

# 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."—1 Nephi 3:187.

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## Clear Conscience

All of you, have unity of spirit, sympathy, love of brethren, a tender heart and a humble mind. Do not return evil for evil, or reviling for reviling; but on the contrary bless, for to this you have been called that you may obtain a blessing.

He that would love life and see good days, let him keep his tongue from evil and his lips from speaking guile; let him turn away from evil and do right; let him seek peace and pursue it. For the eyes of the Lord are upon the righteous, and his ears are open to their prayer. But the face of the Lord is against those that do evil.

Now, who is there to harm you if you are zealous for what is right? But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord. . . . And keep your conscience clear, so that when you are abused, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing right, if that should be God's will, than for doing wrong.

—From the First Letter of Apostle Peter.

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## ZION'S ADVOCATE

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### EDITORIAL

The month of August is perhaps one of the most difficult for local church congregations, as this seems to be one of the most popular months for vacations. Attendance falls off and interest drops to a new low, as thoughts turn afield to the mountains, stream, and sea shores of our great country, or as an unknown author has said:

"This August time of ripeness, when the generous fruits of earth are ready for the gathering, has a most endearing charm, perhaps because so often we can enjoy it when we are taking a holiday.

"When the long summer day is drawing to a close and a honey-colored moon climbs slowly up the sky, Worry and strife seem very far away. It is as if Mother Nature herself whispers to us on the warm night breeze, bidding us lie still now and take our rest. We have done all we can and there are greater powers than our own, to complete our work and bring it to fruition."

This, far from being a calamity is one of God's great blessings to our nation and it should be accepted and regarded as such; for the proper relationship of man with his environment and with his Creator brings out the best that is in him and enables him to serve God wherever he may happen to live.

It is only when we accept this responsibility of service to God in all our ways and wherever we may be, that we find complete satisfaction in our relationship with Him.

It is purest excitement to observe all with which the Creator has surrounded us, and to realize that these things are there by the power and gift of God: the Grand Canyon, whose water carved sides unfold the story of creation as God prepared the earth for man's habitation, the recently conquered heights of Mount Everest which demonstrates man's supremacy over it, the grass beneath our feet and the towering redwoods

overhead—each bespeak a Creator that planned a whole complete world for man's dominion and enjoyment.

The close association with the grandeur of nature by the soul acquainted with God, serves as a refreshing and refueling of the energies needed to cope with situations or conditions of difficulty that are wholly man made.

This refreshing of the spirit, the refueling of energies through the annual vacation is a privilege only recently acquired by the laboring peoples of the world, and as such has been a powerful factor in the upward climb of mankind.

True it is that many to whom this privilege is granted do not use it in the wisest manner nor receive the rich rewards of the spirit that comes to those who find communion with nature but another path to God.

Those who do use this opportunity to renew their acquaintance with the natural wonders of earth find in the smallest flower the beauty of perfection, which is nature's tribute to God. They find beauty and order and harmony as they observe the relationships existing between the natural kingdoms and the laws that govern them. All this guides and directs the thoughts toward the Supreme Intelligence that provided for the most minute needs of both the largest and the smallest of his creations.

As we consider the "lillies of the field" and the beasts of the forest—the birds of the air and the fishes of the sea, we realize that we too are a part of the handiwork of God. We become convinced that there is reason and logic in the creative power that brought all these things into being; and it gives to life a purpose and a permanence that calms fears, soothes nerves, relieves tensions and refreshes the mind. Our faith becomes renewed and our soul humbly bows before such a Magnificence that conceived and executed such stupendous plans; and used great cataclysmic forces to prepare the earth for our habitation.

Once as a boy I held in my hands a lump of coal with the perfect imprint of a leaf of fern, (and have since seen such preserved articles in museums). As a man I have beheld a petrified forest of ancient trees, gazed at a stone bearing the imprint of a three-toed animal that walked on the muddy shores of an ancient sea; ran my hand over the glacial polish left by a prehistoric glacier on the top of a granite dome in Yosemite, cut and polished the fossilized bone of an ancient Dinosaur. Marvelous indeed is the infinite patience of God in the minute detail with which he prepared this earth for man's habitation.

Small wonder that the Naturalist, Archibald Rutledge saw in the Laws of Nature the hands of a Benign God upon the controls of the universe.

If you are among the fortunate who will have or have had a summer vacation, you are to be congratulated, for with each opening vista of the changing

road new opportunities to view the wonders of creation are yours.

There are some things that should be taken with you to deepen your joy. First and always a reverence for God, for without this everything becomes mediocre. A feeling of friendliness for all living things, but most of all for your fellowman. This includes that most priceless quality of courtesy, which keeps life safe while traveling and magically smoothes the new relationships you will have. What am I trying to say? Simply, to take your religion with you! "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." II Peter 1:8.

When you return to the routine of everyday life you will find new courage for the necessary tasks that are peculiarly yours; zest for new tasks that should be yours and renewed desire to increase your service to God.

These are rewards that come to those who find that they can't leave God behind and enjoy their vacation; the reward of increased joy in discovering Him anew in every phase of creation.

If you take your religion with you and if God is your constant companion, then your heart will bow down before Him and you will say with the Psalmist: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psa. 90:1-2.

O. A. C.

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### A NOTICE TO OUR READERS

The Editors would like to call your attention to the zip code number that has been added to the Church address as found in the mast head. This number—64051, added after the state name will facilitate the handling of all church mail.

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### LIGHT

God grant me courage to think right,  
To turn all darkness to thy light;  
To look within and not without  
For faith and courage when in doubt;  
To learn to live, and not to lean  
Except on God so poised, serene.  
God's Inner Light my only source—  
The Beacon Light, to chart my course.

—Gertrude W. Pancoast.

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"Lord when we are wrong, make us willing to change. And when we are right, make us easy to live with."

Peter Marshall, Reader's Digest Aug. 53.

### A LETTER

July 8, 1963  
Puryear, Tenn.

Greetings to all the Saints throughout the Church:—

Since it is impossible for me to write to each of you personally, whom I love so dearly, I take this means of sending a "Hello to all" through the pages of the Advocate.

I am looking forward to seeing many of you at our Tennessee Reunion which is just "around the corner". To those who wish to come—you have my personal invitation—come let us meet together in the spirit of love and fellowship. I will be prepared to care for many of you myself.

If you have never been here before, here are the directions on how to reach my home. Coming towards Puryear from the north on Highway 641 you pass a junkyard three miles from Puryear—at the end of the old cars on the lot, cross a concrete bridge and turn left on a gravel road. Turn right at the first cross road, my home will be the third house on the right, and will have a big tent on the lawn.

I'm sure we will be blessed in our meeting together. I would love to attend other Reunions for I know your experiences will be the same.

Join with us in our prayers for the success of this Reunion, August 31, and September 1 and 2.

Your Sister in the Gospel,  
Mrs. R. R. Robertson

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### NEWS FROM TEXAS COUNTY

During the past three months minor illnesses have kept our attendance down, but measles and flu do pass and now everyone is pretty much back on their feet again.

Bro. and Sr. Case have visited several times. When they were here in March, Bro. Case preached on the subject of Unity, a need for more feeling of brotherhood in the Church. In May when they were here his subject was the Perfecting of the Church, using the parable of the ten virgins as an illustration.

Bro. and Sr. A. M. Smith also visited here in May. His sermon was an explanation of the question about Christ being born in the meridian of time. He drew a chart on the blackboard showing that time does not end with the beginning of the millenium, but at the end of a little season afterwards.

Bro. and Sr. Archie Bell have been our most recent visitors. In the morning of the Sunday they were here Bro. Bell took his text from Rev. 3:12, "Him that overcome will I make a pillar in the temple of my God, . . ." showing that we each had something to overcome, even Christ, who said, "I have overcome the world." And of those who did overcome God would make a pillar to help support other parts of His struc-

ture. Bro. Bell's text that evening was Book of Mormon, page 151, verse 143, "Touch not the things which are sealed, for I will bring them forth in mine own due time: for I will shew unto the children of men, that I am able to do mine own work."

