

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. 46

Independence, Missouri, June 1969

No. 6

Hearken, O, Ye Gentiles

— ☆ —

Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying,

Turn all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations,

And come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel.

III Nephi 14:1-3

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EDITORIAL

CONVERSION

"The law of the Lord is perfect, converting the soul" (Psalms 19:7).

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

What is conversion? At what point in the Christian experience does one experience conversion? Does conversion come when we repent of our sins and are baptized? Or does it come with the laying on of hands for the reception of the Holy Ghost? Further, what is required of us?

The apostles had walked with Christ for three years. They had been baptized, called and set apart for a special ministry. They had witnessed all the marvelous works of Jesus and had heard all he taught, even confessing that he was the Christ. Yet for all this the scriptures indicate they were not converted. "Simon, Simon When thou art converted, strengthen thy brethren" (Luke 22:31-32). Later the Lord told his disciples to tarry until Pentecost was fully come. It was then that they received power from on high and were able to go out and boldly speak the words of God. There was a marked change wrought upon them. What was this change? The Book of Mormon says this: "Behold, he changed their hearts; yea, he awaked them out of a deep sleep, and they awoke unto God Yea, they were loosed, and their souls did expand, and they did sing redeeming love AND ACCORDING TO HIS FAITH THERE WAS A MIGHTY CHANGE WROUGHT IN HIS HEART AND A MIGHTY CHANGE WAS ALSO WROUGHT IN THEIR HEARTS AND NOW BEHOLD, I ASK OF YOU, MY BRETHREN OF THE CHURCH, HAVE YE SPIRITUALLY BEEN BORN OF GOD? HAVE YE RECEIVED HIS IMAGE IN YOUR COUNTENANCES? HAVE YE EXPERIENCED THIS MIGHTY CHANGE IN YOUR HEARTS?" (Alma 3:11, 17, 23, 25, 27-29).

This change had transformed them from weakness to strength, from timidity to boldness. It had made them a moving power for good. They had become so imbued with concern for lost mankind and for the work of God that all other things fell into the background. Their primary interest became the souls of men. This spiritual birth then brings about a marked change in the nature of man. ". . . because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, THAT WE HAVE NO MORE DISPOSITION TO DO EVIL, BUT TO DO GOOD CONTINUALLY" (Mosiah 3:3). This then is the casting off of the old man and putting on of the new man, becoming new creatures in Christ.

How do we stack up today? Are we truly converted? Or are we in the same weak state the disciples were between the ascension of Christ and the day of Pentecost? To phase it another way, is our main concern in

life the work of God, the souls of men, the upbuilding of the kingdom? or do other things take precedence much of the time?

Consider the example of the saints of old and the power that was granted unto them as a result of their diligence, keeping in mind that this diligence was also the result of having had that mighty change wrought upon them. "Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God" (Alma 4:6). "But this is not all: they had given themselves to MUCH PRAYER AND FASTING, therefore they had the spirit of prophecy, and the spirit of revelation. AND WHEN THEY TAUGHT, THEY TAUGHT WITH POWER AND AUTHORITY, EVEN AS WITH THE POWER AND AUTHORITY OF GOD" (Alma 12:5).

But what motivated them to such efforts toward prayer and fasting? Part of the answer is found in Mosiah 12. "Now they were desirous that salvation should be declared to every creature, FOR THEY COULD NOT BEAR THAT ANY HUMAN SOUL SHOULD PERISH: YEA EVEN THE VERY THOUGHTS THAT ANY SOUL SHOULD ENDURE ENDLESS TORMENT, DID CAUSE THEM TO QUAKE AND TREMBLE" (Mosiah 12:5-6).

What is this quality which would cause such a concern on our part for the souls of men? Is it not charity (compassion), the true love of God within our hearts? Is not this then the result of our conversion, and evidence of our having had a mighty change wrought upon our hearts? "And again, when they thought of their brethren who had been slain by the Lamanites, they were filled with sorrow, and even shed many tears of sorrow; And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren, out of the hands of the Lamanites, and of bondage, they did raise their voices, and give thanks to God. And again, when they thought upon the Lamanites, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish, for the welfare of their souls" (Mosiah 11:85-87). These people were of a tender hearted disposition. They experienced the deepest sorrow for the loss of those souls whom they had never before met (as well as great joy for them that were saved). Somehow, because of the hardness of the world today, it seems that many of us have become calloused (to a degree at least) to the miseries of the world. Do our hearts go out to the suffering in compassion even to the shedding of tears? Or do we, when it does break into our conscience, consider it for a moment or two, and then continue about our business without hardly a thought of it again? This is human nature. It is hard to imagine the suffering of others when we ourselves live in relative security and happiness. But we need to have this Christ-like compassion to the point where we can not bear the thought of even one human soul perishing.

There are many great promises resulting in many wonderful blessings if we will but put off the natural

man and take upon ourselves the name of Christ to the fullest extent. "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; Yea, and it shall be given unto such, TO BRING THOUSANDS OF SOULS TO REPENTANCE" (Alma 14:103-104). "Now the joy of Ammon was so great, even that he was full, yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth. NOW WAS NOT THIS EXCEEDING JOY? BEHOLD, THIS IS JOY WHICH NONE RECEIVETH SAVE IT BE THE TRULY PENITENT AND HUMBLE SEEKER OF HAPPINESS" (Alma 15:17-18).

Truly, how few there have been who have reached this point of dedication and love for the children of men and the work of God. And, ". . . behold the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire; and they could speak forth marvelous words" (Helaman 2:111). "And it came to pass that many of the Lamanites did come down into the land of Zarahelma, and did declare unto the people of the Nephites the manner of their conversion, and did exhort them to faith and repentance; Yea, AND MANY DID PREACH WITH EXCEEDING GREAT POWER AND AUTHORITY" (Helaman 2:122-123).

Is it not for this power that ye yearn today? This power is absolutely necessary for the work of the kingdom to be accomplished. And then when we speak, we will teach the truth because we will speak with the power of His Spirit. ". . . many things did Nephi speak which can not be written; and NOTHING did he speak which was contrary to the commandments of God" (Helaman 3:35).

