

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.

Vol. 44

Independence, Missouri, April, 1967

No. 4

How

By

Iris Bertolina



How do you take a broken heart, shattered, wounded and worn,
How do you put it together again, after it's been so torn?
How do you stop your mind from thinking things you want to forget?
How do you keep on going when you really don't care, and yet
You hope somewhere, somehow, someday, someone will understand.
You have no purpose, no goal in life, then someone takes your hand,
You look up through your tear-dimmed eyes,
and Jesus is standing there,

Somewhere, somehow, someday, He had heard your desperate prayer,
He comforts you and tells you this: time and trust it will take
To mend that shattered, wounded heart; time to heal the break.
He tells you: I will be with you, all along the way.
And you know in your soul He is what you need,
to start over again today.

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Editorial

Mirror of Self

The Conference of 1967 will, no doubt, be under way or over by the time you receive this issue of the Advocate. In either case there is one thing we should do before starting on our journey of another conference year. At the speed things are happening these days, it behooves us to be prepared. The first thing in this preparedness is to look in the mirror of self to see if we are following knowledge, tradition or just drifting.

We feel it was a wise move having the Conference held during the week on which the sixth day of April falls. Many of our members work in industry and have difficulty in getting time off for the full time of conference in case it should run into the following week.

This scarcity of time has caused a rushing to get things done the latter part of the week, and this has not always been in order nor wise. King Benjamin, when he had treasured up age and wisdom, made the following statement: "It is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order." In another place he made the following statement: "And see that all these things are done in wisdom and order."

Other times we burden members with responsibilities because they will not decline. Eventually they are so over burdened that they must slight some of their work. This injures them as well as the Lord's work. When we unite with the Kingdom of God, we covenant with Him to do what we can to help in His work. Some decline to fulfill the covenant because they do not wish to take the responsibility.

We are looking to the time when the children of God will be so fired with Spiritual zeal that they will be anxious and eager to help in the Lord's work.

Some times during the week, we express to ourselves or others the thought, "I went to church last Sunday." This may not carry much meaning to some, but to others it would be like a treasure being opened up to them. There has not been enough stress placed on the fact that members of the Church should strive to gather in localities, and for this reason many have moved away from all who believe as they do. Unless we are not well grounded in the faith, and are missionary minded, this could prove a heartache in later years.

Do those who have the privilege to attend church services on Sunday take advantage of this privilege? There is more to attending church than only being there. In the first place, we must go there to worship God. In order to truly worship God, there must be a mellowing of our spirit to the extent that we feel the love for Him and our fellow man.

Do we have a feeling of reverence when we enter the building the services are to be held in? Do we set an example for good for the next generations? Do we take part in the singing and try to follow the leader?

Do we listen reverently when the prayers are being offered? Do we remember the subject of the speaker and some of the thoughts he presented? If we listened and truly went to worship, we will discuss some of the things we heard, with our family or our friends. If we did not agree with what was said, we should contact the speaker later. It could be we misunderstood him.

If we reverence the house of God some of these thoughts should enter our minds: Is it right to leave gum wrappers, or candy wrappers, or pieces of paper, or napkins on the floor? We should place the song books back in their proper place. We should try to leave the room as clean and orderly as it was when we came. There is no reason to litter the floor with anything even though there is one who takes care of the cleaning of the room. If we truly reverence God, we will reverence our place of worship.

We are journeying down the road of time. We often think of a song that used to be quite popular. The words remembered are: "If I can help somebody as I travel along, then my living shall not be in vain."

If our living has been in vain, we will be as one who walks on the sand. Our tracks may be plain immediately after we have walked by, but some rain or a small amount of wind can blot those tracks out forever. If our life has been one of love, truth, honesty, justice and compassion, we will be as one who walked down a walk of freshly poured concrete. Our foot prints will always be there and we will be remembered.

We often think of driftwood as one example of life. Driftwood is picked up by a flood and deposited some place where it will do no good and could do harm. Later another flood greater than the first comes and the driftwood is again picked up to be either dropped at another place or taken out into the sea where it may be lost forever. If we are not diligent, our lives could be the same: lost in the sea of confusion, or decaying along some field away from the stream of life.

We want to notice the writings of two men, Nephi and Abinadi: "But woe unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state!"

"Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil."

A. F. B.

Puryear, Tennessee
February 20, 1967

Dear Brothers and Sisters,

I'm very happy to say that we had the pleasure of having Brother and Sister Wheaton with us for a week.

Bro. Wheaton had us look up some questions and the one who answered the most would get a gift. Bro. Tony Grooms and Sr. Zetra Grooms got the gift.

May God be with all of you and keep you is our prayer.
Rose Camper

BAPTISM

Sister Carol Jean Johnson, Box 35, Moorhead, Iowa, was baptized into the Church of Christ (Temple Lot) on March 5, 1967.

The baptism was performed by Brother Robert H. Jensen, at Independence, Missouri. The laying on of hands was also performed by Brother Jensen, with Brother John L. Randall assisting. Sister Johnson is now a member in the Church of Christ along with her husband, who was baptized in January, 1967. They have both been very warmly welcomed by the Council Bluffs-McClelland, Iowa, Local. Our prayers are for God's watch-care and protection over them in all things, and for His infinite and loving peace and comfort to abide with them throughout their life together.

BLESSING

The infant son of Brother and Sister Paul Johnson, Aaron Dean Johnson, of Moorhead, Iowa, was blessed by Brother Robert H. Jensen at Council Bluffs, Iowa, on March 12, 1967. The blessing was given during one of the Sunday morning worship services of the Council Bluffs-McClelland, Iowa, local. When Brother and Sister Johnson are privileged to attend services, it means a 100-mile round trip for them. Their recent addition to this local and their association have been very welcome. We pray God's choicest blessings upon this young couple and their handsome little son.

OBITUARIES

Ida M. Parish

Sister Ida M. (Jensen) Parish of Council Bluffs, Iowa, passed away early on the Sabbath of February 12, 1967, after a very brief illness. Born on September 11, 1878, in Denmark, she was 88 years of age; having been brought to America at the age of 9 months with four brothers and sisters by her parents, Andrew and Caroline Jensen. The journey took an entire month. She lived nearly all of her life in the Council Bluffs area, and many friends and members of the family mourned her passing. Her life's companion, Andrew Jackson Parish, preceded her in death in 1938. She leaves in passing one brother, Carl Jensen and his two daughters of Raytown, Missouri; and one brother, Henry Jensen, and his children Robert H. Jensen and Helen M. Dewaele, of the Council Bluffs-McClelland, Iowa, local of the Church of Christ (Temple Lot). Also, there are remaining many other nieces and nephews and members of the family. Her body was laid to rest at Honey Creek, Iowa, just north of Council Bluffs.

