; whereupon all the people fell on their faces and exclaimed, 'Blessed be His Name whose glorious Kingdom is for ever and ever.' The Heb. root of that Divine Name means 'to be'; Adonay thus expresses the external self-existence of Him who is the Author of all existence. A possible rendering, therefore, for **Adonay** is 'The Eternal,' and this has been adopted in some Jewish versions of Scripture."—page 16.

In the authorized Version of the English Bible it is generally, though improperly translated as "the LORD"—(Young's Analytical Concordance) and that name is Jehovah, meaning the **Existing One**, in Hebrew. Jehovah, was the proper name of the Supreme God, being a singular form. Therefore, to be consistent and logical, if there be a Supreme God, Jehovah, then as the name **Elohim** (a plural title meaning **Gods**), implies, we must concede there were Gods of lesser degree associated with the Supreme Being in the Creation. To these names and appellations of the Deity we add that of El Shaddai (God Almighty), which expresses the Omnipotence of the Supreme God as contrasted with the impotence of heathen deities. For the purpose of this present writing, in considering the various names applied by the Hebrew to the Deity, we have no need for going beyond these three, Elohim, Jehovah, and



El Shaddai. As before stated, the first four words of Genesis 1:1, literally translated, would be "In the beginning the Gods created"). (Hebrew "Bereshith bara Elohim.")

As the mists of darkness which enshrouded the "face of the deep" parted, we see the LORD God, Almighty, Jehovah God, together with His associates in the Godhead, contemplating "the earth which was without form and void." Then the Spirit of God, the Holy Ghost, moved upon, or hovered over the earth (Heb. "merachefet"), as a hen broods over her chickens, imparting the vital principle of life to inanimate elements that they might in turn become animate. Mind you, this was relative to the Earth, not the Universe, nor the whole of Creation—just the Earth. We again quote from the Pentateuch and Haftorahs, page 4:

"Moved. Or, 'hovered;' The Heb. word occurs again only in Deut. 32:11 where it is descriptive of the eagle hovering over the young to care for them and protect them. Matter in itself is lifeless. The Spirit of God quickens it and transforms it into material for a living world. The Jerusalem Targum translates this verse: 'And the earth was vacancy and desolation, solitary of the sons of men and void of every animal, and darkness was upon the face of the abyss; and the Spirit of Mercies from before the Lord breathed upon the face of the waters.'"

(It would be interesting to compare this statement from the Targum with the Creation account quoted from the Popol Vuh of the Quiche-Mayas, on page 6 of this treatise.)

It is interesting to note, in connection herewith, that Gesenius gives the root of the term "merachefet" as "rachef" which is, "to brood over young ones, to cherish young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying."

Then from out of Eternity, after all things which were to be placed on this Earth had been provided for, we hear the voice of Almighty God, El Shaddai, Jehovah God, say to his associates, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the Earth. So God (Hebrew, "Elohim") created man in his own image, in the image of God (Elohim) created he them; male and female created he them." (Genesis 1:26-27) "And they shall become one flesh." (Heb. "levarar echad). (Gen. 2:24). As Elohim is a plural term, so the term man, is also used as a plural term, composed of male and female, referred to as them, and in this concise statement we see the mystical Godhead portrayed. God made man, (which term man, we ordinarily understand as a singular noun) and referred to him as "them," "male and female," in the likeness of God (Elohim) just as in referring to God, "Elohim" he used the form or words which mean "us," "our," etc.

The Majestic Being (Heb. "Yeya Elohim" Gen. 2:4, that One whose name was so sacred they were not permitted to pronounce it), Jehovah God, El Shaddai,

was the Eternal Father of Heaven and Earth (II Cor. 1:3) who appeared upon the scene of this "mass" of void and formless substance from out of Eternity to give it the form and the being of the Earth, as the Supreme Creator and the Supreme Being (Psa. 33:1-11), who is positively infinite, a Being perfect in Himself (Matt. 5:48), to which nothing can be or was necessary to be added to make him Perfect. He was the Great First Cause, the Cause of All Causes, "which is without beginning of days, or end of years" (Alma 9:73), the Creator of every existing thing, whether animate or inanimate, and we see in Him the origin and source from which all things, the Universe, the Earth, Time, Space, and Reality came into being. (Deut. 4:19, Neh. 9:6).