Again, "Now when Ammon saw this, his heart was swollen within him, with joy; for, said he, I will shew forth my power unto these my fellow servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow servants, that I may lead them to believe in my words" (Alma 12:43). I wonder who of us today can with such assurance make such a statement. Truly, this man's faith and his knowledge in the power of God was great. There was no question in his mind but what he possessed that power which was necessary in order to accomplish his righteous desires. His was not an uncertain faith.

It appears obvious that conversion is brought about when one is born of the Spirit. But this birth of the Spirit is more than just the formality of the laying on of hands. There must be a marked rebirth, the putting off of the old man and putting on of the new. There is power involved. The scriptures give abundant evidence of this.

"Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of

Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; Yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongues of angels, and shout praises unto the Holy One of Israel" (II Nephi 13:16-17). "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6).

These quotations show that the baptism of the Holy Ghost is accompanied by rather pronounced evidences. There is another element here for it says that they were baptized with fire. Is it the fire we are lacking today? Christ has set down a specified way by which we could and would obtain these blessings. "And unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you WITH FIRE AND WITH THE HOLY GHOST" (III Nephi 5:46). "For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire AND by the Holy Ghost" (II Nephi 13:24).

We have asked ourselves the question, why is this blessing not more manifest today? The Book of Mormon states clearly that as many as were baptized received the Holy Ghost. (See 3 Nephi 13:30). There is no question but what they received it. Yet today we have those who do not know whether they have ever received it. Notwithstanding, very probably, they did receive the abiding comforter at the time of their confirmation, but where is the outright spiritual baptism of fire? Is it possible for a person to receive so great an experience in ignorance? Can anyone imagine being baptized of water unawares? It is not reasonable, and neither is it reasonable to suppose that we should receive the greatest experience of all without knowledge of it. It should be an experience we all can point back to as having occurred on a certain day in our lives.

But what about the Lamanites who received the baptism of the Spirit and knew it not? "And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and the Holy Ghost, and they knew it not" (3 Nephi 4:50). This is the only instance in either the Bible or the Book of Mormon of such a case. At first glance the argument seems valid. But let's analyze the situation here involved. These Lamanites undoubtedly refer to those who were converted under the hands of Ammon and his brethren, or those converted under the administration of Nephi and Lehi. These people had received an overwhelming abundance of the Holy Spirit prior to their baptism by water. Is it possible that they received this baptism without realizing at the time, that that was what it was? This thought is worthy of our consideration.

To those of us who have pondered our own lack, could it be because we have not sought after it or desired it sufficiently to have received it? "And when

they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again, and prayed to the Father in the name of Jesus, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them . . . And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost, and with fire" (3 Nephi 9:10 and 14).

Bro. J. J. Cornish relates that during the time of his confirmation he received no evidence of the Spirit. Three days passed and when the fourth day came he became very concerned over it and went out to the edge of the woods to ponder upon it. As he stood there he thought, "What have I done that I should not receive the Holy Spirit as others say they receive it? Have I left undone something I ought to have done? I have prayed night and morning and tried to do right; why do I not receive the influence of the Holy Spirit?" Finally he concluded that God would give him the Holy Spirit just when He saw fit, and with that thought in mind there came a sound like a rushing wind and like the rumbling of a train in the distance, coming nearer and nearer, until it descended upon his head and filled his being through and through. (Into the Latter-Day Light, page 25).

Two things are necessary for us to receive the promise of the Spirit. Our responsibility is found in Moroni 8:29 and that of the one performing the sacred ordinance is found in Moroni 2:2. "And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God" (Moroni 8:29). "Ye shall call on the Father in my name, in mighty prayer; and **after** ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost" (Moroni 2:2).

H. E. S.

FROM THE EDITORIAL STAFF

The editorial staff of Zion's Advocate requests that material submitted be typewritten if possible (the original copy) and double spaced. We have had good cooperation along this line in the past. However we would like to request that scriptural or other quotations within the body of an article also be double spaced. This is required by the printer and your co-operation will expedite our work.

Thank you.

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (I Timothy 5:22).

OBITUARY

Ora Leona Butterworth Derry, passed from this life April 21, 1969 at the age of 78 years. She was born April 7, 1891 at Dow City, Iowa to Edna Homer Butterworth and J. Leonard Butterworth.

Sister Derry was baptized on July 1, 1900 at Dow City, Iowa placing her membership with the Reorganized Church of Jesus Christ of Latter Saints, and remained there until she transferred her membership to the Church of Christ on November 13, 1927 at Omaha, Nebraska. On June 9, 1921 she was united in marriage with Charles Edward Derry at Logan, Iowa. And to this union one daughter was born.

Sister Derry leaves to mourn her passing her daughter, Orlea Anna May Derry Premoe and four grandchildren, Vernie J. C. Premoe, Charles Albert Premoe, Carol S. Premoe, and Douglas Frantz Premoe, and one great granddaughter, Kitty Sue Premoe. One brother Dale Leonard Butterworth of Dow City, Iowa, and a host of friends. Services were in charge of Apostle Wm. F. Anderson assisted by Elder Kenneth J. Smith.

OBITUARY

Apostle Thomas Emmett Barton of the Church of Christ (Temple Lot) passed from this life on March 20, 1969.

The funeral service was conducted by Apostle E. Leon Yates at the Woods Memorial Chapel in Golden, Colorado on March 24th, with interment at the Littleton Cemetery in Littleton, Colorado. Pallbearers were Apostles Marvin Ely, William Sheldon, C. L. Wheaton, A. F. Bell, and Elders A. James Shaw and W. Johnson.

Brother Barton was set apart to the office of an Apostle in the Church of Christ (Temple Lot) on April 12, 1928 at Independence, Missouri, and labored therein for forty-one years. His untimely death followed by a few days a severe accident in his coal mine near Hayden, Colorado.

IN MEMORIUM

A Memorial Service was held immediately preceding the evening service in the church building on the Temple Lot, in Independence, Missouri on April 10, 1969.