Sister Parish's entire immediate family were believers in the Restored Gospel of Christ. She transferred to the Church of Christ with her husband in 1929, the first of her family to do so. Through many long years of hard work and sorrows, and difficult afflictions in late years, there were also many joys and she remained ever faithful to her covenant made in the waters of baptism in

early life. In the lean years of the great depression her hands were never idle, her prayers never ceased, and her table was never empty, though the fare was sometimes scant; there was always some bread and more for any hungry soul that came to her door during the drought and plague and economic disaster of the 1930's. Never did she despair, but remained steadfast in her faith in God, trusting in His love and provisioning hand, which remained over her to the last moments of her mortal life. She was always valiant in her testimony of the truthfulness of the Restored Gospel and the promises of her Heavenly Father, and of the blessings that He had so graciously given her in every time of need.

Even when her sight gradually failed over a period of years until it vanished completely and when a leg was broken a few years ago, she did not rebel or despair of her lot in life. After the exercise of patience and faith, the bone healed and her sight was restored through surgery. It was as if a whole new world had opened up to her to again be able to walk about and see the beauty of the colors of the flowers she had always loved, and the faces of family and friends, and most of all to be able once again to read the Scriptures which were her comfort in times of sorrow and difficulty. She always had a special love for children though she had none of her own, they seemed instinctively to be attracted to her.

She will be keenly missed in her absence, but I can't help thinking what a glorious reunion it must have been on that Sabbath morning when the angels of Heaven and all of the loved ones of by-gone years welcomed her spirit as it ascended into the Paradise of God. I offer this record and statement as but a brief testimony from the family and the love we knew for her.

Robert H. Jensen

Eva Etta Sweem

Eva Etta Sweem, daughter of Edward William and Jeanettie Brookshier, was born January 16, 1886, in Ray County, Missouri. She departed this life on February 11, 1967, in the Chillicothe hospital. She was 81 years of age.

Her younger life was spent in Ray County, where she met and married John Sweem on December 31, 1905. The couple moved to Hamilton in 1912. To this union was born three daughters: Hazel, Goldie and Zelma. Goldie preceded her mother in death in 1937.

Bro. and Sr. Sweem had just celebrated their 61st wedding anniversary.

Sr. Sweem gave her heart to Christ and has been a faithful member of the Church of Christ (Temple Lot) until her death.

She leaves to mourn her death, in addition to her husband and children, a sister, Mrs. Vanie Kincaid, 5 grandchildren, 12 great-grandchildren, many nieces, nephews and other relatives as well as many friends.

The service was conducted by Elder Nicholas F. Denham and Elder Ray Bryant. She was laid to rest in the Highland Cemetery at Hamilton, Missouri.

CARD OF THANKS

Words cannot express our sincere appreciation for the lovely flowers, cards and prayers and every act of kindness during the illness and death of our loved one.

/s/ John Sweem

Mr. and Mrs. Sidney Halverson
Mr. and Mrs. Elmer Stone
Mr. Cleo Vernon and the
Grandchildren

LOCAL NEWS

Temple Lot Local

Here in Independence, it's Spring in many ways. Robins have been around for a week, the Pussy Willows have furry buds, and the Crocus are in bloom. The temperatures are high for this time of year.

Quite some time back, Sr. Bertice Aldridge left this area for Sulphur Springs, Ark. We are pleased to hear she is doing quite well there.

Bro. William Richardson has returned from Fort Wayne, Ind., and attends regularly. It's good to have him back.

The Mother's Club has been using "gardening" as one of its points of interest this month. I'm sure it's a very informative subject.

We have been having some good prayer meetings this month, and an especially good business meeting which was pretty well attended.

The family of Bro. and Sr. Bob Eddy were here again from Clinton, Mo., last Sunday. Although the visit was short we enjoyed seeing them again.

Sr. Mary Lois Bryant has been visiting some at the home of her parents, Bro. and Sr. Vance Harris. It's always nice to see her up and feeling better.

Bro. and Sr. Albert Rudd have been on an extensive trip in the south during the chilly winter weather. Maybe they escaped quite a few colds and discomforts, too.

Arrangements are being made in some of the homes to accommodate conference guests. Others would be willing if they had a little more room. We'll probably be seeing many of you soon, and may the Great Protector watch over you all on your journey to come and return safely.

Katie Moyer, Reporter

COLORADO REUNION

The Colorado Reunion will be held on the 16th, 17th and 18th of June. The Church address is 3233 B½ Road, Grand Junction, Colorado. We are looking forward to reunion time and to the association with each of you who can come. Reunions are a good time to draw closer to each other and especially closer to God. Let us remember to make all of our reunions a matter of special prayer.

Those who plan on coming please contact,

Marvin E. Ely

Route 4, 236 - 32 Road

Grand Junction, Colorado 81501

Whom Say Ye That I Am?

By Marion O. Sprague

It is said there is nothing new under the sun. Surely this applies to life's problems, although they do seem to take different forms and assume various cloaks. Yet to the youth, as he meets a problem for the first time, or comes across a great truth which he had not heard, these things are new, untried, and therefore challenging.

On the other hand the elder, having walked that road long since, forgets that a youth may pass that way, meet that challenge, and could use to some advantage the experience that he, the elder, has all but forgotten. It is the realization of this that reminds me how much time has elapsed since certain theories were the current "bones - of - contention," so to speak, of that day, which after much examination and discussion were accepted or disposed of as seemed good to the majority, and more or less dismissed as of no further importance.

But time tip-toes quietly by, and before we realize it a whole new generation has risen up who may never have heard these issues. So we are amazed and perhaps a little dismayed when they tend to "arise from the dead" and again become very much alive and unresolved.

With this fact evident before me, I wish to examine, for the sake of a generation younger than my own, the matter of the god-head, and discuss my reasons for being convinced that the one god-head embodies a "parent" and a "son" who are two separate and distinct individual beings.

As a young teen (when this matter and its opposing theories were hot issues), having grown to that estate in a home where the opposite idea had never been introduced, I was challenged to defend my position on this question. In examining my mind I found that I felt an awe toward both the Father and the Son, but that awe was much stronger and more terrible toward the Father than toward the Son. It was easy for me to say the name of Jesus, or Christ; but the word God was one I would prefer to whisper if I said it at all. As to why I felt this way, I can only say that I was taught to reverence God, to reverence His name, and to reverence His house, the church building, and His power which was everywhere; and I felt that He was more remote than Jesus. I felt that Jesus loved me, but that His Father possibly did not share that love for me. I find the justification of this attitude in John 14:23, ". . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." I believe the Holy Spirit gave me this understanding of two distinct individualities from childhood on up, because in all my subsequent studies, and they have been extensive, I have not found nearly so much reason to change my opinion as I found to hold fast to it. And the scriptures do say, "Prove all things, and hold fast to that which is good." It is true that there are some ap-

parent contradictions on this matter, but when we consider "all things" it has been my conclusion that the great mass of evidence is on the side of a composite God.