Thus, before the world was, we see God Almighty (El Shaddai), the Eternal Father (Jehovah), God of gods, appearing in all his Majesty and Glory as the very Genesis of all things, who set the bounds and limitations of all life. (Job 38; Acts 17:22, 23).

So infinitely great is He abounding in all intelligence, being perfect in goodness, wisdom, and power; transcendently glorious in holiness, Maker of the Universe, which he continues to support with His Mighty Hand and to govern and direct with His Divine Providence and Laws. (Psa. 19:7-9).

He is an incorporeal being of intelligence, not consisting of matter, not having a mortal, material body, for "God is a Spirit," (John 4:24), and Christ said, "A spirit hath not flesh and bones, as ye see me have." (Luke 24:39). Thus God the Father created man in His image, made him a little lower than the angels, gave him both a mortal body and a spiritual body, and left him free to choose good or evil, and gave him dominion over the works of God's hands on the earth, and crowned him with glory and honor. (Psa. 8).

He is the only true God, or self-existent being, the great first cause, the beginning (Heb. "Bereshith") from which all things both in heaven and in earth had their origin, "THE LORD He is God, there is none beside him" (Deut. 4:35), "Hear O Israel, the LORD God is ONE LORD" (Deut. 6:4), "Ye are my witnesses, sayeth the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed; neither shall there be after me" (Isa. 43:10). He is the only unbegotten being. "Thus sayeth the LORD, the King of Israel, and HIS REDEEMER THE LORD OF HOSTS, I am the first and I am the last; and beside me there is no other" (Isa. 44:6), (Caps mine, CLW, showing two persons, The LORD, the King of Israel, Jehovah God, and his redeemer, the LORD of hosts, as Christ the Only Begotten Son). "I am the Lord, and there is none else, there is no GOD beside me," etc., (Isa. 45:5-8), all signified as Jehovah, "God of Gods," "The Lord, Jehovah" (II Nephi 9:133), the "Supreme Creator" (Alma 16:54-55), in Him we live and have our being, (Psa. 139:7-10; Isa. 57:15; Jer. 23:23-24).

The very fact that God, "the LORD God, Jehovah" is shown to be the "Supreme Creator" in this passage from the Book of Mormon, is a clear indication that He is the "highest in authority" as the word Supreme implies, and if there should be no other person associated with him as a Creator, by which such a comparison of degree applies, then this appellation as a title of God is meaningless and makes its application to God without force. Being the Supreme Creator, or author, or architect of the Universe, implies others of less degree, therefore, it does not follow that He must personally superintend every detail of His creation. It is one thing to plan a project, but an entirely different matter to execute it, i.e., Abraham, "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) As Builder and Maker, God stands in the same relative position to His City as the Architect or Contractor does to the carpenters, masons, and other craftsmen, over whom there would be a Superintendent, Foremen and assistants to supervise and execute his designs. When we compare this quotation from the Authorized Version of the Bible, with the Emphatic Diaglott, we find the following, "For he was expecting that City having the Foundations **of which GOD is the Designer and Architect.**" Neither the designer nor architect execute the construction of their projects. Being the Supreme Creator, He is also the Supreme Being, which indicates Creators of lesser degree and Beings of lesser degree. When we consider the excellency of the greatness of Jehovah God, we know that his ways and His thoughts are higher than our own (Isa. 55:79), and that we are limited in our human capacity to grasp all the attributes of His nature. However we know of no instance in Scripture where Christ, the Son of God, is called "Jehovah" which is the title applicable only to the Supreme Creator the LORD God. The name JEHOVAH is applied to God twice in the Book of Mormon, i.e., "Behold, God is my salvation; I will trust, and not be afraid, for the Lord JEHOVAH is my strength and my song;" (II Nephi 9:133). And again, "And now I bid unto all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah," etc. (Moroni 10:31).

Neither passage refers to Christ, only to the Father, who only is the LORD JEHOVAH, the Great Jehovah, "The Eternal One" (I Am that I Am), of whom Jesus said, "My Father is greater than I" (John 14:28). For which reason the Jews charged him, with blasphemy—"Therefore, the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." (John 5:18).