Opening song—295, "Jesus, I my cross have taken."

Prayer was offered by Apostle William F. Anderson.

Apostle E. Leon Yates was in charge of the service.

A duet was sung by Brethren William Sheldon and Rex Weaver.

The following message was delivered by Apostle Yates.

Tomorrow, we will look back, and the spiritual experiences we have enjoyed the past few days, both in our Solemn Assembly and in Conference, will be but pleasant memories. Before the present becomes the past, it is only fitting and proper that we as the body of Christ pause for a few moments to spend a little time in memory of one

with whom we have been so closely associated through the years. We desire to bring to mind in memory one whom we have loved in life and whom we love in death. In past years he of whom we speak was associated with us in our work and worship of the Lord. We have found him to have been a magnificent friend and a worthy soldier in the battle of righteousness against wrong. When it became necessary, this great man in the defense of what he considered right could stand as unbending as hardened steel, but in highly spiritual moments touch with compassion, understanding and love, he could be as gentle as a woman.

Not many days have passed since he of whom we speak, Apostle Thomas E. Barton, was making preparation to meet with those of us here to lend his support in the cause of life eternal. Death of the body has prevented the pleasure of our association together. Suddenness of tragedy and death always leaves us in a condition of stunned anguish. A few days ago we met this experience of stunned anguish when we received the news of the passing of our beloved brother. As brothers and sisters having been baptized into one spirit with him, we now pause to share our grief and sorrow and to honor the memory of him. Comfort cannot be found in the words and wisdom of men, for: "The words of men are but dust in the roaring wind when they try to bring relief, and thoughts are but straws on the raging sea when they seek to sooth your grief; but love is a light in the lonely night to give comfort and show the way, and faith is a rock on which hope is built that we'll see him again some day." How he would have rejoiced with us in those high moments of love that we have enjoyed here the past few days!

Those of us here are fortunate people; for, because of the understanding of the Gospel which is the power of God unto salvation, we have come to know that those who will eat the bread of life which only the Master can give, they shall never die. And so we do not find comfort in the mere words of men, but our comfort is derived from Jesus Christ from whom cometh the wisdom of the ages. How our grief is swallowed in memory of him, for our memory brings us again into the realm of reality, and we see and hear the words of life flowing from the lips of he whom we cherish tonight, realizing that the message he has given to thousands and also in many instances been the cause of others entering into that realm the Master has provided for those who would endure to the end; and so we seek not the living among the dead. The only tragedy of his passing is in the fact that we, the living, have lost for the moment a lovable brother, but he himself has only returned home from whence it would be a real tragedy if through our desire he would be caused to return to the heartaches and tears of this life.

He has made his march in his moment of time; for:
Over the hills of time to the valley of endless years,
Over the roads of toil to the land that is free from tears;
Up from the haunts of men to where the angels are,

This is the march of men to the wonder lands—afar.

March 9, 1969

Troopers we are in life, warring along with wrong,
But promised unbroken rest in the happy land of song;
And whether we serve or rule, and whether we fall or
rise,
We shall come in time to that glory vale
Where never the spirit dies.

Back of the strife for gain, beneath the toil for fame,
The dreams of men in this mortal march
Have ever remained the same,
For they have seen through the distant years
The greater things to be,
When earth's garb shall be laid aside
For the robes of eternity.

This is the march of men, whatever our race or creed;
And whether we're one of a savage tribe,
Or of a higher breed,
We are conscious still of better things
That were promised long ago;
So let us keep our place in the march of men
For the joys the soul shall know.

Poem by James E. Yates

Closing prayer was offered by Apostle C. L. Wheaton.

SOLEMN ASSEMBLY

We have recently passed through a three day period of fasting and prayer being desirous to know the will of the Lord. It was a quiet, peaceful time. It was a time filled with desire and humble prayer. To sum up my own feelings, I felt that the Lord had that which He wanted to give to us but that we were not quite ready to receive it. We are still indulging in too many worldly things. Perhaps, if we could, each of us search out those things, however innocent they may seem to be in our lives, and cast them from us, that then we may find answer to that which we most desire. But it needs to be done in real earnest. We need to take the advice found in Isaiah 58 to heart.

But we are not left without comfort, for the Lord will not refrain himself if we will be fully obedient to him. Therefore let us prepare ourselves such as we have never before done. For the time is short. And when we meet again in Solemn Assembly in April of 1970 perhaps our offering of a broken heart and a contrite spirit will be sufficient. We sang a song, number 274 in the green hymnal, entitled, Is Your All On The Altar. How necessary it is that we do this.

Your Editor

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God" (Moroni 10:15).

Hello, from the Denver Local:

We were organized September 22, 1968. Our Church officers are: Elder Jim Shaw—pastor, Mrs. Meredith Malone—Sunday School Superintendent, Mrs. Jim Shaw—Treasurer, and Rita Shaw was appointed as Sunday School Reporter.

We have had many fine sermons from our pastor and also from Elder Paul Johnson of Fort Carson, Colorado. We have had three guest speakers: in November Apostle Robert H. Jensen of Bellevue, Nebraska, in February Bishop Nicholas Denham of Independence, Missouri, and in March Apostle Marvin Ely of Grand Junction, Colorado.

Our Sunday Schools are well attended. Elder Johnson has been making use of tape recorded Bible and Book of Mormon stories followed by discussion and questions.

We are presently meeting in the American Cancer Society Building located at 4455 South Broadway, Denver, Colorado. We have purchased chairs with the Sunday School money. For our services, Mrs. Jim Shaw plays a chord organ which greatly helps in the singing.

We ask an interest in your prayers that we might continue to grow both in number and spiritually.

We extend the hand of fellowship to our members and friends in this area and visitors passing our way.

Our pastor's address is:

Elder Jim Shaw
4131 South Eliot
Englewood, Colorado

In the Bonds of Gospel Fellowship,

Mrs. Paul Johnson
Ft. Carson, Colorado

TESTIMONY COLUMN

Dear Saints:

How many times have you enjoyed listening to the testimonies of those of our brothers and sisters in our various prayer and testimony services and received strength therefrom? And how many times we have returned to our homes after such spiritual feasts with a feeling that it has been good to have been there, yet with a longing for the next time we may meet together.