Local members haven't been exactly idle, either. The last part of April we resumed our special lessons on the Book of Mormon. Sister Anna Keeney's subject was "What is the Book of Mormon?" and she gave her lesson with the help of various charts and maps. After her came Bro. and Sr. Harvey E. Seibel with "The Origin of the Book of Mormon", listing the various plates from which it originated.

The first of May Bro. M. Harvey Seibel gave us a sermon titled, "Spiritual Guidance, What Is It?" showing that God speaks to men in various ways and that we have a duty to test any spiritual manifestations to be sure they are of God.

Ella Engle.

### LUCK

The word "luck" is misused more often than any other word in our vocabulary. It is made to stand as godfather and sponsor to many of our faults, weaknesses and failures. It is a convenient word for the mediocre, weak-spirited, and those lacking in energy and imagination. Outstripped in the race of life by others we consider our inferiors, we often soothe our pride by telling ourselves that we are victims of misfortune.

Luck in life has always been overestimated. We cannot get something for nothing. But I believe in luck, the kind of good fortune that comes to us when we develop right attitudes, and diligently and intelligently apply ourselves to our daily tasks.

Let us examine a few of the more important personality traits that attract good luck to us.

Alertness—Keep your eyes open. Expect the breaks and act on them when they come.

Courage—Courage multiplies the chances of success sometimes by making opportunities, and always availing itself of them.

Work—Stephen Leacock, the novelist, covers the subject of luck most admirably and completely in his single line comment: "I am a great believer in luck, and I find the harder I work the more I have of it."

Enthusiasm—Zest is the mark of most lucky men. Be enthusiastic even over a mild success. You will be stimulated to go on to the next venture with the conviction that you will win out.

Patience—Don't force your luck, drive others or try to compel solutions. Life unfolds. Learn to wait. Practice patience.

Friendliness—Many lucky chances come to us through strangers, or from people we know only slightly.

Always Know What You Want—Many fail because

they do not know what they want, floundering around from one thing to another. When we know what we want and concentrate on it, many strange things happen to us which we can use to our advantage. It is lucky to know what we want and still luckier not to want too much.

If your mind is filled with positive, not negative, attitudes; if you have the peace of God in your heart so your mind is free to take advantage of a situation; if you have courage and faith; you can outwit misfortune and overcome difficulty and failure. You can be "lucky."

Carl Holmes.

### A TESTIMONY

I have a new friend, whom I treasure very much. She came to me one day in pain and worry, wanting someone to talk to. She had even thought of taking her life. She is almost deaf and very hard to understand, but we talked for hours that first day and have seen each other often since then.

After finding out who her doctor was, I called him about her. He told me that she had had a nervous breakdown last year and that she could have another one if she didn't find help. He told me that I was very good medicine for her at this time, and he saw her the next day.

I was able to convince her that first day that God was the one who could help her. She said that she did believe in God but had not thought to ask Him for help—nor had anyone else ever mentioned to her that he could or would help her. Now she tells me that she knows He has helped her and she looks so much better. How happy it made me to know that I had been able to show her this wonderful loving power of God's. In knowing this I have received as great a blessing as she.

Even though this experience meant so much to me, I had decided not to mention it in my testimony on Sacrament Sunday, for it was so personal that I knew my emotions would embarrass me. Imagine my surprise then when next Sunday as I stood to my feet with completely different thoughts in my mind to express—I got one sentence out, and then found myself relating this experience. I was speaking, yet it seem that it wasn't me. It seemed that someone greater than I was directing—it gave me a queer feeling. Perhaps it may have helped someone but it was certainly a feeling of satisfaction to know that I had in a small way helped some one else to know the comfort of finding help through prayer.—(Excerpts from a letter from Lorraine Patterson.)

### KNOWLEDGE

"Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; but the real use of all knowledge is this, that we dedicate that reason to God and man."

—Francis Bacon, English Author (1561-1626)

# 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.

## ORIGIN, HISTORY, AND DESTINY OF SATAN

1. Have any others than the human family sinned?

"God spared not the angel that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." II Peter 2:4.

2. What is the name of the one who led the angels to sin?

"Depart from me, ye cursed, into everlasting fire, prepared for the **devil** and his angels." Matt. 25:41.

3. By what other name is he known?

"And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Rev. 12:9.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14:12.

4. What was Satan's condition when created?

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:15.

5. What description is given of him by the prophet Ezekiel?

"Thus saith the Lord God; Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast in Eden the garden of God; every precious stone was thy covering . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art annointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezek. 28:12-15.

From this it is evident that Satan was a high and exalted angel before he fell, a masterpiece of wisdom and beauty. From the reference we just gave, it seems probable that he was choister of heaven, and led the angelic host in song. In the earthly sanctuary the cherubim overshadowed the mercy seat. Ex. 25:16-22, Heb. 9:3-5, Ps. 99:1.

6. What unholy, ambitious spirit took possession of Satan and led to his fall?

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the side of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13-14.

7. Did pride also contribute to his fall?

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezek. 28:17.

May I ask has pride played any part in the life of mankind today? Let us watch our false pride and remember pride was partly the cause of Satan's down fall.

8. What does Solomon say preceded destruction and fall?

"Pride goeth before destruction and an haughty spirit before a fall." Prov. 16:18.

9. Why was Satan cast from his high position?

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee O covering cherub, from the midst of the fire." Ezek. 28:16.

10. When cast out of the mountain of God, to what place were Satan and his angels banished, to be kept till the judgment?

"For if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment." II Peter 2:4.

This, we understand, is the darkness surrounding the world, and is symbolic of the darkness of utter hopelessness: and despair in rebellion and sin. When Satan led man to sin, darkness was brought upon his world, but God did not leave man to hopelessness. In His mercy and love He caused the light of the glorious gospel of Christ to shine, to call men out of darkness into His light. That Satan and the angels who fell with him had a period of probation and opportunity to repent, there can be no doubt. Their fate is the result of stubborn rebellion and persistence in sin in spite of the overtures of mercy and the offers of pardon. For this they were cast out of heaven. The wicked are kept in everlasting chains of darkness.

11. How is the conflict which took place in heaven between Christ and Satan described by the revelator?

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found anywhere in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

12. What was the first lie or sin on earth?

"And the serpent said unto the woman, ye shall not die". Gen. 3:4.

This, as far as the record shows, was the first lie; a direct denial of the word of God. By persuading Eve to accept and believe it, Satan led our first parents to

commit sin and as, "The wages of sin is death," by it he also caused their death, and so became in reality the first murderer. A lie, therefore, is a twin brother to murder, and one of the most hateful things to God, for "God is truth" See prov. 6:16-19

Satan's evil career began in rebellion against God in heaven, and ends in rebellion against Him on earth.

13. What is to be Satan's final doom?

"I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror and never shalt thou be anymore." Eze. 28:18-19.

A glad thought—Satan, sin and sinners are finally to come to an end, and be no more. Then God will have a clean universe. The word of God is the "Sword of the Spirit." Eph. 6:17. If Christ met and vanquished the enemy with this, so also may we. But no one can use it who is unfamiliar with it. How important then that we search, study, and know it.

A. L. Voorhies.

### ROME IN THE LIGHT OF THE BIBLE

Apostle T. J. Jordan  
(Part One)

Was Peter ever in Rome? May I first state that I am not opposed to Romanism as a religion, nor to Roman Catholics in their form of so-called worship. However I am opposed to their foolish position, that Peter was the first Pope, and sat as such in Rome prior to his martyrdom, which according to the Bible and history was in the year 66 A. D.

Rome claims that Peter was the first Pope. They also give us the names of 262 other Popes claiming each of these in turn sat in Peter's chair holding Peter's Keys and acting in Peter's stead as Christ, vice-regent, etc., and endowed with the power and authority that Peter had. Well we will see.

In the New Testament we find Peter wrote two epistles known as First and Second Epistles. My Bible is open before me—I read from Peter's first epistle which was written in the year sixty A. D.—Chapt. 1, verse 1.

"Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Bithynia". Up to this time we find him in Jerusalem Asia, and Bithynia". Up to this time we find him in Jerusalem and his title was Apostle. There is no mention of Rome or him as Pope. Now see his second Epistle which was written in the year 66 A. D. the very year he was put to death. 1st chap., 1st verse: "Simon Peter, a servant and an apostle of Jesus Christ."

May we point out to you that no where is there word or supposition that he was ever in Rome or was the first Pope. Peter wrote these two epistles and they are a part of the Holy Writ and can be found in the Douay Translation. May we ask, where are the inspired writings to be found in the Scriptures by Peter's so-called successors?

Now let us see if Peter was ever in Rome. To begin we now go to the Bible in the year 39 A. D. to the record of Paul's conversion. Gal. 1:15-18 which reads: But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son to me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostle before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Paul was converted in year 39 A. D. and the above citation shows that Paul was with Peter in Jerusalem in the year 42 A. D.

Then after Paul's sojourn with Peter in Jerusalem we find Peter on a visit to Lydda where he healed Aeneas. This was in early 43 A. D. Next we find Peter at Joppa, where he raised the dead Tabitha—Acts 9:36-43, after which he stayed many days in Joppa with one Simon, a Tanner. Thus far during the year 42 and 43 we see he was in Jerusalem, then Lydda, then Joppa. One thing we are sure of is that in 42 and 43 he did not go to Rome.

See Acts 10:1-48. There was a certain man in Caesarea named Cornelius—a religious man that feared God. He saw in a vision—about the ninth hour of the day, an angel of God coming in to him and saying to him Cornelius. And he beholding him, being seized with fear said: what is it Lord? And he said to him, thy prayer and thy alms have ascended for a memorial in the sight of God. And now send men to Joppa and call hither one Simon who is surnamed Peter. He lodgeth with one Simon a Tanner. Thus Cornelius complied with these instructions and finally we find Peter with Cornelius in Caesarea. Thus we trace Peter in Jerusalem then Lydda, Joppa and now Caesarea. But nowhere do we find him going to Rome nor in Rome.

Acts 11:2, "And when Peter was come up to Jerusalem—" Gal. 2:1-9. "Then 14 years after I went up to Jerusalem with Barnabas taking Titus with me, and when they had known the grace that was given to me James, Cephas and John who served as pillars, gave to me and Barnabas the right hand of fellowship that we should go to the Gentiles, and they to the circumcision." So Peter is still in Jerusalem on Paul's second visit which was fourteen years after his first visit. The first was in 42 A. D. which brings us now to 56 A. D.

That Cephas and Peter was the same person read Jonh 1:42 where Cephas is also named Petras a stone, not the rock. He is never named Petra. Now go back and read Acts 15:1-12 which was the occasion of the dispute over men teaching that unless they are circumcised they could not be saved. Now let us follow Paul for a while after he went to Rome. Romans 1:10, 11, 15, "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may

impart unto you some spiritual gift, to the end ye may be established: So as much as in me is, I am ready to preach the gospel to you that are at Rome also."

Take this with the former part of Romans from the 7th to 12th verses and also Romans 15:20 and we learn that Paul not Peter is the appointed one of God and the church to go to Rome, and expected when he did arrive to impart unto them some spiritual grace. What spiritual grace could Paul impart which Peter had not not already done if he really was in Rome? But no dear reader, Peter never even saw Rome, nor was he even known as a Pope.

Paul wrote the above epistle to the brethren in Rome in 58 A. D. and soon after he was arrested and tried before the Roman Governor in Judea and when Agrippa Festus and Felix had all had Paul before them and could find no fault Paul appealed to Nero and went to Rome where he arrived in the year 61 A. D. Now be it remembered that in Romans 15:20 Paul says, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:" To the same intent see also II Cor. 10:13-16.

But we must follow this celebrated 25 years Pontificate of Peter in Rome. Perhaps Paul may meet him there—let us see if he did. Surely Paul would never overlook such a notable character or his fellow apostle. If Peter was such a great rock Pope as Romanists try to tell us, surely Paul should have known this and in his writings make mention. However we follow Paul's writings, and arrive to the conclusion that Peter never saw Rome and never was a Pope; all because Paul never once mentioned him in all his writing while in Rome. In Acts 28:30-31 Paul sojourned in his own hired house for two whole years and he received all who came to him preaching the Kingdom of God teaching the things which concerned the Lord Jesus Christ. This brings us now to the year 63 A. D.

Paul was preaching to the Romans to whom he had previously written where he desired to extend to them some spiritual grace and to preach to them to whom Christ had not been named and no one had prohibited him, not even the Great Peter the so-called Rock Pope.

Now we will see what Paul was doing for the years 61 to 63, for he surely was a worker. So he wrote an epistle to Philemon: "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas my fellow laborers." Mentioned here are five names of men who had ministered with him—but no Peter.

Let us try again, Col. 4:10-14 Aristarchus, Marcus, Justus—these were all his helpers in the kingdom of God. Epaphras, Luke, and Demas send salutations—but again no mention of Peter. In II Timothy 4:9-16, Demas had left him and he gave the reason why he left. At "my first defence" he writes that no man stood

by him. Where was Peter that he did not stand by Paul? Was Peter a coward? He was found defending Paul back in Jerusalem in former days.

Now let us see if we can locate Peter's activities during the years from 42 to 66 A. D. So far we have traced him up to the year 55 A. D. and have learned that he could never have been in Rome and much less the first Pope.

## GOD'S ONE GREAT PLAN

By Lucinda Scott

### Part I

We are going to relate a story, part of which has been fulfilled, and a part which is yet to be fulfilled. This story tells us of God's work among men, which is older than the world itself, for God and his Son worked out this plan before the earth was inhabited. It is about all people from the beginning, to the end of the world.

Because God and his Son knew sin would be brought into the world, they prepared a way so that all people could eventually live with them, that is, all those who are willing to follow the way which they prepared. They did not lay out many plans for us to choose from, not even two, but just ONE GREAT PLAN, and we must follow this one plan if we get to live with them (Rev. 13:8; Col. 1:13-23; II Cor. 5:21; Heb. 2:9, etc; Gal. 1:1-9).

Because God and his Son know the desires of everyone's heart, they know exactly who will eventually live with them. They judge everyone by the desires of their hearts, for if they didn't, some would not be judged fairly, for there are many who never heard of this plan, and some who have not heard it in its fullness; because of this, they will be judged according as God and his Son know they would have lived, had they heard the gospel taught—the gospel being the one and only great plan of salvation which they prepared in heaven, even before the world began (Rom. 11:25-33; Acts 3:25-26; Gal. 3:7-9, 13, 14, 22, 26, etc; Luke 12:47-48; Rev. 22:12-13; Rom. 14:7-12; Rev. 20:11, etc; I Cor. 15:19-29; I Peter 3:18-20; 4:1-6; Mosiah 2:1-12; 8:53-65; 1:106-108; II Nephi 6:51-56; Alma 19:66-71).

Now, let us say this is a play, and God in heaven is the Director, and he chooses those whom he wants to act out the principal parts in this play, both from heaven, and here on earth. Let us remember, there are just certain people whom God chose from the foundation of the world, to be personally recognized in this play, and each one, outside of two men, stems from the second man chosen on earth, by natural birth, and others by adoption through Christ.

There is One Great Star of this play, then there are those whom we will call promissory actors, meaning, these actors would be acting in succession on estab-

lished promises, started with the first two men chosen on earth, until the desired results are completed, in bringing about the grand finale of their play.

The subject for this play is the one and only everlasting gospel, which was given for all men through "Christ Jesus before the world began" (II Tim. 1:9). "God shall judge the secrets of men by Jesus Christ according to (his) gospel" (Rom. 2:16).

Although the everlasting gospel was effective from the beginning of the world, this play does not start at the beginning. God had a reason for this; we will gradually point out that reason. We are going to point out the principal actors individually, and some collectively, pointing out the parts God called them to act out in this play.