Having examined and analyzed the names and titles applied to the Deity in the first two chapters of Genesis, we will now examine briefly others and a few circumstances in the Scripture which throw further

light on this subject. First, we have learned that in Genesis 1, "God" is rendered as a plural, "Elohim" in the Hebrew, while in the second chapter where "the LORD God," is used, it is in a singular sense, for in the original Hebrew it is given as YHWH-Elohim (Yahweh) "God of Gods" and expresses His nature as being the Head or Supreme Being. However, "the reverence which the Jews entertained for the sacred name of God (Heb. Y H W H equal Yahweh, CLW), forbade them to pronounce it, so in reading they substituted in its place either **Adonai** i.e., Lord or **Elohim** God, according to the vowel points by which it was accompanied . . . The difference between **Jehovah** and **Adonai** (or Adon) is generally marked by printing the word in small caps (LORD) when it represents the former (Gen. 15:4), and with an initial capital only when it is the translation of the latter (Lord), etc." (William Smith Dictionary of the Bible on the name LORD). The Hebrew word Adon is usually translated **lord** or **master** and applied to men, i.e., Lord Berverbrook, Master or Mr. Levi. Thus we have three degrees of the word LORD, Lord, lord—Heb. Elohim, Jehovah, Adon.

We now call attention to another circumstance which indicates plurality in the Godhead, though in an indirect manner. This has to do with the "shewbread." In the Hebrew this term is given "Lechem Panim" literally "bread of faces," (panim equals faces). Dr. Smith in his Dictionary of the Bible says of the shewbread, "the Hebrew **panim** being used only in the plural, and therefore applied equally to the face or presence of one person and of many . . . The Bread of the Face (lechem panim, bread of faces, literally), is therefore that bread through which God is seen, i.e., with the participation of which the seeing of God is bound up, or through the participation of which man sees the sight of God," etc.

In this we have a similitude of the Christian communion or sacrament of the Lord's Supper, in which we discern the Lord's body in the bread and wine, which we partake of in the name of three persons, the Father, the Son, and the Holy Ghost, symbolic of their presence, and inasmuch as the shewbread or **lechem panim** is literally "Bread of Faces," in the plural; thus again we see the Trinity of the Godhead, Elohim manifesting his three-fold presence in the feast of the Jews.

Again, we call attention to another circumstance, related in Genesis the 18th chapter. Here we find the LORD appearing to Abraham:

"And the LORD (Jehovah) appeared unto him, in the plains of Mamre, and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, **three men** stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself towards the ground, and said, My Lord (Adonai) if now I have found favor in thy sight, pass not away, I pray thee, from thy servant," etc. (Gen. 18:1-3).

Now note this carefully, "The LORD appeared" to Abraham, and "LORD" given this way with the caps denotes Jehovah, "God of Gods" and when Abraham

looked, "lo, three men stood by him," not just one person. But that was not all, when he addressed them he said, "My Lord", (Adonai) as though speaking in the singular. Thus we see the startling revelation of the Deity as three men, yet addressed as one person. And this fact harmonizes with the teachings from the beginning, that with Jehovah God, the HEAD, the Supreme Being, two other personages, the Son of God, and the Holy Ghost were associated. Turning to the 19th chapter of Genesis, we find that instead of three persons, only two of them appear to Lot at Sodom, and these two carry out the identical work of gathering out the righteous people spoken of in the preceding chapter and we find the third person, revealed in the 24th verse (Gen. 19:24), "Then the LORD (Heb. YHWH equals Yahweh or Jehovah) rained upon Sodom and Gomorra brimstone and fire from the LORD out of heaven."

These numerous evidences should convince the reader that the Deity is revealed as being not one person, but three, by which the Father is **in** the Son, and the Son is **in** the Father, i.e., "For behold, verily I say unto you, that **the Father, and the Son and the Holy Ghost are one** (a unit); and I am in the Father, and the Father in me, and the Father and I are one." (III Nephi 5:27).

Thus we have a clear example of the composite unity of the Godhead, and a better understanding of the use of the term **one** which should not be interpreted as the least fundamental number designated by the figure 1, (a subject we will deal with later), but as a composite unit. We wish to enlarge upon this thought by the use of another passage from the Book of Mormon:

"And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, **that I may be in them as thou, Father, art in me, that we may be one.**" (III Nephi 9:23).

Here we have a concrete example of the unity which Christ referred to when he spoke of the oneness existing between himself and the Father, for he now includes in this unity of spiritual things "all those who shall believe (on the words of the twelve disciples who he had chosen, verse 16)." And in another passage, we see an intensification of this thought:

"Yea, your joy shall be full, even as the Father has given me the fullness of joy; **and ye shall be even as I am,** and I am even as the Father; **and the Father and I are one.** **And the Holy Ghost beareth record of the Father and me;** and the Father giveth the Holy Ghost unto the children of men because of me." (II Nephi 13:22-23).