For those of us who are fortunate enough to live close to a local church, we are privileged to come together and partake of that spiritual food from time to time. But what about the many scattered members? They too hunger and thirst after these things.

Therefore we would like to start a testimony column within the pages of the Advocate. We invite you to send in your testimonies and to share them with others. This your column. In this day of doubt and fear we need to bear testimony of God's power and his goodness to us, and thus strengthen one another.

Your Editorial Staff

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

THE MODERN BIRTHRIGHT NATIONS OF ISRAEL AND THE RULING HOUSE OF DAVID, JUDAH'S SCEPTRE

By

Harvey E. Seibel

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" (Proverbs 25:2).

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12).

In order to have a better understanding of current events and what the overall plan of God is and has been through the ages we must first understand what the promises were that God made to Abraham, who they involved, and what the promised outcome would be. For, "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8). Consequently, no history of nations can be thoroughly understood without first understanding the part that God's people have played on these nations. We therefore begin this study with the promises that God made to Abraham, Isaac, and Jacob. The understanding of these scriptures is of paramount importance if we are to understand many of the prophecies uttered of the Lord, particularly of the house of Israel. It is with these thoughts that we commence this interesting study. We do so in the hope that it will be of considerable worth to the reader; that perhaps we may understand our own destiny a little better.

We begin by quoting God's word to Abraham when he had reached his 75th year in the place called Haran, his father having previously moved his family there from Ur of the Chaldees. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great! and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: And in thee shall all families of the earth be blessed" (Genesis 12:1-3). Speaking of this blessing we read, "Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; Which covenant the Lord made to our father Abraham, saying, In thy seed shall all the kindreds of the earth be blessed" (1 Nephi 4:28-29).

The Lord said further: "And behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with

your fathers, saying unto Abraham, And in thy seed, shall all the kindreds of the earth be blessed; 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. And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all, unto the scattering of my people, O house of Israel: and they shall be a scourge unto the people of this land" (III Nephi 9:63-65). The point of the matter is this, that the greatest fulfillment of this promise was to be in the latter days.

"And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Genesis 13:14-16). And again, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness" (Genesis 15:5-6).

Notwithstanding this promise of a multiplicity of seed Sarah his wife was barren. Seeing her reproach and thinking to raise up seed unto her husband she gave him Hagar her handmaid. This union resulted in the birth of Ishmael. The Lord in speaking of Ishmael had this to say, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude . . . Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Genesis 16:10-12). Subsequent history has been the fulfillment of this promise to Hagar. Yet this multitude here promised to Ishmael was not the multitude that God had promised unto Abraham. "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; FOR IN ISAAC SHALL THY SEED BE CALLED. And also of the son of the bondwoman will I make a nation, because he is thy seed" (Genesis 21:12-13). Paul clarifies this thought in his letter to the Romans. "Neither, because they are the seed of Abraham, are they all children: BUT, IN ISAAC SHALL THY SEED BE CALLED. That is, They which are the children of the flesh, these are not the

children of God: but the children of the promise are counted for the seed" (Romans 9:7-8).

When Abraham reached his 99th year the Lord again appeared to him and changed his name from Abram to Abraham which was more in keeping with his prophetic destiny. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: And God talked with him, saying, As for me, behold, my covenant is with thee, AND THOU SHALT BE A FATHER OF MANY NATIONS. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Genesis 17:1-8). "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, AND SHE SHALL BE A MOTHER OF NATIONS; kings of people shall be of her . . . And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Genesis 17:15-16 and 19-21). Abraham was to be the father of many nations through Isaac. Yet he had two seeds, one springing of the law and the other of faith. Through faith Abraham became the father of a great many nations. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickened the dead, and calleth those things which be not as though they were" (Romans 4:16-17). "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:7-8, 16, 29).

Abraham became the father of many nations in a material way too; also through Isaac. This seed was to possess great national power for kings were to come of him. The following quotation indicates the extent of that national power. Abraham had just passed through what was probably his severest trial when this additional promise was given to him.

"And the angel of the Lord called unto Abraham out of heaven the second time. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea shore; AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:15-18). Somehow this act of obedience on the part of Abraham brought about a confirming of the promises to him. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee . . . Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath" (Hebrews 6:13-14 and 17). Regardless, then, of the future course of that people, his promises were sure and could not fail. In effect they were guaranteed.

Later, when Abraham sent away to his kinfolk to get a wife for his son Isaac, she too, received this same promise of a future multitude. "And they blessed Rebekah, and said unto her, Thou art our sister, BE THOU THE MOTHER OF THOUSANDS OF MILLIONS, AND LET THY SEED POSSESS THE GATE OF THOSE WHICH HATE THEM" (Genesis 24:60). This the second reference to the possession of the gate of his enemies, an item which will be of particular interest to us as we proceed with our study.

Later as Rebekah was having no little difficulty she inquired of the Lord and received the following answer: ". . . Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that his brother come out, and his hand took hold on Esau's heel; and his name was called Jacob: and Issac was threescore years old when she bare them" (Genesis 25:23-26). Since Esau was the firstborn the covenant promises (birthright) were his; but God had already decreed that Jacob his brother was to be the recipient of them. Later (in accordance with the foreknowledge of God) Esau undervalued his birthright and sold it to Jacob. "And Jacob sod pottage; and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau

said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this way; and he swear unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright" (Genesis 25:29-34). Because of Esau's lack of faith he forfeited his right to that which would have given him the fatherhood of many nations. On the other hand Jacob and his mother demonstrated a lack of faith, when they took it upon themselves to do what God would have done rightly in due time anyway. It was by this means that Jacob obtained the blessings which went with the birthright.

"And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of the field which the Lord hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Genesis 27:27-29). After this Jacob fled to his kindred for fear of his brother; and on his departure Isaac gave this instruction: "Arise, and go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" (Genesis 28:2-4). This promise was soon repeated by the Lord himself for, "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Genesis 28:12-14).