In the first place, the Book of Mormon makes it plain that of itself it is not intended to stand alone. It is to be one with the Bible. The words of the two of them, together, give us a composite scripture, a guide to show us the truth. For one thing, certain things were not included in Mormon's abridgement of the Nephite records (which is our Book of Mormon) because he says we would have them in the record of the Jews which came to us in the form of the Bible. They are: the record of the Jews from Abraham to Lehi; The covenants of the Lord to the house of Israel; Many prophecies of the holy prophets (the prophets who were quoted in the Book of Mormon were those whose words have been changed by the great and abominable church); The story of creation. (See I Nephi 3:157-164, also 190-195, and Ether 1:3, 4.) Two other things that the Book of Mormon says the Bible would contain and upon which we were to depend, are the testimony of the twelve apostles of the Lamb, and the revelations of John. (I Nephi 3:238-251.)

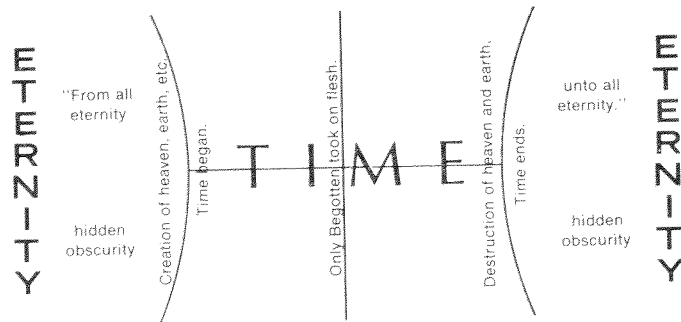
Now, my method for determining and holding fast to the truth on any point has been this: 1. What do the old prophets say about it? 2. What do the twelve apostles say about it? 3. Is it referred to in the record of the creation? 4. Is it referred to in the record of the Israelites (Exodus, Leviticus, Deuteronomy, Numbers, Judges, Kings and Chronicles, etc.)? 5. What does the Book of Mormon say about it? When I have the answers to all these things at hand then I am ready to weigh the matter in my mind, and to pray about it and meditate upon it. And then, No. 6, when I think I have come to a proper conclusion, I ask the Lord to show me if I am wrong. And "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." (James 1:5.)

When we are reading anything that is written, whether it be the Bible, Book of Mormon, Dead Sea Scrolls, Shakespeare, Tolstoy, H. G. Wells, or modern atom-age jive talk, to understand what is being communicated, we must consider it in the light of the origin and background that is claimed for it. Language is flexible and therefore can be misunderstood or misinterpreted. Take the word "homely"—in England it means comfortable and pleasant. In the U. S. A. it means ugly and unpleasant. In my youth the word "fast" could mean immoral, yet there is nothing about the word literally to implicate morals at all. Today the words "sharp", "cool", and "tough", have meaning to the youths of today who use them that is in no way related to the real meaning of these words, and 50 years from now can be greatly misinterpreted. See what I mean? Therefore, when we want to comprehend what a writer meant by a word, we should search out the meaning of that word in the day that he wrote it. Take the word "eternal", which is interpreted from the Hebrew word "olam", which means literally "hidden," or "obscure", and may refer to a time long past or hidden, or

to the future to the oblivious end of time, or obscure. That is not exactly the contemporary usage of the word, but in the scriptures, that is what it meant. Therefore Eternal God means hidden God, or obscure God.

Another point that vitally concerns this matter, and which is obviously involved in the "eternal" is the question of "time". What is "time"? The Book of Mormon says that time is measured only unto man. (Alma 19:38). Time had a beginning. God first created the heaven and the earth, then He created light and divided the darkness from the light, and this became alternately night and day, (Gen. 1:1-5) and time began. The lights in the heavens were for signs, seasons, days and years, (Gen. 1:14) and time was thus measured. That is, it was measured unto man, but unto God it is as one day, or unmeasured. And time will have an end. (Dan. 12:4, 9; Moroni 7:40). It will end when the heavens and earth will pass away, (II Peter 3:7-12; Rev. 21:1; III Nephi 11:31) for it pertains only to earth which was made for man to dwell upon.

Below is a diagram of my understanding of Mosiah 1:97, "For behold the time cometh . . . that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay."



When the word "God" appears in the scriptures, I want to know from what Hebrew word it was interpreted, because certain places where it is used, I understand from Hebrew scholars, the Hebrew word is "elohim" which is both a singular and a plural word, like our "deer" or "sheep". Then the word "Jehovah" or "Jah", according to Smith's Bible dictionary, was originally written YHVH, and was never pronounced, and could not be, but meant "underived existence", "HE IS", or "I AM BECAUSE I AM." Later, the spelling became JHVH, and still later the Greek vowels were added to this, making it pronounceable as we know it, but retaining the unique meaning, the Infinite Uncreated God, who neither formed himself nor was formed by another.

To comprehend the use of these words, let us consider the background of the Israelites, the environment of the writers of the ancient Jewish records. We find that when the children of Israel went into Egypt they found themselves among an idolatrous people. In contrast to the Israelites, they had many gods which they worshipped in deep superstition. They had a different god for every aspect of life, and they attributed to them

sometimes human characteristics and sometimes super-human characteristics. But most importantly they were numerous, and each was supposed to have power only over his realm of their life, such as plants, or animals, or love, or war, or fertility, etc., etc. Then again, when the Israelites were led into the land of Caanan far to the north of Egypt, they found themselves among another idolatrous people, who, like the Egyptians, worshipped innumerable gods. They were told to have nothing to do with these gods, of course, but they did not obey. And the Lord was continually calling after them and warning them not to worship these graven images instead of himself.

At this juncture I want to stress the contrast between the two forms of worship: the Egyptian and Canaanites and their multiple gods, each of which was limited to having power over one thing only, and the Israelites whose worship was toward one God, an Unseen God, but one who not only had power over all things, but had also created all things! The heathens could not understand this idea at all. In their minds, had they worshipped only one of their gods, they thought that the other gods would be greatly offended and would dreadfully punish the offenders. The Hebrew concept was completely revolutionary and therefore unacceptable to them. (Is it not too bad their ideas were not equally unacceptable to the Israelites? But that is another story.)