Thus again is the demarcation drawn between the Father, the Son, and the Holy Ghost, with a fourth element now introduced into this unity, i.e., "those who believe," showing beyond cavil that there is not only distinct personality between the Father, the Son and the Holy Ghost, but also those who believe, yet they are all one.

With these passages agree the Gospels according to Matthew, Luke and John:

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27).

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." (Luke 10:22).

"And now, O Father, glorify thou me with thine ownself **with the glory which I had with thee before the world was made** . . . Holy Father, keep through thine own name those whom thou hast given me, **that they may be one, as we are** . . . Sanctify them through thy truth: thy word is truth. **As thou hast sent me into the world, even so have I also sent them into the world.** And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on them through their words; **that they may be one: as thou Father, art in me, and I in thee, that they also may be one in us;** that the world may believe that thou hast sent me . . . And the glory which thou gavest me I have given them; **that they may be one, even as we are one;** that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:5, 11, 17-23).

"Jesus knowing that the Father had given all things into his hands, and that **he was come from God,** and went to God;" etc. (John 13:3.)

Thus we see the unity between Jesus Christ as the Son of God, and the Father, Jehovah God, who was greater than he. For Jehovah God was the Head, and as such was God of the highest degree, who had power and authority to send his personal representative and Son, among men as His ambassador to do his will, with the same power as though He did it himself in person, for Jesus goes where his Father sends him, for "he was come from God, and went to God," and because of the close affinity between Jehovah God and His Only Begotten Son, they were one, a composite unit, knit together with the same ideals and purposes towards their creation, in a oneness which not only embraced them, but also all mankind, who would believe the teachings Christ was sent to reveal for the salvation of mankind. And into this equation the third element is introduced, when Jesus said, "And the Holy Ghost beareth record of the Father and me."

So we find that the term Elohim, as contra-distinctive to Jehovah God, Almighty God, envisions three distinct personalities in the Godhead, and are not the attributes of one person as some have reasoned.

An attribute is, "any property, quality or characteristic that can be ascribed to a person or thing;" as strength, weakness, bravery, cowardice, etc. Thus mercy is an attribute of God, justice is also an attribute of God. Personality is "that which constitutes an individuality, a distinct person, or that which constitutes individuality." (Twentieth Century Dictionary, Unabridged).

A person may have many attributes, such as being kind, merciful, truthful, charitable, honest, righteous, etc., but these do not denote individual persons. When we give proper names to persons, such as Father, Son, Spirit, etc., such titles denote personality.

## "Set Aside Thy Brother Aaron"

By Elder Harvey Seibel

At that awful command, the life of Aaron took on a depth and beauty that is not to be found outside the service of the Lord; for Aaron, realizing the great responsibility and the condescension of God, took upon himself the duties of this holy priesthood.

But for Aaron's sons, Nadab and Abihu, it was only a job, a way to obtain bread and meat at the hands of repentant sinners. So they took their duties lightly, offered strange fire before the Lord, and died for their error by that holy fire from the altar which they had slighted so thoughtlessly.

The great God of heaven, who changes not, speaks yet, today, through his servants the prophets: Set aside thy brother to be an Elder in the Church of Christ. Again and again the Ruler of the far-flung heavens stoops to bless some man with the singular calling of the Melchisedec Priesthood, after the order of His Son; and I wonder how many of us are offering strange fires before the altar of God.

"Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?" (Ezek. 14:1-3).

Is not that the condition of many of the Elders of Israel today, that they put the stumbling block of their iniquity before their faces when they come to inquire of the Lord? What are the iniquities that beset us of today? They are, of course, legion; but I believe that there is one that stands out above all the others, and is the foundation and source of our many iniquities. Even as the seven churches of Revelation are thought to represent seven periods of time, even so the seventh church must be our own feeble little church of today of whom the Lord speaks: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The ministers of the churches of the world oft speak to large congregations in buildings of luxurious appointments and striking architecture to audiences arrayed in their Sunday best. But the ministry of the Church of Christ meet in the homes and small churches where the numbers are few and the furnishings austere and oft the Sunday best of the people is worn and frayed. But we were not promised the riches of the world and, if that were the whole story, it could be said that all is well in Zion.