Jacob spent the next 20 years in exile as a servant of Laban. During this time he married Rachel and Leah, and with their handmaids Bilhah and Zilpah he bore the twelve sons who became the fathers of the twelve tribes of Israel. On his return to Canaan, Jacob, yet fearful of Esau, attempted to appease him on a grand scale. An unusual experience now befell him. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, "I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name

shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Genesis 32:24-28).

As a result of this experience, that which had characterized him in the past was erased. He was given a new name, a name which later became the national name of the chosen seed. It was a name which identified him and his seed with the Lord their God and thus set them apart from all other nations.

A remarkable promise was now made to him. "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: And he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; A NATION AND A COMPANY OF NATIONS SHALL BE OF THEE, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Genesis 35:10-12). We will consider this promise more fully later in our study. Suffice it to say that it is one of the keys which will unlock our understanding of the future fulfillment of these promises made to Abraham.

At the time of Jacob's death, Joseph came with his two sons Ephraim and Manasseh which were born to him of Asenath. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. AND NOW THY TWO SONS, EPHRAIM AND MANASSEH, WHICH WERE BORN UNTO THEE IN THE LAND OF EGYPT BEFORE I CAME UNTO THEE INTO EGYPT, ARE MINE; AS REUBEN AND SIMEON, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance" (Genesis 48:3-6). Two reasons for this special adoption can be cited as the following: 1. Reuben, Jacob's firstborn, defiled his father's bed and forfeited his birthright. "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, FORASMUCH AS HE DEFILED HIS FATHER'S BED, HIS BIRTHRIGHT WAS GIVEN UNTO THE SONS OF JOSEPH THE SON OF ISRAEL: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:" (I Chronicles 5:1-2). 2. Levi had no inheritance in the land and was not counted as a tribe in the same sense as the others were. "For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance" (Joshua 14:4). There is a third and more important reason for this adoption. Ephraim was God's firstborn (Jeremiah 31:9) and it was through him that God was going to fulfill the promise of a multitude of nations. It is obvious that Jacob's other grandsons were just as much a part of Israel as his grandsons

Ephraim and Manasseh. Yet the name of Israel was specially named upon them.

"And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was firstborn. And he blessed Jacob, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil blessed the lads; and **LET MY NAME BE NAMED ON THEM**, and the name of my fathers Abraham and Isaac; and **let them grow into a multitude in the midst of the earth**. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: **he also shall become a people, and he also shall be great: BUT TRULY HIS YOUNGER BROTHER SHALL BE GREATER THAN HE, AND HIS SEED SHALL BECOME A MULTITUDE OF NATIONS**. And he blessed them that day, saying, In thee shall Israel bless, saying, God, make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh" (Genesis 48:13-20). This confirms the promise to Jacob in Genesis 35:10-12 above that A NATION AND A COMPANY OF NATIONS would come of him. It also shows through whom this nation and company of nations was to come, namely Ephraim (the company) and Manasseh (the nation). These then are the ten thousands of Ephraim and the thousands of Manasseh. We quoted a verse above which indicated that Judah also was to receive something. A special promise was extended to him. Not all that was promised to Abraham, Isaac and Jacob was passed on to Joseph. Of Judah was to come the chief ruler, ". . . for salvation is of the Jews" (John 4:22) and "Judah is my lawgiver" (Psalm 60:7). That which pertained to kings or royalty was excluded from the birthright promises for "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 49:10). The promises, then to Abraham, Isaac, and Jacob, were dual in nature. The Sceptre pertained to the house of royalty, the kingly line, and the spiritual seed to come; whereas the birthright pertained to material or temporal blessings, national greatness, wealth, power, and a multitude of people including the multiplicity of nations. Later, the Sceptre was vested in the house of David.

The birthright blessings are clearly enumerated in Genesis 49:22-26, "Joseph is a fruitful bough, even a fruitful bow by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands

of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Genesis 49:22-26). And in Deuteronomy 33:13-17, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." How great are the promises of God; yea how marvelous are his works.

In the book of Ruth we find one of the most beautiful of love stories. The Lord had a special purpose in its relation to us. "And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel; and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem: And let thy house be like the house of Pharez, whom Tamar bear unto Judah, of the seed which the Lord shall give thee of this young woman" (Ruth 4:11-12). "And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. Now these are the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David" (Ruth 4:17-22). The fulfillment of God's promise regarding Judah was in process even before Saul was made king. The Sceptre belonged to Judah and because Pharez had broken forth ahead of his twin brother the sceptre was given to him. "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah" (Genesis 38:27-30).

After Saul's failure at being king, David, a man after God's own heart, was chosen to sit upon the throne of Israel. That the throne was of divine origin and of special significance is attested to in the following quotations. "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered" (I Chronicles 29:23). "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God" (II Chronicles 9:8). Thus when Christ came to the earth in the flesh, taking upon himself the seed of David, he became heir to his own throne for he says, "I am the root and the offspring of David," (Revelation 22:16).

Later when David had conceived in his heart to build a temple for God, Nathan the prophet came to him with these words: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of my bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. **If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: BUT MY MERCY SHALL NOT DEPART AWAY FROM HIM, AS I TOOK IT FROM SAUL, WHOM I PUT AWAY BEFORE THEE. AND THINE HOUSE AND THY KINGDOM SHALL BE ESTABLISHED FOR EVER BEFORE THEE: THY THRONE SHALL BE ESTABLISHED FOR EVER**" (II Samuel 7:12-16).