I am going to begin with the story of creation recorded in the Bible (which the Book of Mormon does not repeat because it would be sufficiently told in the record of the Jews, as I have already pointed out) to see if it reveals anything concerning the individuality or personality of God. The first verse of Genesis says: "In the beginning God created the heaven and the earth." The next 24 verses describe the procedure. In verse 26 God said, "Let us make man in our image, after our likeness." The word "elohim", as I have pointed out, is like our words "deer" and "sheep". So the plural pronouns here indicate a plurality. And there is no doubt one being was speaking to another here. Or was he speaking to these animals, fowls, fish, plants, waters, lands and lights which he had already created? No, he suggests making man after "our" image. And being man, ourselves, we know that we are not like any other of these things that had been created previously. My conclusion must be, then, that one being was speaking to another (at least one other) being who was like him, and he proposed that they make a third being who should also be like them.

In the first 2 chapters of Genesis, the word "God" (elohim) appears at least 40 times, which may be, as I have mentioned, either singular or plural. Then in chapter 3 sin comes into the picture, and in verse 22 the Lord God said (to someone), "Behold the man is become as one of us, to know good and evil." Personally, I cannot escape the plurality here, not plural gods as the Egyptians and Canaanites had (for their gods were not "one" in any sense) but a composite yet unified God. Is not the two books—the Bible and the Book of Mormon

(continued on page 58)

Children's Hour . . .

Families Who Moved for God

10. Your Family

Once upon a time, a time that hasn't happened yet, there is going to be one of the best moves of all. And guess who's going to be moving this time! You? It just might be. And it might be pretty soon. God has some pretty big things planned that haven't been done yet. It just could be, if we watch and do as He says, that He will let us be part of these plans.

Suppose—oh, just suppose it is your family. How do you suppose He would tell you? Would a prophet tell you as Moses did his people? Would the Lord appear in a vision as He did to Lehi? Or in a dream as Joseph saw Him? Will a man stand up in church, as Granville Hedrick did, and tell you what God had told him? Or will God just work it so that your family gradually decides on its own to move to the place He wants them to be, like He did with the Pilgrims?

Pretty soon now there is going to be a whole bunch of trouble come in the world. God has planned a place where some people can be safe from this trouble. We surely do want to be this people. Let's see what we can find out about this place we'll want to move to.

First, it is a real place and will be called Zion (which means Sunny Mount). Real people live there now, but it isn't called Zion yet. God will redeem Zion, or buy it back, and He will prepare a people to live there.

See, all of this earth belonged to God because He made it. It still belongs to Him because everything does, but He also divided it up among many different peoples. Many times these people did not do as God wanted them to do and so the earth has become impure, or dirty, like it was poisoned. God will buy back this piece of land and He will clean it. It might be that His people who live on this land now will have to move away for a little bit while He cleans it and makes it His own again. Or it might be they will only have to stay in their houses for a certain time like Moses' people did once. All we know for sure is that He will buy it with judgment and that it will start at the place that has been dedicated for the building of His temple.

What can we do now to get ready? Right now, right this day, is the time when God is preparing a people to go and live in His Sunny Mountain. Remember how the spirit of God "wrought upon" the Pilgrims so that for hundreds of years afterward they were known as a special people. Some place right now God is preparing another people like that. These people need just as much to want to do what God wants them to. They need to say to God and to themselves that they will do what He wants, even if it isn't what they thought they'd like to do. And then they need to do what He

tells them. We could be this people. Today and tomorrow and everyday we need to think about how big, wise and wonderful God is. Sometime soon we might have a chance to meet Him. And when we think of how great He is we will see how little and pale and weak we are and know that we have a long ways to go and a lot to learn before we will feel like we can look right at Him. If we do as He wants us to, we can be His people.

To be a child among His people there are two easy questions to ask yourself. Not so easy to do, just easy to check on. After you have said your prayers and crawled into bed, ask yourself, "Did I mind Mother and Dad today?" Because how can you learn to obey a heavenly Father that you can't see if you won't obey your mother and father that you can see? And the next question is, "Did I tell a lie today?" Because God doesn't like lying. Now you just stop and think. When you tell a lie it's because you've done something you know you shouldn't. Isn't it? So, you see, when you can answer yourself, "I did mind Mother and Dad today, and I didn't even try to tell a lie," why, you're coming right along. But if it might just be that you can't really say that you obeyed your parents all day. Or if you tried to tell just one little fib. Then right then and there in your bed, all by yourself, you just tell God, "Father, I'm sorry. I'll try to do better tomorrow. Would you help me? Please?" Then, in the morning, everything is brand new and you can start all over.

And then, some bright, happy day, when God is ready to, He will send you a message that now is the time for your move. Maybe someone in church will tell you what God has told him to. Maybe someone will come to visit you and tell you. Maybe he'll write you a letter. Or call on the telephone. Or God may tell someone right in your own family. There are a lot of ways He can let you know.

Right after that is one of the first tests in your moving. We have to be sure that it really is God who sent the message for us to move. If you had a pet that would follow anybody that called him, and he'd just go off and leave you all alone, you wouldn't like it much, would you? I don't think God would like it much either if we followed just anybody. He said His sheep know His voice; so if we want to be His sheep, or His people, we better be sure that we know when He calls. Right then, right when someone tells us that God has said we should move, would be a good time to think of Nephi.

Remember when Lehi told his family that God had told them to move? None of them except Lehi really knew that it was God who had told him. So his wife worried. And his bigger boys argued and fussed. But Nephi, the youngest of all, went and asked God. God knew how much Nephi wanted to do what was right, so He softened his heart so that he would believe what his father had told them. Later on God spoke to Nephi and taught him many things.

When we know that it is God who told us to move, what then? Why, we do just exactly what he tells us, that's what. If He tells us to get up in the middle of the

night, we do that, just as Joseph and Mary and little Jesus did. We don't stand around and argue till morning like Lot did. Probably we'll have more time than that. But whatever it is, we'll do just as He says. Things may not be easy all the way, but we can remember that when God gives a commandment He provides a way for us to do it. Remember Noah who left behind everything he owned, and Jared who took everything with him and even trapped extra things along the way. Both of them obeyed God and trusted Him. That is the most important thing. Remember how happy Jared's brother was? How he sang all day and all night for joy? That was probably the happiest move of all, so far. Jared's brother believed in God like Nephi did, or even more. He believed God so much that God showed him things He may not have shown to any other man. But God said that later on others will have as much faith as Jared's brother did and He will show them all these things, too. We wouldn't want to take a chance on missing out on anything like that, would we? So we'll try our best to do as God wants.