We were not promised large congregations when we preach, but we were called to minister when even two or three were present, and are told that if there are only six members, one of whom is an Elder, that

there the church exists. Are we to disdain the small group where Christ, Himself, promises to be? With Christ present, ought we not to prepare a sermon and hold forth no matter how few people come to grace our meetings? Still, I find that there are Elders in the Church of Christ whose meetings have degenerated to a mere class because they do not have crowds to honor their speeches.

We, of our local, have never failed to hold a regular meeting, though at one time there were only three members to sit throughout the hour while the word of God was delivered. Only three humans, but Christ met with us, and we were greatly blessed, for we offered not strange fire before the Lord, but offered the regular fire of the word of God and fulfilled the duties of the Melchisedec Priesthood.

It is a thing of great evil that the Elders in Israel are failing in their calling. Is it conceivable that an Elder has been called by the great God of heaven to officiate in the capacity of Sunday School teacher? Is not that fire of their own making and not from the altar of God? Did not God know how small their congregation would be when he called them to all the duties of the Melchisedec Priesthood? Can such expect a greater field of endeavor when they are unfaithful in that which is little? The Melchisedec Priesthood is not just an empty honor, but entails very definite duties, one of which is preaching to whatever congregation the Lord gives us, even though it be just our own family.

Consider the wicked servant: "And I was afraid, and went and hid thy talent in the earth." Is not that the true condition of the Elder who does not exercise his authority to preach?

To be an Elder in the Church of Christ is to have the gift of preaching, which is as much a gift as speaking in tongues, or of prophecy. To have this gift or talent and not exercise it is but burying it in the earth. Such an Elder is a wicked and slothful Elder no matter how beloved he may be as a brother.

To not raise our voices against this type of slothfulness is to be fellow partakers of our brother's great iniquity and thus incur the just wrath of the God of heaven, and to receive the following punishment:

"For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." (Ezek. 14:7-8).

That is exactly what will happen to the slothful in Israel today. It will not be the work of man, for the Lord, Himself, is about to cleanse Israel; and one of the first to be cut off will be the slothful servant.

It is time that the Saints took stock of themselves, and quit hoarding salvation to themselves, but began exercising their authority and their gifts, each in his own calling; for he who does not magnify his calling shall lose it. How can we escape it if we neglect so great a salvation?

### SERMON ON LIARS

(continued from page 147)

**"The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."**—Titus 1:12-13.

The Cretian stock, as here designated by the Apostle Paul, has not to this day all died out.

To learn to tell the truth regularly may be regarded as a very simple and easy accomplishment, but possibly this opinion is explainable in that so few try the plan out. Those who do try it, find themselves not overcrowded in that particular department of ethics, for **"Strait is the gate and narrow the way that leadeth to life, and few there be that find it."**—Matt. 7:14.

To speak the truth without variation, to love ardently, to measure one's life by its divine demands, is to imbibe of greater truth until the character becomes the embodiment of that most ennobling grace, **God's Eternal Truth**. The pursuit of such a course will ultimately bring the soul to eternal salvation in the Kingdom of God.

**"But the fearful, and the unbelieving, and the abominable, and the murderers, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."**—Rev. 21:8.

If people would not indulge in falsehood in what are supposed to be small matters (little white lies), there would be no **great deceptions** (big black ones), in the land, and the Babylon of contradictory religions, and man-made churches would be impossible.

**Lying is the hair-spring trigger attached to a trap door HINGED OVER HELL on a spiral glide.**

In the old school reader the lesson ran this way: "For the want of the nail, the shoe was lost; for the want of the shoe, the horse was lost; for the want of the horse, the rider was lost; for the want of the rider, the battle was lost; and all for the want of a horse-shoe nail."

This might be revised to read: For the want of the **Truth**, the Word was lost; for the want of the Word, a man was lost; for the want of the man, souls were lost; and all for the want of **truthful men**.

Young man, buy an automobile if you desire, or a house and lot to make a home, but before making any purchase at all, examine the wares spoken of in Proverbs 23:23—

**"BUY THE TRUTH AND SELL IT NOT."**

## Obtaining The Plates of Brass

(The following is taken from the Book of Mormon, I Nephi 1:59-157. Nonessential words have been omitted for ease of reading to create a greater interest in the Book of Mormon among our children.)