The promise was certain and could not fail. And though his children should commit sin, yet God's mercy would not depart from his house as it did Saul's. Iniquity was to suffer chastening, but, notwithstanding, the throne was to be established for ever. Sin therefore could not annul this promise. This thought is reiterated in I Chronicles 22:9-10, ". . . for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; **AND I WILL ESTABLISH THE THRONE OF HIS KINGDOM OVER ISRAEL FOR EVER.**" And again, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, **AND BUILD UP THY THRONE TO ALL GENERATIONS . . .** Then thou speakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. **HIS SEED ALSO**

WILL I MAKE TO ENDURE FOR EVER, AND HIS THRONE AS THE DAYS OF HEAVEN. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. HIS SEED SHALL ENDURE FOR EVER, AND HIS THRONE AS THE SUN BEFORE ME. IT SHALL BE ESTABLISHED FOR EVER AS THE MOON, AND AS A FAITHFUL WITNESS IN HEAVEN. Selah" (Psalms 89:3-4, 19-37). And finally Jeremiah 33:17-26, "For this saith the Lord; **DAVID SHALL NEVER WANT A MAN TO SIT UPON THE THRONE OF THE HOUSE OF ISRAEL;** Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant, of the day, and the covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me."

There is a second line of Scripture we need to consider in regard to the throne. "That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel" (I Kings 2:4). "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people" (I Kings 9:4-7). "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon my throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore" (Psalms 132:11-12.) For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these

words, I swear my myself, saith the Lord, that this house shall become a desolation" (Jeremiah 22:4-5). And lastly, "And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations" (II Chronicles 7:17-20).

At first glance these five quotations appear to be contradictory to what we have read previously. In actual history God fulfilled both these conditions. The "if" applied to those children who failed to walk before God in truth. Although the kingly line of David could not fail there were, however, individuals of that line who did fail upon the throne. Coniah or Jeconiah (Jehoiachin) is an example of this for said he (God), "Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jeremiah 22:30). Yet, this man was not childless for his seed continued down to Christ, that is, to Joseph the husband of Mary, at which point his line was cut off in Christ. It pertained only insofar as the throne was concerned, for his children never again sat upon the throne of David, for because of transgression he and his children were taken away from being king over Israel for ever. In I Kings 9:4-7 God promised that if he (Solomon) should turn at all from following him he would cut off Israel out of the land, and cast the temple out of his sight. This is exactly what did happen. Israel (the northern kingdom) was cast out. Later the temple, too, was destroyed. But the throne continued!! For "considerest thou not what this people have spoken, saying, The two families (Judah and Israel—H.E.S.) which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jeremiah 33:24-26.) The fulfillment of the judgment against the throne of David in consequence to Solomon's transgression is recorded in I Kings 12:16, 19-24. "So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. . . . So Israel rebelled against the house of David unto this day. And

it come to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. And when Jeroboam was come to Jerusalem, he assembled all the house of Judah, with the tribes of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel to bring the kingdom again to Rehoboam, the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; FOR THIS THING IS FROM ME." Even though Israel departed from Judah for human reasons, they were also fulfilling God's will for says he (God) "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time" (II Samuel 7:10 and I Chronicles 17:9). At the time this prophecy was uttered Israel was well established in their own land and was entering into the most glorious era of their history under David and Solomon. It must therefore have meant the future carrying away of Israel into a place from which they would move no more. Ephraim at this point had not yet become a multitude of nations. "Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, AND SHALL SCATTER THEM BEYOND THE RIVER, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin" (I Kings 14:14-16). This prophecy began to be fulfilled when, "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor BY THE RIVER OF GOZAN, and in the cities of the Medes" (II Kings 17:6). Israel never returned from this captivity. She became lost both to the Jews at Jerusalem and to the rest of the world. "For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, And behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; And they are scattered to and fro upon the isles of the sea; And whither they are, none of us knoweth, save that we know that they have been led away" (I Nephi 7:6-10). The carrying away into Assyria of the northern kingdom was only the first step in the chain of events that were to follow. They were to be scattered beyond the river. Now they were settled by the river of Gozan. This first settlement was temporary and a future removal was in prospect.

At the time of the division of the kingdom, the northern kingdom became known as the house of Israel. Yet Judah to the south was just as much a part of Israel as their counterpart to the north. The answer to this seeming paradox lies in the special naming of Joseph's two sons, Ephraim and Manasseh. Ephraim was the head of the northern kingdom as Judah was of the southern kingdom. This position is amply verified in the following quotations: "And it was told the house of David, saying, Syria is confederate with Ephraim. . . . And the head of Ephraim is Samaria. . . . The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah" (Isaiah 7:2,9, 17); "Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, TO WIT, WITH ALL THE CHILDREN OF EPHRAIM. . . . Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger" (I Chronicles 25:5-7 and 10). While it is true that those who went with the northern took upon themselves the name of Israel or Ephraim it is also true that those who went with the southern kingdom, namely, Benjamin went by the name of Judah. What has little been realized is the fact that the birthright also went with the northern kingdom, while the sceptre remained with the southern kingdom.

When Jeroboam set up his two calves in Dan and in Bethel he dispensed with the true priesthood and replaced them with the lowest of the people who were not Levites to be their priests. "And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. AND THE PRIESTS AND THE LEVITES THAT WERE IN ALL ISRAEL RESTORED TO HIM OUT OF ALL THEIR COASTS. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah" (II Chronicles 11:12-17). These others who fell to Judah besides the Levites included certain of the other tribes. "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance,

when they saw that the Lord his God was with him" (II Chronicles 15:9). There can be little doubt that it was this group from which Lehi and his family descended. The kingdom of Judah now included the tribe of Levi as well as Benjamin and those who came out from the other tribes.

In time Judah, too, fell and God sentenced her to 70 years in captivity. Zedekiah the last king was taken captive to Babylon where he died. His sons were put to death. It would appear at this point that the sceptre had departed and that the promise to David had gone by default. But, you may say, what about Mulek? He escaped and came to America. Though Mulek was of the line of David yet he did not sit upon the throne of his father. This contention is vindicated by the coming to power of the Nephites in Zarahemla. From that time forth a descendant of Manasseh held sway over that people. Yet, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (II Chronicles 13:5). In view of the continued assurance with which the Lord spoke regarding the throne of his servant David then that which we read in Psalm 89 must refer to the casting down of the throne only insofar as Jerusalem was concerned. "But thou has cast off and abhorred, thou has been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou has profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou has brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou has made all his enemies to rejoice. Thou hast turned the edge of his sword, and has not made him to stand in battle. Thou hast made his glory to cease, and cast his throne down to the ground" (Psalm 89:38-44). It stands to reason then that following this casting down of the throne in Jerusalem we must look elsewhere for its planting and building up.