God created his Son to be One Great Star of this play, but for many years they worked together in heaven, guiding people on earth in several ways; some by personal contact, some by angels from heaven and some through their Spirit in different ways. This went on many years before their play starts on earth, but the time came when God and his Son began choosing others on earth to bring about the setting of their play, as a preparation for his Son in heaven, as the One Great Star, to act out his first part in their play here on earth.

Before God sent his Son to earth, they chose righteous men to take his place here on earth, that they might teach people how they must look forward to Christ himself for a remission of their sins, so they might eventually be prepared to live with them. There was only one of these righteous men whom they chose at a certain time, to start the setting of their play. His name was Melchisedec, and because of his righteousness, he was made "a priest of the most high God"; he was the same kind of priest as God's Son, for he was an actual type of Him, he was an high priest. Melchisedec as an high priest, was closely associated with the next man God chose here on earth (Alma 9:53, etc; 10:7-17; Heb. 7:1-4).

To find out who this next man was, let us find out where he came from, for this will give us the key to other individual actors in this play. This man's name to begin with was Abram, and he came from a part of the world where his forefathers started to build a tower so they could get to heaven, but of course, God and his Son would not let them do this, for they had not the right to get to heaven this way, another thing, their dwelling place was on earth. Then they had to be stopped because a wicked man led them into building this tower to reach heaven. This wicked man whose name was Asshur, wanted to, and did make himself great, in fact, he made himself so great that there was just one other man likened unto him in greatness. He made himself so great that he has gone down in history as "The highest god and national diety of the Assyrians." If he had used his greatness to serve God and his people here on earth, he would never have led

them into buiding this tower to reach heaven, but because he had wicked desires, he had to be stopped (Gen. 11:1-9).

Before they were stopped, all people spoke the same language; they understood each other, so it was easy for them to work together in building this tower. To stop them, God and his Son said they would make them speak different languages so they could not understand each other's talk; this stopped them from building the tower. Because of the different languages that were brought about at this time, there had been a way prepared so these people of different languages could have a country of their own to live in; to do this, the earth was divided into enough lands so each group of people who spoke the same language, went to the country which had been prepared for them (Gen. 11:1-9; 10:25).

Abram was of the same generation as Asshur whose father's name was Shem, and Shem was one of Noah's sons (Gen. 10:21, 22; 11:10, etc). Asshur was the high cedar spoken of in Ezek. 17:22, for he was likened unto a high cedar tree in Ezek. 31. Abram was the highest branch of this high cedar, for he was of the same generations as Asshur (Ezek. 17:22). "The beginning of his (Asshur's) kingdom was Babel, etc (Gen. 10:10-12). Some of these people stayed in and around this part of the world where this happened. Then after a few generations had passed, there was a man named Abram, who was born and raised in that part of the world. When he was 75 years old, the Lord told him he should leave that part of the world, and He would show him where to go (Gen. 12:1-9).

This was the beginning of God and his Son choosing another man on earth. From this time, up to the time Abraham and Melchisedec was brought together, there is much time not accounted for; but we do have record that Melchisedec was high priest during the time they associated together, and that Abram, being not as great as Melchisedec, was subject to Melchisedec, for Abram gave him tithes of one tenth part of all that he had taken at this particular time (Gen. 14; Heb. 7:1-4; Alma 10:6-16). So tithes were one of the ordinances of the gospel at that time, and the gospel was preached to Abram, pointing forward to the time that all people could become "the children of Abraham" through faith; Abraham received the promise that "in thee shall all families of the earth be blessed", and that he "should be the heir of the world" (Gen. 12:1-3; 17:1-4; Gal. 3:6, etc; Acts 3:19, etc; Rom. 4:7, etc).

At this time, when Abram was chosen as an actor in this play, God's promises to him, were the established promises which were passed on successively to each actor. God blessed him, and promised him his seed should be in number "as the stars of heaven" (Gen. 22:1-18). Melchisedec also blessed him.

Again, when Abram was 99 years old, God appeared to him and talked with him. When God had first spoken to him, when he was 75 years old, he was



married, but up to this time he still had no children, but God made a covenant with him that he should "be a father of many nations." Because of this covenant, God changed his name to Abraham, for this name meant "A father of many nations." His wife's name was changed also. He promised Abraham a son of his wife Sarah. "Abraham was an hundred years old when his son Isaac was born unto him" (Gen. 17:1-19; 21:5; 22:1-18).

Isaac was the next man chosen as an actor in this play to carry on with the promises made to Abraham. There is so little scripture concerning Isaac that we will call him an honorary actor. The Lord used him as a type of Christ, for Abraham was willing to sacrifice Isaac as his only son (Gen. 22:15-18; Heb. 11:17-22), although he did have another son named Ishmael (Gen. 22:1-18), but the covenant was not established with him, although he was "of Israel", he was "the seed of Abraham"; the covenant was established with Isaac (Rom. 9:1-9). So, Isaac was used as a type of Christ as God's only begotten Son, that the covenant with his father Abraham might be passed on to his son Jacob, for Jacob was the next actor chosen for this play, to carry on with the promises (Gen. 28; Rom. 9:10-12).

Jacob's name was changed also; it was changed to Israel (Gen. 32:24, etc; 35:9-15). The name Israel that was given him, was given to the people of his seed, and today there are many people of his seed scattered among all nations of the earth. They are called Israelites, and are commonly known as Jews. There are also other Israelites of his seed; they are called "the remnant of Jacob", also "a remnant according to the election of grace." Most of the Israelites, we speak of collectively, for the time came when they were God's chosen people, through whom salvation shall come to the whole world (Rom. 9:1-5, chapter 11). From among them, God chose a few down through the ages who were of the seed of Abraham to act in this play, outside of Melchisedec and another man named Cyrus, whose descent was not counted from Abraham, nor the Levites (Heb. 7), although Melchisedec could have been of the same generations, for he was king of Salem, which "is a natural abbreviation of Jerusalem" (Gen. 10:21, etc; 11:10, etc; Heb. 7). In Rom. 11, they are called "a remnant according to the election of grace." This remnant shall come in the future, through the grace of God, from the seed of the next one chosen.

One of Jacob's twelve sons, whose name was Joseph, was chosen next to carry on with the promises made to Abraham; he was the young twig that was cropped off from Abraham, as the highest branch of the high cedar (Ezek. 17:22, etc). The Lord took Abraham and "set" him in the land of Canaan; he took Joseph and "planted" him "upon an high mountain and eminent"; this mountain represents the kingdom of God, and this means that through the seed of Joseph, this place where they were planted, shall become just as great a kingdom or mountain as that established

among Israel at Jerusalem, and that place where they were planted was on this western hemisphere, where it grew and became "a goodly cedar". This happened after Asshur, as the high cedar was brought down (Ezek. 31); then the time came, because of wickedness among the seed of Joseph here in this land, as a green tree, the Lord caused it to become dry, but the time is coming when the Lord shall cause "the dry tree to flourish" (Ezek. 17:22, etc).