Family Worship and Study

April 16, 1967

A Sure Word of Prophecy

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19-21)

"I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass . . . I have even from the beginning declared it to thee; before it came to pass I shewed it thee." (Isaiah 48:3-5)

"Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." (Isaiah 41:22-23)

"My covenant will I not break, nor alter the thing that is gone out of my lips." (Psalms 89:34)

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isaiah 46:9-10)

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." (John 13:19)

"Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7)

QUESTIONS:

1. Did prophetic ministry cease with the coming of Christ. (Luke 11:49,50)
2. Did prophetic ministry cease with the death of Christ's original twelve apostles? (Acts 2:17, 18)
3. In what areas is there need of prophetic ministry today?
4. What is the admonition in I John 4:1?
5. "The way of truth" would be evil spoken of because of false prophets according to II Peter 2:1, 2. In Jeremiah 17:5, 6 we have reference to one whose heart "departeth from the Lord" and who inhabited a strange place. To whom might this refer?
6. What is a sure test for prophecy? (Isaiah 8:20)

LESSON PURPOSE: To rely upon the "sure word of prophecy" and to increase our ability to detect the false from the true in these latter days.

April 23, 1967

Sacredness of Marriage

"But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10:6-9)

"So ought man to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church." . . . (Ephesians 5:28-30)

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:1-6)

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (I Peter 3:7)

"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:4, 5)

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but

and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." (I Corinthians 7:10, 11)

"David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord . . . Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old . . . hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: for I the Lord God, delighteth in the chastity of women." (Jacob 2: 33, 35, 36)

"Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation . . ." (Book of Commandments 52:17)

QUESTIONS:

1. What counsel is given in I Corinthians 7:12-14 from Apostle Paul to those who are married to an unbeliever. Compare with I Peter 3:1-6.
2. "Dwelling together in knowledge" might well be the theme for much needed home ministry in many areas of human relations. Notice the implications "That your prayers be not hindered." Discuss.
3. What is the meaning of "keepers at home" in Titus 2:4, 5?
4. The admonition of a mother to her son who was a king is contained in Proverbs 31:10. Study this and make as many applications as you can to modern life.
5. Discuss the statement, "as the home goes" so goes the nation." What is the secret of a happy home? (Proverbs 15:17)

LESSON PURPOSE:

To stimulate study into the sanctity of marriage and to note the danger of the breakdown of homes.

April 30, 1967

Religion in the Home

"Children, obey your parents, in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Ephesians 6:1-4)

"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." "The eye that mocketh at this father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Proverbs 20:20; 30:17)

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Proverbs 29:15)

"Now no chastening for the present seemeth to be joyous, but grievous nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:11)

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. . . ." (II Timothy 3:15)

"Thou shalt teach them diligently unto thy children." "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou riseth up." (Deuteronomy 6:7; 11:19)

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." (Psalms 128:3, 4)

"Behold, their husbands love their wives, and their wives love their husbands, and their husbands and wives love their children." (Jacob 2:57)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Revelation 22:14)

QUESTIONS:

1. By what is every child known? (Proverbs 20:11)
2. How long should children honor parents? (Prov. 23:22)
3. What is the instruction and promise in Proverbs 22:6?
4. What warning is given in Jeremiah 10:25?
5. What is written of Cornelius and his family? (Acts 10:2)
6. Discuss in how many ways we may be "watching thereunto with all perseverance" concerning the well-being of our families and homes. (Ephesians 6:18)
7. How may Christ be invited to help solve problems between husband and wife or parents and children? (Matthew 18:20)

LESSON PURPOSE:

To study the need to establish discipline and respect for authority while children are young.

To realize the great need of including prayer and obedience to God's commandments as a daily part of family life.

Dear Readers of the Advocate:

This will conclude the family worship and study section for the time being. Perhaps at a later date it may be continued with a different method of presentation and new themes. I hope that the past lessons have served as a sort of springboard for study and that each of us will continue to search the scriptures diligently. There are themes, such as proofs of the Book of Mormon from an archeological and language structure standpoint that someone else might like to write as a continuation. I am sure the lessons could be improved by having connected themes instead being hit and miss as they have been. There have been times when the Spirit of God was felt in abundance in the studying of the Scriptures and I am thankful for the opportunity of writing. It is my desire now to be free to write articles for the Advocate, hoping in that way we can fellowship together across the miles.

Whom Say Ye . . .

(continued from page 54)

—to be “one” scripture? Yet they are two. They are separate and distinct and individual. Is not man and wife “one”? Yet they are also two. They are separate and distinct and individual. Is not a team of any sort “one”? Yet they are made up of individuals, separate and distinct. All are understood to be one in purpose, one in authority, one in source of power, one in loyalty. Our life is full of good examples of composite oneness.

I have before me the Emphatic Diaglott, and from John 1:1, I find that “the word” is translated from “the Logos”. The interline translation shows that where the word “God” appears there are also some articles—“the” and “a”—which are not in the Bible. If they were there, the verse would read: “In the beginning was the Logos, and the Logos, was with God, and the Logos was a God.” And verses 2 and 3 would read: “The same was in the beginning with the God. All, through It, was done; and without It was done not even one thing that has been done.” Verse 14 says, “And the Logos became Flesh, and dwelt among us . . . and we beheld his Glory, a Glory as of an Only-Begotten from a Father.” In the light of what is revealed by verse 14, I must consider that it might as well be written thus: “In the beginning was Christ, and Christ was with the God, and Christ was a God. The same Christ was in the beginning with the God. All, through Christ, was done; and without Christ was done not even one thing that has been done.” And later, Christ became flesh.

This seems to me to be exactly the same statement that appears repeatedly in the following scriptures: “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” (Eph. 3:9). “The Lord possessed me in the beginning of his way, before his works of old.” (Pro. 8:22.)

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” (Heb. 1:1-6)

“I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee.” (Psalms 2:7) “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Heb. 1:13) “But we see Jesus, who was made a little lower than the angels for the suffering of

death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” (Heb. 2:9-10)

“And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.” (Mos. 1:102) “For we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men.” (Mos. 2:4) “Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth;” (Mos. 2:13-14) “Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all.” (Mos. 3:21)

Here are five statements from the New Testament (and what is that but the testimony of the twelve apostles recommended for our edification by the Book of Mormon), some of which quotes the holy prophets of the Old Testament. These all confirm the story of creation in Genesis as being accurately recorded in the record of the Jews as the Book of Mormon indicates it would be. Then I have shown four similar statements from the Book of Mormon.

But it has been said by some that the last one contains a phrase which nullifies all the rest, wherein it is mentioned that Christ is “Lord God Omnipotent”—“Who is God above all.”