I, Nephi, returned from speaking with the Lord, to the tent of my father. He spake unto me, saying: Behold I have dreamed a dream, in which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem. For behold, Laban hath the record of the Jews, and also a genealogy of thy forefathers, and they are engraven upon plates of brass. Wherefore the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.

Now behold thy brothers murmur, saying it is a hard thing which I have required of them; but I have not required it of them; but it is a commandment of the Lord. Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. When my father had heard these words, he was exceeding glad, for he knew that I had been blessed of the Lord.

I, Nephi, and my brethren took our journey in the wilderness with our tents, to go up to the land of Jerusalem. When we had come up to the land of Jerusalem, I and my brethren did consult one with another; and we cast lots who of us should go in unto the house of Laban. The lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house. He desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father. And behold Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him, Behold thou art a robber, and I will slay thee, but Laman fled out of his presence, and told the things which Laban had done, unto us.

We began to be exceeding sorrowful, and my brethren were about to return unto my father in the wilderness.

But I said unto them, that as the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us. Wherefore let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold he left gold, silver, and all manner of riches. All this he hath done, because of the commandments of the Lord; for he knowing that Jerusalem must be destroyed, because of the wick-

edness of the people. For they have rejected the words of the prophets. Wherefore if my father should dwell in the land after he hath been commanded to flee out of the land, behold he would also perish. Wherefore it must needs be that he flee out of the land.

It is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers; also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the spirit and power of God, since the world began, even down unto this present time. After this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God.

We went down to the land of our inheritance and we did gather together our gold, and our silver, and our precious things. After we had gathered these things together, we went up again unto the house of Laban. We went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things. When Laban saw our property, that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

We did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban. We fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock.

Laman was angry with me, and also with my father; and also was Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod.

As they smote us with a rod, an angel of the Lord came and stood before them, and he spake unto them saying, Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands. And after the angel had spoken unto us, he departed.

After the angel had departed, Laman and Lemuel again began to murmur, saying, How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

It came to pass that I spake unto my brethren, saying, Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, or even than his tens of thousands. Therefore let us go up; let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea, and they divided

hither and thither, and our fathers came through out of captivity on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea. Now ye know that this is true; and ye also know that an angel hath spoken unto you, wherefore can ye doubt? Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban even as the Egyptians.

Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem. And it was by night: and I caused that they should hide themselves without the walls. After they had hid themselves, I, Nephi crept into the city, and went forth towards the house of Laban. I was led by the Spirit, not knowing beforehand the things which I should do.

Nevertheless I went forth, and as I came near unto the house of Laban, I beheld a man, and he had fallen to the earth before me, for he was drunken with wine. When I came to him I found that it was Laban.

I beheld his sword, and I drew it forth from the sheath thereof, and the hilt thereof was of pure gold, and the workmanship thereof was exceeding fine: and I saw that the blade thereof was of the most precious steel. I was constrained by the Spirit that I should kill Laban; but I said in my heart, Never at any time have I shed the blood of man, and I shrunk and would that I might not slay him.

The Spirit said unto me again, Behold the Lord hath delivered him into thy hands. I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property. And the Spirit said unto me again, Slay him, for the Lord hath delivered him into thy hands. Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief.

And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying, That inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise. Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law. And I also knew that the law was engraven upon the plates of brass. And again, I knew that the Lord had delivered Laban into my hands for this cause, that I might obtain the records according to his commandments.

Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head, and I smote off his head with his own sword.

And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins. And after I



had done this, I went forth unto the treasury of Laban.

And as I went forth towards the treasury of Laban, behold I saw the servant of Laban, who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury; and he supposed me to be his master Laban, for he beheld the garments and also the sword girded about my loins.

And he spake unto me concerning the elders of the Jews, he knowing that his master Laban had been out by night among them. And I spake unto him as if it had been Laban.

And I also spake unto him that I should carry the engravings which were upon the plates of brass, to my elder brethren, who were without the walls. And I also bade him that he should follow me.

And he supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had slain, wherefore he did follow me. And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, who were without the walls.

And when Laman saw me, he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me, and had sought to take away their lives also. And I called after them, and they did hear me; wherefore they did cease to flee from my presence.

And when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me, and return to the city of Jerusalem. And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him that he should not flee.