Joseph had two dreams in which he was shown his eleven brothers and his father and mother would be under his dominion; because of these dreams and because Joseph was their father's favorite, it angered his brothers, so they sold him, and he was taken to Egypt; scripture speaks of him as "Joseph of Egypt" (Gen. 37 and 39). King Pharaoh had two dreams, and Joseph told him their meaning. These dreams showed there would be "seven years of great plenty throughout all the land of Egypt; And there shall arise after them seven years of famine." Because Pharaoh saw that "the Spirit of God" was with Joseph, "he made him ruler over all the land of Egypt"; he caused that much food should be grown; "And Joseph gathered corn as the sand of the sea, very much, until he left numbering", "so there would be plenty during the seven years famine" (Gen. 41). "The famine was over all the face of the earth." Jacob heard of the corn in Egypt, so he sent ten of his sons to buy corn in Egypt, and his ten brothers did bow to him, which reminded him of his dreams. He kept one with him, and sent the others back to Canaan to bring his youngest brother Benjamin to Egypt; all eleven brothers "bowed themselves to him to the earth". "And they bowed down their heads, and made obeisance" to Joseph, thus partly fulfilling his first dream (Gen. 42 and 43). Joseph finally made himself known to his brothers, and he told them not to grieve because they had sold him, "for God did send me before you to preserve life." "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." He had his father brought to Egypt. On his way there the Lord spoke to Jacob in a vision and told him, "I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation." Until Joseph's death, his father and eleven brothers and their posterity were under his rulership in Egypt, thus fulfilling the first dream, and part of the second dream, for his mother was included in his second dream (Gen. 37:9-10, chaps. 44-47). There was more included in his second dream than just his father's household, for the blessing which Abraham received, also his wife, whose name was changed from Sarai to Sarah, which meant she would "be a mother of nations (Gen. 17:15-16)", was carried out through Joseph's mother, Rachel (46:19; 37:9-10); this part of his dream would have to be carried out through his seed, for his father Jacob blessed him and his two sons, Manasseh and Ephraim with the same blessing, for Jacob said in blessing them, "And let my name be named on them, and the name of

my fathers Abraham and Isaac" (48:49). In Ps. 77:15, God calls Israel "the sons of Jacob and Joseph", for the very reason, they were named after Jacob whose name was changed to Israel (Gen. 32:24, etc), then Joseph was given the birthright of his two eldest brothers, Reuben and Simeon, then it was divided between Joseph's two sons, Ephraim and Manasseh, for Jacob claimed them as his, Ephraim in the place of Reuben, Manasseh in the place of Simeon (Gen. 48:5-6; I Chron. 5:1). So, Joseph acted out his personal part in this play by preserving his father's household, but through his seed there shall be even a greater work done, for they shall be used to bring salvation to the whole world. "The remnant of Jacob", who are also called "a remnant according to the election of grace", shall come from the seed of Joseph of Egypt, through whom the promises made to Abraham shall eventually be fulfilled.

God's promise to Jacob that he would become a great nation in Egypt was fulfilled (Gen. 46:1-4). "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them"; they were more and mightier than the Egyptians (Ex. 1:7-9).

After Joseph died, "there arose a new king over Egypt, which knew not Joseph" (Ex. 1:8). Because of their might and number, this new king feared lest they, in the event of war with his enemies should join them and fight against him, so he "set over them taskmasters to afflict them with their burdens", But the more they afflicted them, the more they multiplied and grew" (vs. 10-12). "They made their lives bitter with hard bondage" (vs. 13, 14). This king tried to force the Hebrew midwives to kill every son as soon as it was born, but they feared God more than the king, "Therefore God dealt well with the midwives; and the people multiplied, and waxed very mighty" (vs. 15, etc.). This gave them many more years to multiply. Finally, the king ordered his own people to take every son that was born of the Israelites and "cast them into the river" (v. 22). About two years after this started, there was a son born to Levite parents; they hid him three months, and when he could no longer be hid, the mother made an ark and laid her son in it and "laid it in the fogs by the river's brink". And his sister stood afar off, to wit (ness) what would be done to him." The king's daughter "came down to wash herself at the river, and her maidens walked along by the river's side"; they saw the ark, and a maid brought it to her; when she opened it she saw it was one of the Hebrew's children; because it cried, she had compassion on him. Then the sister asked the king's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" The king's daughter told her to go, and she brought the baby's mother; she nursed him and the king's daughter paid her, finally the child grew to the age that the mother had to turn him over to the king's daughter, "and he became her son. And she called his name Moses; and she said, Because I drew him out of the water" (Ex. 2).

In following the natural sequence of the actors chosen for this play, we now come to the seed of Jacob's son Levi, for Moses was a Levite. His name means "Drawn out". His name applied to the part he acted out in this play, for he was raised up unto the house of Israel to draw, or lead them out of bondage in Egypt. Aaron, his brother was a co-actor with him as his spokesman (Ex. 1:1 etc; chaps. 3 and 4; II Nephi 2:15, 16, 31-35). Finally Moses led Israel out of bondage (Ex. 5; 6:1-13, 28 etc; chaps. 7-14). This was the first part of their act in this play. The details of their acts can be read in (Ex. chaps. 15-27).

Moses was chosen as a type of Christ over the house of Israel (Heb. 3:1-6); Aaron as a type of Christ as a high priest (Heb. 2:14 etc; 4:14; 5:10; 8:1-5; 7:11, 12; Ex. 28:1-4; 40:13; Lev. 8:12; Ex. 29:5-7; Lev. 21:10-15; Num. 17; Heb. 8 and 9). Aaron was the first high priest over the Levitical priesthood, and he, also all other priests after him, offered gifts and sacrifices as a type of the final sacrifice Christ made (Heb. 10:1-22; chap. 8). He worked under the law of Moses, the law that was added because of Israel's transgressions, which was as a schoolmaster to bring them unto Christ. Notice, the law was added, meaning, they already had the gospel, but because they transgressed against that, they were given the law of Moses to bring them back to the gospel of Christ (Gal. 3:7 etc; I Cor. 10:1-3).

Before the law of Moses was fulfilled in Christ, we must go back 600 years before his birth; this will bring in more actors. God and his Son, looking forward to the time after they built their church at Jerusalem, knew the need would arise for the spiritual part of their church to be protected, so at this time, they started preparing a way so the spiritual part would not be destroyed along with the physical part (Matt. 11:12; II Thess. 2; Rev. 12). At this time, many prophets prophesied to Israel that their promised land Jerusalem, which was first given to Abraham, would be destroyed if they did not repent, but they mocked and misused the prophets, and sought to take their lives; at this time, there was a man among these prophets named Lehi to whom God showed what would happen to Jerusalem if the people did not repent; he told them what God had shown him, which angered them, and they sought to take his life, so God warned Lehi in a dream that he should take his family and leave Jerusalem, and He led them to another land of promise. They took with them a record of all things from the creation of the world, up to "the commencement of the reign of Zedekiah, king of Judah. In this record was a genealogy of their fathers, showing that Lehi was a descendant of Manasseh, the one son of Joseph who received the part of the birthright belong to Jacob's second-born son. The seed of Manasseh through the seed of Lehi's son whose name was also Joseph, shall prepare the way for the more honored position of the seed of Ephraim, who was chosen above his oldest brother, as the first-born of Jacob's sons (II Chron. 36:11-21); this started, according to scripture date, B. C. 593;

I Nephi 1:1-32, 53, 54, 59 etc; 2:1-11; Alma 8:1-3; I Chron. 15:1; Gen. 48:5, 6, 15 etc; 49: 22-26; Deut. 33:13-17; II Nephi 2). So, through the seed of Joseph's son Manasseh, down through Lehi and his son Joseph, shall come the "remnant according to the election of grace", spoken of in Rom. 11, the part of Israel who were not blinded. Through their seed, a great preparation shall be made for Christ's second, and final appearance on earth, which will be the great and final act of this play. Because of the separation of the people at Jerusalem, Israel became a divided nation, or kingdom; they were divided into two nations, or kingdoms, but through the seed of Lehi's son Joseph, they shall again be united as one people through the grace of God which shall be given them. Their lands shall also be united as well as the words God caused them to write (Isa. 62; the word Hephzibah means "My delight is in her"; the word Beulah means "Married". Ezek. 37; 2 Nephi 12:50-78; Zeph 3:8 etc).

After Lehi left Jerusalem, the prophecies which he and others had given were fulfilled; they were in bondage to king Nebuchadnezzar for seventy years (2 Chron. 36:11-21; Jer. 25:1-13). This brings in another actor named Cyrus who was king of Persia. "The Lord stirred up the spirit of Cyrus king of Persia", that the words he had caused Jeremiah to speak might be accomplished, so Israel was brought back to their promised land, Jerusalem (II Chron. 36:22 etc; Ezra 1 and 2). The dates given in this scripture corresponds with the time and date given by Nephi, the son of Lehi, for they left Jerusalem B. C. 600 (I Nephi 1:3-33; III Nephi 1:1).