Now if we were to ignore the instructions of the Book of Mormon itself to accept certain things which I have listed earlier, which would be in the record of the Jews, and accept only the Book of Mormon without the joining of it to the Bible, we might be able to avoid the point that Christ was not alone in the beginning. One cannot be alone when he is with someone. We might also be able to avoid the fact that Christ was formed, begotten, by another being long before he took upon himself flesh of this earth. We might even avoid the fact that that other being who was all powerful, omnipotent, and who had a right hand upon which Jesus Christ should sit, gave—that is, imparted to—Jesus Christ that same all-powerfulness, omnipotence, and made him in his own express image. But this would be putting asunder that which God hath joined together! And this would be adultery! For God has said that these two books shall be one.

If we dare to divorce the Bible, we could perhaps avoid the point that is evident concerning Christ wherein at one time he was “made so much better than the angels”, while at another time he was “made a little lower than the angels,” while at all times he was the Son. He was made so much better than the angels

when he was begotten of his Father before the creation of the universe. He was made a little lower than the angels when he was born of Mary and became man, as are we. Oh yes, he was the Son long before he became flesh.

And we might miss the point that ". . . Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5-11)

And ". . . the Father . . . hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born of the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." (Col. 1:12-19) We could also miss the point because the Infinite Unformed God had made his only Son to be equal with him in every way, and by and for the Son created all that was created; the Son, who was with his Father in the beginning, is the very Eternal Father of the heaven and the earth and everything that has been, because He created them! Therefore he was the Father of all things! He is God! And he is the Son of God! And he was the Son of God in the beginning of Time, because he was begotten or formed by his Father, His Maker, before Time began. Yet it was not until A.D. 1 that he took on flesh.

If we are converted to the gospel of Christ we must concede that the Bible and the Book of Mormon are not to be separated, that these testimonies are true and therefore scripture to guide us to truth. Therefore when we read in Mosiah 11:131 to 134, "For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth in the end, a place at my right hand. For behold, in my name are they called; and if they know me, they shall come forth, and shall have a place eternally at my right hand. And it shall come to pass that when the second trump shall sound, then shall they that never knew me come forth, and shall stand before me; and then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed."

And "because he said unto them, that Christ was the God, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was created in the beginning; Or in other words, he said that man was created after the image of God, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth;" (Mos. 5:44-45), when we read these things we need to consider these other scriptures bearing on the matter which indicate **why** Jesus Christ was the Lord their God, the Father of all things: because all things were created by Him in the beginning of Time when He was yet with the Being who had begotten Him.

And again: "And Ammon said unto him again, Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? And he said, Yea, I believe that he created all things which are in the earth; but I do not know the heavens. And Ammon said unto him, The heavens is a place where God dwells, and all his holy angels. And King Lamoni said, Is it above the earth? And Ammon said, Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart: for by his hand were they all created from the beginning." (Alma 12:106-110) "And Aaron said unto him, Yea, he is that Great Spirit, and he created all things, both in heaven and in earth: believest thou this? And he said, Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will believe thy words. And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the scriptures unto the king; how God had created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen." (Alma 13:42-44).

Remembering that the Logos, or Christ, was in the beginning with the God; and without the Logos, Christ, was done not anything that was done, these scriptures all agree. They are one as they were intended to be. And I really cannot find it any less reasonable to accept a composite God than to accept a composite scripture of the compositeness of male and female being man.

At one time I was accused of believing in "two Gods", and I was asked to explain how such belief could be justified, and what I thought Jesus was. I still believe, as I did then, that he is the only begotten God, Son of Jehovah whom no man has seen at any time, that he was begotten or created prior to the creation of the universe and the beginning of Time, and became both God and man by taking a body of flesh in the meridian of Time.

Having so little knowledge of the composition, as we know it, of spiritual matter, we are limited in comprehending the process of God begetting a Son. However, I might say that, having all power that is conceivable and much, much more, and having made all law, it does not seem unreasonable to me that He should be capable of reproduction, typified perhaps in its simplest

but most miraculous form. I have watched, by way of motion pictures, a process called cell-division and cell-fusion. A single cell, obviously alive, and in motion, divided into two cells, being identical; the parent cell retaining all its own properties and characteristics although the offspring had equally been endowed with the same things. It is not incomprehensible to me to consider that in some magnificently superior way, the great Infinite Uncreated God caused that a portion of His divine Being should separate from Him and become another exactly like Himself, an extension of Himself, a creation of Himself, a reproduction of Himself; for it is His own law that provides that "like begets like."

And it is equally comprehensible to me that eventually, after the purpose for which he was created has been accomplished, that a "fusion" with his Father may take place. Of this we are told little if anything. But of the "begetting" we are told enough. Let us examine some of these evidences:

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." (Heb. 5:5).

Who was it who said unto Christ, "I have begotten thee"? It could not have been Christ himself! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world . . ." (St. John 3:16-17). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (St. John 1:18). "And for this intent, we keep the law of Moses, it pointing our souls to him; and for this cause, it is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commands of God, in offering up his son Isaac, which is a similitude of God and his only begotten Son. (Jacob 3:6). "Wherefore, beloved brethren, be reconciled unto him, through the atonement of Christ, his only begotten Son." (Verse 16).

"And I say unto you, that I know that Jesus Christ shall come; yea, the Son, the only begotten of the Father, full of grace, and mercy, and truth." (Alma 3:83). "And not many days hence, the Son of God shall come in his glory: and his glory shall be the glory of the only begotten of the Father, full of grace, equity and truth, full of patience, mercy, and long suffering, quick to hear the cries of his people, and to answer their prayers." (Alma 7:40). "Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling: being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared." "Thus they become high priests for ever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity and truth. And there it is. Amen." (Alma 9:68-73).

To my mind it is evident that Alma understood that the Son, the only begotten Son, was prepared or brought into being by the Father. But when was it he was be-

gotten, or prepared? Some say it was when he took upon flesh: that he became the Son of God only when he took upon flesh of the earth. But how can this be so, since he was prepared before the creation of the earth, or the foundation of the world; he was begotten of the Father long before the heavens and earth came into being. Nephi, too, speaks of the Only Begotten: "But, behold, they shall have wars, and rumors of wars; and when the day cometh that the only begotten of the Father, yea, even the Father of heaven and earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks." (II Nephi 11:21). Nephi also seems to understand that the only begotten of the Father was himself the Father of heaven and earth.

To the Hebrews through Isaiah the Lord said: "Thus saith the Lord, the Holy One of Israel, and his Maker,"—two beings, "Ask me of things concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isaiah 45:11-12). I have found many places in the Book of Mormon where Isaiah is quoted differently than it is in the Bible, and I am convinced that the words of this holy prophet have, in some instances, been changed in the Bible as Nephi was shown by the angel, and where these changes were stumbling blocks, the angel promised that the Book of Mormon would correct them, which is done in numbers of instances. But nowhere have I found this passage quoted differently in the Book of Mormon. Therefore I must conclude that it did not need correcting because it was correct already. Therefore I accept it as it is.