We turn now to Jeremiah 1:10. "See, I have this day set thee over the nations and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant." When Judah went into captivity the first half of his divine commission had been fulfilled. But what about the commission to plant and to build? After the taking of Jerusalem, Gedaliah was made governor over the residue of the people that remained. He was soon assassinated by one, Ishmael, who then assumed leadership. Jeremiah who had been granted his freedom by the king's captain now resorted to this residue with a special purpose. "Then Ishmael carried away captive all the residue of the people that were in Mizpah, EVEN THE KING'S DAUGHTERS, and all the people that remained in Mizpah, whom Nebuzardan the captain of the guard had committed to Gedaliah. . . ." (Jeremiah 41:10). Who were the king's daughters? Who else could they have been other than the daughters of Zedekiah the last king? Jeremiah's purpose in remaining in Judah then must have centered in the king's daughters, for how else could the throne of David be continued and built up again?

This remnant soon came to Jeremiah to ask him to inquire of the Lord as to what they should do. The Lord gave answer by warning them not to go to Egypt, or else the sword which they feared would follow them and they would die. They disregarded this word and departed into Egypt taking Jeremiah and the king's daughters with them. "But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; Even men, and women, and children, and THE KING'S DAUGHTERS, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah, the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: Thus came they even to Tahpanhes" (Jeremiah 43:5-7). God immediately gave warning of the judgment to come upon them by saying, "Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: FOR NONE SHALL RETURN BUT SUCH AS SHALL ESCAPE . . . Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. YET A SMALL NUMBER THAT ESCAPE THE SWORD SHALL RETURN OUT OF THE LAND OF EGYPT INTO THE LAND OF JUDAH, and all the remnant of Judah, that are gone into the land of Egypt, to sojourn there, shall know whose words shall stand, mine, or theirs" (Jeremiah 44:11-14, 27-28). A small remnant was to escape—such as had not set themselves to go into Egypt. The conclusion is obvious. This remnant must have included Jeremiah, Baruch his scribe, and the king's daughters. That Baruch was likely included in this group is attested to through a circumstance recorded in Jeremiah 45:5, ". . . but thy life will I give unto thee for a prey in all places whither thou goest."

We now turn to Ezekiel 17:22-24. "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, an bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of

the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree and have made the dry tree to flourish: I the Lord have spoken and have done it." The highest branch of the high cedar at the time of the Jewish captivity was Zedekiah himself. One was to be taken from this branch of the high cedar and planted elsewhere; that is, from the top of his young twigs (offspring) a tender one (a daughter) and planted in a place of eminence in the mountain of the height of Israel. Was this Samari? It couldn't be for Israel was no longer there, having long since been carried away. Could it be Jerusalem? Again it couldn't have been for Judah never fulfilled the remainder of this prophecy. The key resides in verse 24, in the bringing down of the high tree (Judah) the green tree, and the exaltation of the low tree (Israel) the dry tree.

When the high tree (Judah) was brought down by Nebuchadnezzar the throne was cast to the ground. It was no longer a green tree for the sceptre had been taken away. The low tree (Israel) which had long been cast down, "For the children of Israel shall abide many days without a king" (Hosea 3:4), was now to receive that which was to cause it to flourish. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah 27:6).

There is more along this line in Ezekiel 21:25-27. "And thou, profane wicked prince (Zedekiah—HES) of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; REMOVE THE DIadem, AND TAKE OFF THE CROWN: THIS SHALL NOT BE THE SAME: EXALT HIM THAT IS LOW, AND ABASE HIM THAT IS HIGH. I WILL OVERTURN, OVERTURN, OVERTURN, IT: AND IT SHALL BE NO MORE, UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM." The removal of the crown and the diadem was the drying of the green tree. These emblems were to be given to him that was low, thus exalting him. This constituted the first overturn. There were yet two more overturns of the throne to be accomplished, and there it was to remain (that is be no more overturned) until he come whose right it is. What these other two overturns were and when they occurred we shall learn shortly.

The first overturn took place under Jeremiah's commission. It was the transfer of the throne from Jerusalem to Israel along with one of the king's daughters. This is prophetically stated in II Kings 19 and Isaiah 37. "And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this" (II Kings 19:30-31) and (Isaiah 37:31-32). That remnant had to be Jeremiah and those who accompanied him. The rest of Judah did not escape for they were either taken into captivity, or put to the sword in Egypt.

But let's return now to lost Israel to determine (if we

can) their whereabouts and see whether Jeremiah actually did arrive with one of the royal daughters of the house of David. The same promise of perpetuity applied to the House of Israel as it did to the throne of David. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jeremiah 31:35-36).

Yet Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hosea 8:8). "Ephraim, he hath mixed himself among the people" (Hosea 7:8). Two things are here made manifest. Though Israel became swallowed up among the Gentiles yet she was still to continue as a nation. Secondly this mixing among the Gentiles included all ten tribes, not just Ephraim alone. Ephraim, remember, was another name for the northern kingdom. "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, THEY HAVE FORGOTTEN THEIR RESTING PLACE" (Jeremiah 50:6).

The thing which brought about the downfall of Israel in Samaria was spiritual adultery. "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also" (Jeremiah 3:8). Though thou Israel, play the harlot, yet let not Judah offend . . . For Israel slideth back as a backsliding heifer: NOW THE LORD WILL FEED THEM AS A LAMB IN A LARGE PLACE" (Hosea 4:15-16). The sin of idolatry led to Israel's rejection and casting out. Not only were they to be scattered beyond the river but they were to be fed as a lamb in a large place. For after their casting out, Israel was to find grace in the wilderness. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, THE PEOPLE WHICH WERE LEFT OF THE SWORD FOUND GRACE IN THE WILDERNESS; EVEN ISRAEL, WHEN I WENT TO CAUSE HIM TO REST . . . AGAIN I WILL BUILD THEE, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. THOU SHALT YET PLANT VINES UPON THE MOUNTAINS OF SAMARIA: the planters shall plant, and shall eat them as common things" (Jeremiah 31:1-2, 4-5). Mountains in prophecy are usually prophetically indicative of nations. In this case we can be pretty certain that this is what is meant. This is in perfect harmony with the many nations of Israel, Samaria being just another term designating the northern ten-tribed kingdom. That Israel was to be planted and built up again is substantiated in I Chronicles 17:9. "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them away any more, as

at the beginning." This place of planting and building could not have referred to the cities of the Medes. If so, where are they today?