Now we come to another man who was the seed of Levi; he was called John the Baptist. He was chosen to set the stage for the final act in preparing for Christ's first appearance on earth. This was a special redemption for the children of Israel, for John came "before the FACE of the Lord to prepare his ways"; And many of the children of Israel shall he turn to the Lord their God" (Mark 1:1-11; Luke 1:13-17, 67 etc; 7:27-28). John's baptism was especially for Israel, before Christ's baptism; it was not sufficient after that, as is plainly seen in Acts 19:1-12; III Nephi 5:14- 27, 44-49; Moroni 6; III Nephi 3:62 etc. The "elders, priests, and teachers were baptized" with Christ's baptism—the ministry who had previously baptized with John's baptism. Paul baptized these people in the name of Christ (see Acts 2: 38-39); this could not be done before Christ had shown his FACE (Gal. 4:1-5); the New Testament was not effective until after Christ's death (Heb. 9:15-17). As the law of Moses was given to Israel to bring them back to Christ, John the Baptist came before the FACE of Christ, "in the Spirit and power of Elias" to prepare Israel at Jerusalem for the coming of Christ, and as Christ's work increased, John's work decreased (John 3:30).

So, the stage was finally set for the first part of Christ's act here on earth as the One Great Star of this play. Christ's first act in this play, was the beginning of the actual fulfilling of the promises made to Abra-

ham, for Christ "took on him the seed of Abraham", that through faith, all people might become the seed of Abraham, through the one seed, which is Christ (Heb. 2:9 etc; Gal. 3:16, 7-14, 26 etc).

Through Christ as the ONE SEED, "the whole family in heaven and earth is named" (Eph. 3). This means that "endless genealogies" were done away with as far as the Gentiles are concerned; they "minister questions, rather than godly edifying which is in faith" (I Tim. 1:4; Titus 3:9). Genealogies were kept among Israel, for the very purpose that God is going to work through some of their tribes, as we have pointed out, to show forth his glory among the Gentiles (I Peter 2:12; Rom. 9:4-5; 11:11-15, 25-33).

The law of Moses served its purpose and was fulfilled in Christ, that is, all things that originated in and for the law. Both the priesthood and the law was changed through Christ; there was no longer need of high priests after the order of Aaron, for Christ became our one and only high priest, which was after the order of the high priesthood that Melchisedec held, for the simple reason, it was Christ's priesthood, for it was made like unto Christ, it had no beginning nor ending, and this high priesthood was held only by righteous men from the foundation of the world, possibly up to the time the order of Aaron was temporarily added along with the law of Moses, its purpose being fulfilled in Christ, who became the Head of his own house, as the Apostle and High Priest of our profession" (Heb. 3). for this honor was given to Christ only, an honor which belonged to no other man (Heb. 7:11 etc; 8:1-6; 10:9-23; 2:16 etc; 3:1; 4:14 etc; 5:1-11; 6:13 etc; 9:11, 12, 24 etc. Alma 9:62 etc; 10:1-17). As Christ was given the glory and honor of being the first high priest before the world began, Aaron was given the honor of being made the first high priest over the Levitical priesthood, which was called the order of Aaron, under the law of Moses, which order was fulfilled in Christ, along with the law of Moses.

At the time Christ organized his church, it was with the intent that it would eventually be a Gentile church. But before it became a Gentile church, Christ had to bring about an incomplete ending of the individual Israelite church, which he did on their day of Pentecost; from that time on, the gospel was not only for Israel, but for all people who would accept it, although it did not become a legal Gentile church for many years, for Christ was first made manifest unto the Jews, afterward, unto the Gentiles, then after the apostasy, Christ was again to be manifested unto the Gentiles, and last of all to the Jews (I Nephi 3:199-200; Acts 10: 34 etc; 13:38-49).

This brings in another collective people, the Gentiles, who were called to act out a part in this play. This brought in a new dispensation of time, at which time God and his Son began making arrangements to set the stage to conform to the plan they had laid out for the Gentile church; meaning, their one great plan

remained the same, but as the Gentiles came into authoritative control of it, the necessary arrangements were made for them to act under the same authority and power which was first given to the Israelite mother church, for Israel was God's chosen people, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:4-5).

Before we go further with the Gentile church, we must go back shortly after Christ finished his first act in this play, for a special foundation was laid through Paul, for the Gentile church, who was called to be another great actor in this play. He was "appointed a preacher, and an apostle, and teacher of the Gentiles." In Paul's appointment, it was required of him that he bear part of the sufferings with Christ for the Gentiles (II Tim. 1:7-12; Col. 1:20 etc; Acts 9:11-16). I Cor. 3. Paul said, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon" (which was the foundation for the Gentile church to build upon). If there had not been a variation between the Israelite and Gentile foundation, there would have been no need of a man such as Paul; there would have been no need of mentioning a separate foundation for the Gentile church, but there was a reason. Paul laid the foundation especially for the Gentile church to build upon. This foundation that Paul laid, through the grace of God, for the Gentiles, was fundamentally the same foundation which Christ laid, only that the offices of the Gentile church was under a different title, for there is an individual title reserved for the offices of the Israelite mother church which no other people have the right to bear, for the Gentiles are not the root, they are a branch which receives strength and power from the root; the Gentiles do not bear the root, the root bears them, meaning Israel (Rom. 11). The time is coming when Christ's church will no longer be a Gentile church, but it will be transferred back to the Israelite mother church through those called the "remnant according to the election of grace", who are also called "the remnant of Jacob", at which time, they will officiate under their rightful title (Isa. 61; Ex. 19:5-6; I Peter 2:1-12; Rom. 9:4-5).

The kingdom of heaven established on earth when Christ built his church at Jerusalem, was not under Gentile rule at first; in fact, they did not have legal possession of it for many years, although it was under harassment from the days of John the Baptist, and the time came when the physical part of the kingdom was taken by force by its harassers, but was not taken legally through the authority of God (Matt. 11:12; II Thess. 2:1-10). So, God and his Son knowing this would happen, as we have pointed out, made preparation to guard against the spiritual part of their church being destroyed along with the physical part. This preparation was started 600 B. C., when Lehi and his family, also a few others, were led away from Jerusalem, to

another land which was promised to them, for their seed, and that land was this western hemisphere, and finally it was narrowed down to the United States; this land which is a nation of nations; a Gentile nation. God commanded Lehi to obtain the records which were kept at Jerusalem and take them with him; it contained the history from the beginning of creation, "also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; And also many prophecies which have been spoken by the mouth of Jeremiah." He also found in these records, "a genealogy of his fathers", so he knew he was a descendant of Jacob's son Joseph, through Joseph's son Manasseh (I Nephi 1:158-171; 2:1, 8-11; Alma 8:1-3). These people were led to the western hemisphere, and they multiplied exceedingly, and spread out far and wide. Then after Christ completed his work at Jerusalem, and went back to his Father in heaven, from there he visited these people on this western hemisphere and taught them the same gospel, and set his church up among them the same as at Jerusalem, only in choosing twelve men from among them, he called them twelve disciples, or ministers, instead of calling them apostles (III Nephi 5:44-45; 7:13; 8:58-70 etc; 9:4, 17, 18, 24, 31, 35, 37, 40, 43; I Nephi 3:88, 92, 95, 113-116; Mormon 1:83-84; Mark 3:14-19; Luke 6:13-16; Rev. 4:4-10; 5:8-14; 11:16; 20:4; Doc. & Cov. 1:1; 16:5; Book of Com. 1:1; 15:27-29). Only the twelve chosen at Jerusalem had the right to be called apostles, for APOSTLE means "One who initiates any great moral reform, or first advocates any important belief or system". The word INITIATE means "to introduce by a first act; originate; begin." For this reason also, Paul was called an apostle, for he was chosen especially to be an apostle for the Gentiles (II Tim. 1:1, 11; Eph. 3:7, 8; I Tim. 2:7; Acts 9:15; Rom. 11:13). After Christ chose twelve apostles at Jerusalem, he himself became not only our one and only high priest, he also became our one and only Apostle (Heb. 3). This means there were no others called Apostles after this, although twelve men were chosen afterwards from among the seed of Joseph, and in the Gentile church when it was established in this western hemisphere. There was a great distinction between the twelve chosen at Jerusalem and others chosen elsewhere, for "in the regeneration when the Son of man shall sit in the throne of his glory", they "also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28; Luke 22:28-30). Among the twelve tribes of Israel whom they shall judge, will be the twelve Nephiite disciples or ministers, although these twelve shall judge the seed of Joseph. So, these were, and shall be some of the principal actors in this play (see III Nephi 13:12-45; Rev. 21:1-14).