This passage indicates, as I have pointed out, two beings: The Holy One of Israel (the Logos), who was with his Maker in the beginning (when all things were created by the Logos, or Only Begotten Son of the Father) who existed then but had not then (at the time of the creation of the heavens, earth and man took place) taken upon himself flesh of man, but who was even then prepared to do so. According to this passage both the Father and the Son were speaking: "Thus saith the Lord. . . and his Maker". This agrees with the words of the Lord recorded in John when he says many times that he speaks for the Father, or he speaks the words the Father has told him.

Then in verse 18 of Isaiah 45 we find, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I

ORIGINAL ARTICLES

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am the Lord and there is none else." Does this seem like contradiction? Not when we consider the compositeness, the plurality of the word "elohim". And not when we consider the point he was making here as well as in verses 21 and 22. As I have already noted, these people were among idol worshippers, people who had innumerable gods, whole roomsful of them. And the Israelites were becoming receptive to this idol-worship, so much so that the Lord had to threaten them continually about it. In verse 16 he explains that these idol-worshippers will be ashamed and the makers of idols confused. Verse 20 says "they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." He had previously pointed out that he was the God who had saved them from famine, pestilence, led them out of Egypt through the waters of the sea. And these other gods could not have done it.

Isaiah 43:10 to 12: "Ye are my witnesses, saith 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. I, even I, am the Lord: and beside me there is no savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." And again, Isaiah 42:17: "They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Obviously he is trying to turn them back to the one God (compositely the Creator and their Savior, and His Maker) and away from the many heathen gods by which they were being enticed.

Going back to the true meaning of Jehovah, or originally the unpronounced YHVH or JHVH, or the Infinite Uncreated God who neither formed himself or was formed by another; the Lord who is speaking in the above was formed, and he points out that no other was formed either before him or after him. He was the Only Begotten of Jehovah, the Infinite Unformed God, the Hidden God.

Of his origin, that is, the Only Begotten, Proverbs has this to say, in 8:22-31: "The Lord possessed me in the beginning of his ways, before his works of old. I was set from everlasting, from the beginning, or ever the Earth was. When there were no depths, I was brought forth; When there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: When he set a compass upon the face of the earth: Then I was by him, as one brought up with him: and I was daily his delight (Whose voice was it saying to the Nephites in III Nephi 5:4-8, "Behold, my beloved Son, in whom I am well pleased?") rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." It is obvious to me that God was pleased with his Only Begotten Son long before the Son took on flesh. It is obvious He was begotten long before He took on flesh. And to

me, therefore, there is no conflict in I Cor. 8:6: "But unto us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

And neither do I find conflict in Ether 1:77: "Behold I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ, I am the Father and the Son." Because Alma says: "And Amulek said unto him, Yea, he is the very eternal Father of heaven and earth, and all things which in them is; He is the beginning and the end, the first and the last;" (Alma 8:94) which is exactly what the old and Holy Prophets also have told us. Also Revelations of John testify to the same thing: "These things said the Amen, the faithful and true witness, the beginning of the creation of God." (Revelation 3:14). Is not a creation something that is made by another?

To look into this matter from still another angle I will repeat again the meaning of the word "eternal": hidden, or obscure; unseen. This brings up the question of man being a rejected creature, the thing which I instinctively, we might say, sensed in my early youth; that is, that JHVH was very remote from me. Actually what I meant was that I felt there was an Infinite Unformed God about whom I could know nothing ever, except what I could learn through Jesus Christ. I feel that my soul always had a longing for, and a reaching out toward that being. I think I had this feeling long before I was old enough to read or comprehend scripture. I believe it was a pure instinct. Later, when I read that man fell (Genesis 3) and that God repented that He had made man (Genesis 6:5-7) and destroyed him with a flood because of his terrible wickedness—all but Noah, etc.—then I knew that man did not please God. In Genesis 11:5-8, I read that again God (plural: "Let us go down and confound the language") was not pleased with this creature he had brought into being. God cut him off. He was dead. "... and man became lost forever." (Alma 19:87).

"And now we see by this that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will . . . they were cut off from the presence of the Lord . . . we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence." (Alma 19:88-96). Moses was afraid to look upon God, Ex. 3:6. "For the natural man is an enemy to God, and has been, from the fall of Adam, and will be for ever and ever;" (Mosiah 1:119). "... there is no flesh that can dwell in the presence of God." (II Nephi 1:73). "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Romans 8:7-8).

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (St. John 1:18). "... keep this commandment without spot, unrebukeable, until the appearance of our Lord Jesus Christ: Which in his times he

shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see:" (I Timothy 6:14-16). "And he said, Thou canst not see my face: for there shall no man see me, and live." (Exodus 34:20.) No wonder Moses was afraid to look upon God! "And all things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matthew 12:27). "All things are delivered to me of the 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).

From all this I am led to conclude that I cannot see JHVH, the Maker of the Logos, the Father of the Only Begotten Son. At least, not in the flesh. And neither can I please Him, being flesh; for all flesh is cut off from His presence. But not so the Logos. From the Logos we are not cut off, if we believe in Him. "And now there is no means to reclaim men from this fallen state which man had brought upon himself; because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of man in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so God would cease to be God. . . . And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God, also." (Alma 19:93-97).

". . . but it was appointed unto men that they must die and after death, they must come to judgment; even that same judgment of which we have spoken, which is the end. And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; therefore he sent angels to converse with them, who caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; . . . God did call on men, in the name of his Son, (this being the plan of redemption which was laid), saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son." (Alma 9:46-54).

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the

end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews 9:24-26).

"For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether it be things in earth or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable in his sight: If ye continue in the faith grounded and settled and be not removed away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;" (Colossians 1:19-23).

"Wherefore he is able to also save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25).

"For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all to be testified in due time." (I Timothy 2:5-6).

"Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with him." (Acts 10:34-38).

"Wherefore, brethren, be reconciled unto him, through the atonement of Christ, his only begotten Son." (Jacob 3:16).

"Wherefore I also, . . . give thanks for you . . . that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of his calling, . . . And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at this own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1:15-23).. (Notice the mention of the church as his body. Is this not another example of composite oneness?)

"Much more then, being now justified by his blood, we shall be saved from wrath—(whose wrath?)—through him. For it, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Romans 5:9-10).

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:18-21).