Let's read further. "THEREFORE, BEHOLD, I WILL ALLURE HER, AND BRING HER INTO THE WILDERNESS, AND SPEAK COMFORTABLY UNTO HER. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hosea 2:14-15). Though Israel had sinned grievously and was given a bill of divorcement yet God was opening the way for the pouring out of the greatest material blessings of all time upon her. This thought is clearly stated in Hosea 1:4, 6, 9-10. "And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel . . . And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away . . . Then said God, Call his name Loammi: for ye are not my people, and I will not be wour God. YET THE NUMBER OF THE CHILDREN OF ISRAEL SHALL BE AS THE SAND OF THE SEA, WHICH CANNOT BE MEASURED NOR NUMBERED; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." There we have it, the promised multitudes of Ephraim. Truly, God works in mysterious ways his wonders to perform. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve. YET SHALL NOT THE LEAST GRAIN FALL UPON THE EARTH" (Amos 9:9).

We have shown that Israel was to prosper more after her casting out than before, and that she was to remain in this lost condition for a long time. But in her journey to this far away land she left some telltale signs. "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest; turn again, O virgin of Israel, turn again to these thy cities" (Jeremiah 31:21). This setting up of waymarks was particularly true of Dan. This tribe had a habit of naming places after their father. "And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father" (Joshua 19:47). "And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan unto this day" (Judges 18:11-12). "And they called the name of the city Dan, after the name of their father, who was born unto Israel: howbeit the name of the city was Laish at the first" (Judges 18:29). Since there are no vowels in the Hebrew, "DN" could be "Dan," "Din," "Den,"

"Don," or "Dun." The following examples show to some extent the use of this name and also the general direction of travel which was in a northwesterly direction. JorDAN, MaceDONia, DarDANells, DANube, DNieper River, DNieper River, DON River, DANes, DENmark which means DAN's mark, DANemerke which means Dan's last resting place, LondON ScanDINavia, DUNKirk, DUNN, DUNdee, DUNbar, EDINburgh and SweDEN. Interestingly, DUNN is an Irish word which means, "a judge" the same as DAN in Hebrew.

The scriptures foretell of a time when they (Israel) shall be gathered again into their own land. Isaiah 49:12 indicates also from which direction they shall return. "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." The first verse of this chapter indicates that Israel was in the isles. Jeremiah says, "Behold, the days come, saith the Lord, that it shall be no more said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord, liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jeremiah 16:14-16). The land of America was given to Joseph (Ephraim and Manasseh). Consequently, in the gathering, that which pertains to the house of Joseph will naturally be gathered to Joseph's land or Zion and that which pertains to Judah will be gathered to Jerusalem. The Book of Mormon says "that a New Jerusalem should be built up upon this land, UNTO THE REMNANT OF THE SEED OF JOSEPH" (Ether 6:6).

(Continued in July Issue)

YOUTH CAMP! YES OR NO?

By Paul Johnson

We have been advised to think and pray about a Church of Christ camping program for the youth. But just what should we ask God about? Here are a few points to consider that should help you to know what our problem is.

1. Who should be in charge of it? A committee? The Twelve? One person with several advisers who are learned in certain areas of camping? Or what?
2. Should we have a centrally located camping program with permanent buildings, etc., or should we have it set up in such a manner that we could have several smaller camps in different parts of the country as the seasons permit?
3. What about state laws about the camp nurse and the ones who prepare the food?
4. How about insurance for the campers?
5. If we pick out an area to build a camp ground, with all the facilities, such as a bath house, cabins, din-

ing hall, chapel, etc., just how are we going to afford it and how much will it cost?

6. Tents are cheaper, but they don't last as long as cabins. True— or False—?
 7. If we build, have we the talent in our ranks and the manpower to do the work ourselves, or would we have to hire the work done?
 8. Is it necessary that the camp director and the counsellors be members of the priesthood?
 9. There are several things that must be taken care of in a camp: health, sanitation, garbage disposal, fire prevention, insurance, housing, camping education, religious education, etc.
 10. Due to the admonition in the past and especially at the conference just ended, should we include swimming in the recreation program?
 11. To help out, campers should bring a Bible and Book of Mormon, sleeping bag, flashlight, etc. Things they should not bring might be pets, firecrackers, radios, etc. Can you think of others?
 12. Should it be a joint camp of boys and girls?
 13. Should it be divided into three parts? (a) Junior High Boys, (b) Junior High Girls, and (c) Senior Camp (To include young married couples)? What do you think?
 14. What type of classes should be offered the campers? First Aid? Tent Building? Astronomy? Fire Building? Survival Nature Classes? Leaf and Insect Study? What type of religious education do we want? Could slides and film strips with tape recordings be used here?
 15. Could the camping program be divided into sections of the country so that four different locals could be mostly in charge of the camp in their area? For example, soon after school is out (before it gets too hot), possibly the Church of Christ camping program could be centered upon the Phoenix area. Then in two or three weeks the camping program attention could be centered around the Puryear area. Then the Missouri camping program could take hold in a couple of weeks, and then at the usual time, the Bemidji camp could swing into action, completing and putting on the finish-touces of a summer of camping experience.
- These are just a few of the problems that must be worked out. These decisions must be made by next year. We know that it is the will of our Father in Heaven that we exert every means to bring up our youth in the gospel; and to raise them in such a condition that they can become strong in the testimony of Jesus, by the spiritual experiences that they receive in their youth. But is a Church of Christ camping program for the youth of the Church the answer? Or at least a step in the right direction? ASK GOD. HE KNOWS WHAT WE SHOULD DO.

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