Although the gospel was taken to the Gentiles starting at Jerusalem, it was not in the legal control, so let us find out how the Gentiles were given legal possession of the kingdom of heaven, through the church of Christ being established among them.

What was the reason that the gospel had to be brought back to earth, after Christ established his church at Jerusalem?

In II Thess. 2, Paul said that before Christ came again there would "come a falling away first". Those through whom Satan worked, warred against the saints at Jerusalem, and finally prevailed against them, so all power was illegally taken from them (Dan. 7:19 etc). After Satan had full control in that place, he came to this western hemisphere and caused the seed of Joseph to war among themselves, those who were a remnant of the seed of the saints at Jerusalem, who were keeping the commandments of God, who also had "the testimony of Jesus Christ", and Satan finally prevailed against them, so the spiritual part of the kingdom of heaven had to be protected, by its being taken from the earth (Rev. 12:1-6, 13 etc; IV Nephi, vs. 39 etc; Mormon 4:7-17). After that, all things that were done, was done with out divine authority. At this time, God saw fit that both the civil and divine records of these people should be protect by causing them to be buried in the ground; "the earth helped the woman (the church)". Remember, at this time, this land had not been discovered by the Gentiles, but the records of these people who were of the seed of Joseph was burid in the ground, in what eventually was called the United States. The Lord had a purpose for them being buried here, as we will presently find out.

The date of the complete apostasy is not counted from the time these records were buried, for as yet, this land was not a Gentile nation, and for special reasons, a total Gentile nation had to be established, which we will tell of later on. A complete apostasy was brought about among the seed of Joseph here in this land, 400 A. D., at which time, those who had once been called the followers of Christ, were completely destroyed by the dissenters from the teachings of Christ. The apostasy which came out of the falling away at Jerusalem started in 570 A. D., as stated by historians, who used scripture from the Bible, comparing it with history. So, starting with 570 A. D., Satan had complete illegal control of the world. Historians also state, using the same method, that this apostasy lasted 1,260 years. During this time, up to the time when the Gentiles first discovered this western hemisphere, through Columbus by the help of God, the only inhabitants of this land were those found by Columbus, whom he called Indians; actually, they were the seed of the former dissenters from the teachings of Christ, being the seed of Joseph of Egypt through those who were led here by Lehi from Jerusalem. Their dark skins was a curse placed upon them because of wickedness (II Nephi 4:1-38; Enos, vs. 30-33; Alma 1:102-120). From that time, the Lord started preparing this land through those whom he led here, that it might eventually become a Gentile nation. They brought with them what is now called the Bible, but much of the work of God had been taken from it during the apostasy, which caused the Gentiles to be led astray from the true teachings of the

gospel as it was first had at Jerusalem, so the Lord prepared a way whereby they might be led back to the true gospel (I Nephi 3:145-216; II Nephi 12:35 etc; III Nephi 9:46 etc; Isa. 8:13 etc).

Before the true gospel was restored to earth, there were a number of Protestant churches built up in this land, and they sought to and did bring about a reformation from the beliefs and practices that had been forced upon them during the apostasy. Some of these reformers knew the time was coming when there would be a restoration of Christ's church, and that it would again be established on earth as it had been at Jerusalem. Because of their faith, they were able to look ahead, therefore, God worked with them so there were some people prepared for the restoration gospel.

Scripture tells us that the gospel was brought back to earth by an angel (Rev. 14:6-7). This was the fulfilling of the prophecies in the Bible found in Isa. 45:8; Ps. 85:11. "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." "Truth shall spring out of the earth, and righteousness shall lock down from heaven." A part of the seed of Israel was to "speak out of the ground"; it was to come through a familiar spirit, such as the spirit through which the Bible was received, and it was to come forth at a certain time, which was a little while before Lebanon became a fruitful field (Isa. 29), which began in 1853, so the words of this book came forth a few years before 1853. Historians give the date of the total apostasy as 570 A.D.; by adding 1,260 years to this, it is brought out to 1830, just 23 years before Lebanon started to become a fruitful field. Through legal power from heaven, combined with a part of the record of the seed of Joseph which was written on this western hemisphere, the part of the gospel that was meant to go to the Gentiles was restored to earth. This record was brought forth in the United States, a Gentile nation which the Lord had prepared, so the gospel and the kingdom of heaven would gain be restored to earth, this time, among the Gentiles, at which time they come into legal possession of the gospel, and the kingdom of heaven was established among them.

This was the beginning of another gospel cycle, meaning, the gospel has been renewed and given at different eras after it has progressed up to a certain point, in other words, the gospel cycle has not run its full course since it began with Melchisedec and Abraham; it has been given in a progressive form, meaning that we must be obedient to the ordinances in the order they are given, to prepare us for the greater things that will bring about the great and final purpose of this great plan. This means that we must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and

fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: From the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (II Peter 3:10 etc; Eph. 4:10-16; chap. 5).

In part 2 we will try and give a full explanation concerning these gospel cycles.

### THE DOUBLE STANDARD

Sermon by Priest Larry Shaw  
4-27-63, Phoenix, Arizona

I am happy to be here this morning and I do indeed hope that the prayer that was offered in my behalf and in your behalf might be answered. It is this prayer and the fulfillment of this prayer, that enables me to stand before you in this pulpit, unworthy as I am.

Today, I would like for us to examine and review a few things in our normal everyday life, and the lives of those about us, that affect us spiritually. I would like to compare the laws of God, and the violation of those laws which are called sin, with the laws of our land, the civil laws, and their violation which are classified in three specific groups.

First, and most common of all, we have what is called the misdemeanor, which is a violation of a law against society, but is not of too serious import.

The second law violation in import, is called the felony. This is one of the most serious crimes that a man or a woman can commit. In this class are robbery, burglary, kidnapping, murder and so on.

The third classification of civil law violation is called the capital crime. Capital crime is deliberate physical murder, treason, and in recent years, kidnapping.

I believe that the laws of God might also be classified similar to the above-named civil law violation classes. Let us examine them.

The capital crime or sin, we are told in the scripture, is that thing which would make us blaspheme God after having known God. That would be the only spiritual capital crime. That crime is unpardonable, the same as in our civil laws.

We also have a felony, which is a serious transgression of God's law. Felonies would be the breaking of the specific Ten Commandments that have been given to us. "Thou shalt not kill, Thou shalt not commit adultery. Thou shalt not bear false witness. Thou shalt not steal, etc." These, I believe, would be comparable to the felonies in our civil laws.

Then we have the most common of sins which might be called the misdemeanors—those things actually contrary to the laws of God, but perhaps not too ser-

ious. These nevertheless are transgression and sin.

In the 13th chapter of I Corinthians we have one of the most beautiful passages of scripture that has ever been written, or ever will be written. It contains Paul's definition of charity. We have always looked at the definition of charity in a positive manner. In verse 4 we read: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." In trying to compare these things to the misdemeanor class in civil law, I would like to approach them from the negative aspect.

"Charity suffereth long." In other words, from the negative standpoint, if you are not able to be long suffering, it means you are too impatient. It means that you will be the type of person that has no patience with the family, those in the church or the people of the world. "Charity vaunteth not itself, and is not puffed up." This, in the negative aspect, would indicate pride. You would seek praise and reward. You would be unrelenting. This would be a misdemeanor against God.