I was once asked to give references showing that Christ was sent, that he was on a commission for another being—(his Father, of course). Here, besides the many I have just quoted, are some very explicit ones: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins." (I John 4:9-10).

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. (He was made in the express image of his Maker)—I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (St. John 12:44-50).

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father which sent me . . . Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. . . . But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. . ." (St. John 14:24-31).

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." St. John 13:20).

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." (St. John 3:34-35).

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." (St. John 4:34).

". . . all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and

shall not come into condemnation; but is passed from death unto life." (St. John 5:23-24).

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matthew 10:40).

"The Father having raised me up unto you first and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant." (III Nephi 9:64).

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you, THAT I CAME INTO THE WORLD TO DO THE WILL OF MY FATHER, BECAUSE MY FATHER SENT ME: And my Father sent me that . . . after I had been lifted up upon the cross, I might draw all men unto me; . . . to stand before me, to be judged of their works, whether they be good or whether they be evil." (III Nephi 12:25-27).

Notice this one above especially, because it points out exactly what the gospel of Christ is. And, oh how careful we should be to understand and not be misled as was Adam and Eve to believe a lie. "For the Lord said unto me . . . then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are . . . at my command the heavens are opened and are shut; and at my word, the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire; . . . I am the same that leadeth men to do all good; he that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father who sent me." (Ether 1:100-107).

"I was once also asked who it was that the brother of Jared saw. Above is the answer so clearly stated that I could not add to it by any number of words. This is the testimony of Moroni, to whom we are indebted for the Book of Mormon itself. I cannot doubt his word or his mission. To me there is no confusion about this matter because I have the solid foundation, the rod of iron, the wonderful composite oneness of both books of scriptures to guide me. The brother of Jared saw Christ thousands of years before he had flesh, but he was even then sent by his Father JHVH. Let no one convince you that the Book of Mormon does not indicate two beings.

Why was Stephen stoned? An examination of his testimony reveals that his crime was called blasphemy by the council and the elders and scribes, because he told them that Christ was the Son of God, the Just One foretold by Moses whom they should obey. Then he told them of seeing the glory of God (not his person, understand), and Jesus standing on the right hand of God. This is his testimony: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56). And though they stoned him to death, he would not change his testimony. I believe it. Stephen saw two beings. They were God.

Now I have shown you why I believe what I believe concerning God. First, JHVH, the Infinite unformed

God, created all things by His only begotten Son, the Logos, who later took on flesh and walked upon the earth among men. He was sent by his Father to do this because all men were rejected because of sin and cut off from God. JHVH committed all things into the hands of His Only Begotten Son, all power, all wisdom, all might, etc. The Son, the Logos, was then equal with JHVH; that is, during Time, or from all eternity to all eternity. And the Logos was made in the express image of his Maker. Therefore, when he came in the flesh, he was able to say: "If ye have seen me, ye have seen the Father," and at the same time say: "My Father is greater than I." He was sent into the world to do the will of His Father, because His Father sent him.

And it is very important that we believe this, because He says that this is the Gospel which He proclaims. Because He does the will of His Father, His Maker, He is God; and as God, and being called God the same as His Father, it is not inappropriate that Mary, the woman who was the mother of His body of flesh, should be called the mother of God in one place. To me there is no confusion here, no contradiction. Let I Corinthians 15 clearly cover the matter:

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he (the Logos who took on flesh) shall have delivered up the kingdom to God, even the Father (JHVH); when he shall have put down all rule and all authority and power. For he (the Logos), who was sent must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. (Whence came death, anyhow? For he (JHVH) hath put all things under his (the Logos) feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. (Only JHVH, himself, is not under the Logos, the Son; for all things are under the Logos except JHVH, himself: He only is excepted from being under the Logos). And when all things shall be subdued unto him, (the Logos), then shall the Son (the Logos) also himself be subject unto him (JHVH) that put all things under him (the Logos), that God may be all in all."

This is a complete summary of the work that the Son, the Begotten, was to do for his Father (the Infinite Uncreated). This is a concise statement of his commission, and its conclusion. It was this work for which he was prepared from the foundation of the world, or ever the earth was formed, or man made to dwell upon it. This work will be finished when all things are subdued unto him, at which time the heavens and earth shall pass away, and Time shall be no more.

If one were to ask me what are some of the differences between the Only Begotten Son, and the Infinite Uncreated God, his Maker, I would say this:

1. No man can look upon JHVH and live. Man can look upon the Son and live.

2. JHVH knows when the end of the world will come. The Son says that no man, not even he himself, knows this except the Father.
3. JHVH was not formed, either by himself or by another being. The Son was formed by His Maker, His Father, JHVH. And He was the only being begotten of JHVH.
4. JHVH could not take upon himself flesh because flesh is corrupt. The Son did take flesh and became corrupt, that is dead, but without sin.
5. JHVH was in heaven in the year 17 A.D. (The Nephites prayed to him in that year and he answered them.) At this time the Son was a boy in his earthly parent's care on earth. He could not have heard their prayers.
6. JHVH was greater than the Logos. The Son so stated.
7. JHVH existed without cause or pattern. The Son was formed in the express image of the Father, JHVH.
8. JHVH never was, and never shall be, subject unto any other being; He was above all and over all. The Son was subject unto His Father before the beginning of Time, and shall be subject unto His Father after Time has come to its end.

We must pay close heed to the testimony of the Apostle Peter, for Jesus said of him and to him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The fact which was revealed unto Peter was this: "Whom say ye that I am?" And Simon Peter said, "Thou art the Christ, the Son of the living God." This point, Christ's identity, his Sonship, is the rock upon which he said, "I will build my church." Remember what he said in the 12th chapter of III Nephi, verses 25 to 27. His Father sent him, and He sent him to do the will of the Father, to be His emissary, His agent by which men might be reconciled to the Father. This was the gospel. This is the rock. And this rock is the foundation upon which he said he would build his church. We should be very cautious lest we lose sight of these facts, and be misled into some other conviction, as some others have been. It is a form of anti-Christ to disbelieve in the Sonship of Christ (the Logos). We are warned repeatedly about the danger of following the anti-Christ, and how easily we may fall into this darkness. These warnings are especially to us in the latter days.

May God bless you as you read this. May He bless you as He did the Apostle Peter, whose testimony I am so thankful that we have, along with all the many others down through the ages who were truly servants of God, and who walked with God when He dwelt in a tabernacle of clay. And I pray that at last you, too, may see, as Stephen did, the Son of Man, the Logos, sitting on the right hand of His Father, and that you may find a place on the right hand of your Maker, the Logos, and be one with Him as He is with His Maker, Jehovah. And may I, too, have a place there that we may all be one with Him and He is one with Jehovah. Amen.