And I spake with him, that if he would hearken unto my words, as the Lord liveth, and as I live, even so that if he would hearken unto our words, we would spare his life. And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us, if he would go down in the wilderness with us. And I also spake unto him, saying, Surely the Lord hath commanded us to do this thing, and shall we not be diligent in keeping the commandments of the Lord? Therefore, if thou wilt go down into the wilderness to my father, thou shalt have place with us.

And Zoram did take courage at the words which I spake. Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father. And he also made an oath unto us, that he would tarry with us from that time forth.

Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us. And when Zoram had

made an oath unto us, our fears did cease concerning him.

And we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father.

And after we had come down into the wilderness unto our father, behold he was filled with joy, and also my mother Sariah was exceeding glad, for she truly had mourned because of us; for she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying, Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness. And after this manner of language had my mother complained against my father.

And when we had returned to the tent of my father behold their joy was full, and my mother was comforted; and she spake, saying, Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; Yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.

And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.

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## NOTICE

Dear brothers and sisters of the Church of Christ:

We of the Michigan Reunion Committee wish to extend our thanks and appreciation to all who attended and helped to make the reunion at Flint a success.

We also would like to take this opportunity to ask all other branches if they would like to have the Michigan reunion of the Church of Christ at their local for the year of 1962.

If so, please contact Emery Pinder, R.F.D. No. 1, Harrisville, Mich. no later than December 31, 1961.

The Reunion Committee

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## OBITUARY

Laura May Barton, was born July 19, 1898, at Packard, Butler Co., Iowa.

She and Thomas E. Barton were married in 1917, and to this union was born three boys and five girls. Two girls and one boy died in infancy.

Two sons, three daughters, ten grandchildren, and her husband are left to mourn her passing, as well as many friends.

Her illness was from Jan. 31, 1951. A kind and lovely disposition made her beloved by all who knew her.

Funeral service was conducted by Apostle W. F. Anderson, assisted by Elder Marvin Ely.



## Local News

### Independence East Local To Build

At long last, construction is beginning on the little church building for the Independence East Local Church of Christ.

Because of widespread and general interest in this project, this means of informing the membership at large is thus employed.

The lot for the church is "pie-shaped". Its size is 125 feet at the wide end by approximately 450 feet long, which will give plenty of parking space.

The excavation has been made for the basement, but rainy weather is presently hampering further work being done by the local brethren on week-ends. If possible, it is hoped to pour footings shortly.

The building will be 32 feet by 56 feet which will seat 144 persons comfortably. There will be a full basement with kitchen and toilet facilities, a furnace room and baptismal font. Sunday School classes will also be held there.

Two steel rigid frames will support the roof in the auditorium, so the underside of the roof will be visible, and enlarge the appearance of the room.

The need is still great, but through continued prayer and effort, the Lord will provide. May He bless each of our friends.

William A. Sheldon

### Independence Local News

The local Sunday School met in its annual business meeting on the 29th of August and elected the following officers.

Superintendent: Leslie Case  
 Assistant Superintendent: Clarence Thompson.  
 Secretary: Caroline Hedrick  
 Treasurer: Virgil Rudd  
 Pianist: Janice Sprague  
 Chorister: Martha Harris  
 Librarian: Levi Maley and Jim Case

The local Church also met in its annual business meeting on the 5th of September and elected their officers as follows:

Pastor: R. D. Sprague  
 Secretary: Janice Sprague  
 Treasurer: Forest Maley  
 Pianist: Margaret Mann  
 Assistant Pianist: Martha Harris  
 Chorister: Kay Matthews  
 Recorder: Clarence Thompson  
 Reporter: Mary SeEVERS

Bro. Fernando Ojeda has returned to his home in Yucatan. We were all sorry to see him go for we enjoyed having him among us. He had undergone an operation recently and the doctor felt he had sufficiently recovered to be able to return home. Our prayers go with him and the work that he is doing there. We hope he will be able to return soon.

Mary SeEVERS, Reporter.

### CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri.

	Price Each
Book of Commandments—Paper Cover.....	\$1.00
Book of Commandments—Leatherette .....	\$1.25
Outline Church History .....	\$2.00
Book of Mormon—Missionary Edition .....	\$1.25
Also Available at .....	5 for \$5.00
Book of Mormon—Cloth Binding .....	\$2.50
Book of Commandments Controversy Reviewed.....	\$1.00

There are a few Books of Mormon available in Morocco leather binding. Please write for price.

### SUNDAY SCHOOL SUPPLIES

#### INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book .....	N/C
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart .....	1.50