We go on through—still speaking of charity—"Rejoiceth not in iniquity. . . ." If we DO rejoice in iniquity, in iniquity-provoking ideals, then we would not possess charity, and would be guilty of a misdemeanor. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." These things, Paul points out, are of no avail without charity. Then Paul goes on to say that when he was a child, he spoke as a child, and he understood as a child, and he thought as a child. But when he became a man, he put away childish things and put on the ways of a man. In other words, he thought he had been able, when he became spiritually mature, to put away from him those things which would cause him to be a misdemeanor law breaker, according to the laws of God.

The Gospel means many things to different people. There are those who go to church for various reasons. Some go to church for political reasons, some for business opportunity, some for prestige. And then there are people, naturally, who go to church to renew their covenant with God; to renew their faith in God. The Gospel of Christ, we are told, was designed to help us live without these transgressions, and to live in a happy manner too. Christ said that he came to give the abundant life. He came not to destroy the law, but to fulfill and complete the law.

Some of us feel that we go to church to rediscover God. Every time we enter the doors of the church, every time we go on our knees in prayer there, we rediscover God, if we do these things in the right spirit. There we renew our faith and we bulwark ourselves against the things that would cause us to break the spiritual law of God.

In administering our civil laws, there is, regrettably a double standard which results in many injustices.

For example, there is a man in prison at Florence, Arizona—his picture was in the papers a short time ago—who is serving a life sentence for a fifteen cent theft. For forcibly taking from a store owner fifteen cents, he was sentenced to life imprisonment, and his sentence is so worded that he is not eligible for parole at any time during his life. In comparison, there is a man in Texas, Billy Sol Estes, who is guilty of defrauding the government and the people of twenty-five million dollars. Yet this man was sentenced to only fifteen years in prison! And he is out on bond—just as free as we are, and I seriously doubt if he will ever go to prison and serve his term. The injustice of a double standard! There is another case on record where a man who committed robbery to the amount of fifty thousand dollars was given a sentence of from fifteen to twenty years, and another man about the same time sentenced to life imprisonment for stealing bread for his family. These are not isolated cases. They are repeated all over the country, to our shame!

There is also injustice in our educational system—an injustice comparable to the double standard. It is permitted in our schools for teachers to teach atheism, if not directly, nevertheless just as effectively, by the method of teaching, subtly, those things which tend to make the student lose faith in God. There are things in our school systems, especially in our higher educational systems, that enable students to learn about communism. And yet let one teacher try to teach something about God and you hear the hue and cry "religious prejudice!" Is this a double standard? Is it double standard when a teacher may, lawfully, teach atheistic communism but may not, legally, teach anything about God? To me, this is a double standard!

In the scripture we find that there have been several men spoken of as being "highly favored of the Lord." What does it mean to be highly favored of God? Does it mean that God is partial to these men and gives them special favors, special treatment? Or does it mean that because they obeyed God's commandments so fully that they earned the blessings and advantages assured in the Gospel? This last is true, I am sure. In the Book of Ether there is an example of a man highly favored of God. Also the reading contains an indictment against the inhabitants of this land (America) who disobeyed or would disobey God's commandments. It points the finger to you and to me and to all on this continent who are responsible for evil doing and unjust laws. We are told that if we do not obey God's laws we will be swept off the land, and the land will be taken away from us. In the Book of Ether referred to, we find the reason Jarod was highly favored of God. It was because he was so righteous—righteous to the point of perfection—and he was given some wonderful spiritual blessings. Read Ether 1:84-85.

Is it possible for you and me to achieve this perfection? Is it possible for us to free ourselves from these misdemeanor sins against the gospel of Christ

in the sense that we can become persons who no longer need faith because our faith has become knowledge? The entire purpose of the Gospel of Christ is not only to promise us that perfection, but to enable to us achieve it, IF we will put forth the effort.

If we stop and think we might see that even such a simple thing as a relatively harmless lie, or the losing of our temper, or the hurting of another's feelings, or malicious gossip—these things might keep us from attaining perfection. It is disastrous. These are things you and I are finding ourselves guilty of every day, in one degree or another.

We have just come to a mile-stone in the history of our church, in that we have had a very successful, harmonious conference—the first in many years. This can be the nucleus of something greater than our fondest dreams. It could be that with this new beginning, each of us can, if we will, put away these sins against the Gospel of Christ, and be able to take upon us the name of Christ and serve in every essence and every phase of our lives. And then we, as individuals, and as a people, may truly become highly favored of the Lord.

We have a choice. Will we ally ourselves with God and obey His commandments, or will we choose to ally ourselves with the world and continue to commit spiritual misdemeanors, felonies, or capital crimes? This choice must be made over and over again, many times each day, perhaps.

May we all choose wisely throughout our days, and become highly favored of our God.

#### WHICH PATH?

The Apostle Paul, in foretelling the last days, said, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. . . ." Never, since before the great flood, in early Biblical times, have people lived up to this prophecy so well as they do today.

Teenagers of the present are living in a new era of belligerence and wickedness. Thus, they have an immense problem to cope with; that of deciding whether to follow the path of juvenile delinquency or juvenile decency. Much of the answer to this problem rests upon the shoulders of the parents.

A teenager who has a happy, but unspoiled home life has a much better chance of turning into a decent, respectable, citizen, than a child who lives in a home torn apart by arguments, drinking, and various other forms of turmoil.

"A father who spares the rod, hates his child," is a very true adage, as a parent who never reprimands his child for anything, evidently doesn't care what he does. This alone is a major contribution to juvenile delinquency. It seems that whenever a child wants something, no matter what, he just asks for it and generally gets it. The same thing applies when he wants to go somewhere. It has even gotten to the point, in some

cases, that asking to do something is forgotten, and the parent is simply told what his child is going to do.

The parent alone, however, doesn't cause his children to turn into delinquents. There are many other factors involved. There is the teen-ager who can't bear to be called a coward by his friends, so he will take just one little puff of a cigarette, or one little drink just to prove he isn't "yellow". These comparatively small incidents can develop into extremely worse problems. They teen-ager may then begin his trip down the path of degeneration, possibly becoming an alcoholic or a dope addict, until he finally reaches the point of no return. He will continue down this path until he reaches the end, destruction of his soul.

At times a teen-ager may do something in revenge against his parents, a particular friend, or the whole world in general. There are times, in growing up, that nothing ever seems to turn out right; times when no one seems to understand or take any interest in anything you do or like. These are some of the most "touchy" time in growing up.

"I'm practically perfect, so I know everthing. No one needs to tell me what to do." This attitude can lead to a lot of trouble. For example, John Doe "knows" that he can't get caught for stealing the money out of the teacher's desk, since he knows all the angles. He spent all of the previous evening planning how to get the money out of the desk without anyone noticing. Ah, his plans are working out perfectly. The teacher is leaving the room for lunch, just as he expected. As soon as she is out of sight, he enters the room and opens the drawer where the money is always kept, but the money isn't there! He begins searching frantically for it. In his frenzy, he fails to notice the teacher standing in the doorway, until it is too late. Luckily, under the guidance of his family, pastor, and teacher, John realized his mistake of being a "know it all", and became a fine citizen. Unfortunately, however, everyone isn't lucky enough to have his mistake pointed out early in life, so we have the makings of a delinquent.

In some schools, students seem to be taking over. Perhaps this wouldn't have happened if their "readin'; writin'; and 'rithmetic" had been "taught to the tune of a hickory stick."

What can be done about this growing threat to our nation? If something is not done, this may truly be our last days as Paul prophesied. For one thing, teen-agers and their parents must follow more closely, the teachings of the Bible (and Book of Mormon—MG), and not do what everyone else does, just to be popular. Each and every person must stand up for what he knows is right, even though it may mean being unpopular, or getting laughed at for being a "square". In our nation of freedom and democracy, every teen-ager has the right to choose the path he wishes to take. With the proper guidance and good morals, as well as a strong faith in God, he will choose the path of juvenile decency, rather than the formidable path of juvenile delinquency.

—Selected.

Contributed by Margret Gill.

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