

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift of power of the Holy Ghost." — 1 Nephi 3:187.

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## A Word of Wisdom



"Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

"Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

"Sing unto him a new song; play skilfully with a loud noise.

"For the word of the Lord is right; and all his works are done in truth.

"He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

"By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth.

"He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

"For he spake, and it was done; he commanded, and it stood fast.

"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:1-12).

## CONTENTS

	Page		Page
Appearances of Jesus Christ In Old Testament Times (Ed.)	2	Take Time For God	12
More Wedding Bells	5	Temple Lot Local News	14
Time From Christ's Death To Resurrection	6	News From Collins Local	14
Lesson Guide	10	Missouri Reunion	15
		Golden Anniversary	16
		Blessings	16

# Zion's Advocate

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 Headquarters on the Temple Lot, Independence, Missouri  
 Phone: 833-3995

EDITOR

Harvey E. Seibel, 9800 E. 32nd. St., Independence, Missouri 64052  
 ASSOCIATE EDITORS

Donna Moser, 402 Hillcrest Court, Belton, Missouri 64012  
 Lovita M. Seibel, 1200 West Maple, Independence, Missouri 64050  
 BUSINESS MANAGER OF ZION'S ADVOCATE

C. LeRoy Wheaton, Box 472, Independence, Missouri 64051.  
 Subscriptions and changes of address.

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Secretary, Council of Apostles, William A. Sheldon, 1011 S. Cottage, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Secretary, Harvey E. Seibel, 9800 E. 32nd. St., Independence, Missouri 64052.

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## APPEARANCES OF JESUS CHRIST IN OLD TESTAMENT TIMES

(Editorial)

The subject for this editorial was inspired by a recent Sunday School discussion.

The Editor felt that some thoughts along these lines would be of interest to the readers of the Advocate.

There is little doubt, if we take the scriptural account of the Old Testament work of God but that it was Christ who walked and talked with Adam in the garden. This thought takes on more credence when we realize that it was Christ who created the heavens and the earth. It naturally follows then that He would be most interested in the welfare of that creation. And so it is, for he is our mediator.

Coming down to the days of Noah we find that Christ was displeased with man whom he had created. Said He, "I will destroy man whom I have created from the face of the earth" (Genesis 6:7).

Two or three centuries later when man was attempting to build a mighty city and a great tower to reach unto heaven, the Father, in company with His Son, came down and frustrated the works of men, confounding their languages and scattering them upon all the face of the earth. (See Genesis 11.)

The Book of Mormon records this event by giving the account of the scattering of a righteous group to the opposite side of the globe. We all know the story of how they pleaded with the Lord to turn away His anger from them and their friends and to take them to a goodly land. And the Lord did answer them according to their desires.

Finally after much labor and travel, they arrived at the sea shore where they remained for four years, and in all that time they failed to call upon the name of the Lord. For this laxity the Lord came to the Brother of Jared and verbally chastened him for three whole hours. Shortly after this, when the necessary preparations had been made for transporting themselves across the sea, the Brother of Jared had a remarkable experience.

"And he saith unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, Nay, Lord, shew thyself unto me. And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold the Lord shewed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye

are brought back into my presence; therefore I shew myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ" (Ether 1:71-77).

Our next contact with the Son of God comes to us in the Abrahamic account of Genesis. When Abraham was 99 years old, a tremendous, but little understood event occurred which profoundly changed the lives of both Abraham and Sarah and began to bring about the fulfillment of the promised blessings. We read of this wondrous event in Genesis the 18th chapter.

"And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said . . . And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way" (Genesis 18:1-5, 16).

Do we fully understand this meeting which here took place between Abraham and God? The very first verse identifies for us who the heavenly visitors were. And the "Lord" here is translated from the Hebrew "Adonai" meaning literally "My Lords." And was it not so? For when he lifted up his eyes and looked, lo, three men stood by him. And he arose and ran to them bowing himself before them. Then follows what may appear strange in the eyes of some. Abraham now plays host to his divine visitors, inviting them to partake of his hospitality. And they did so. Is it no wonder that God called Abraham His friend? The Lord, however, used this opportunity to again renew His promise that Sarah would bear a son and to reveal to Abraham His intentions concerning Sodom, etc. Later, two of his heavenly visitors (as we shall see) departed to go to Sodom.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat . . . And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast

in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it . . . And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: . . . Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Genesis 19:1-3, 12-13, 17-18, 24).

The men of the previous chapter are now called angels and Lot reacted in exactly the same manner that Abraham had (yet man is never commanded to worship angels, but these were no ordinary angels). These heavenly visitors stated plainly that they were sent of God to destroy these cities. Is this not the Father? And must not these have been the Son accompanied by the Spirit? Nevertheless, after the removal of Lot and his daughters from the city, they (the Lord) rained upon Sodom and Gomorrah fire and brimstone from who? the Lord!

The next recorded visit of the Son of God is found in the account of Abraham's grandson Jacob. Jacob's first encounter with the Lord came as he fled from his brother, Esau, at which time He appeared unto him in a dream and renewed the Abrahamic promises. Twenty years later, when Jacob was journeying to return to his homeland, he had a second, though much more dramatic, encounter with his Lord. We read of this in Genesis 32:24-30.

"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. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: FOR I HAVE SEEN GOD FACE TO FACE, AND MY LIFE IS PRESERVED."

Later, from Jacob's own testimony we read these words, "The Angel which redeemed me from all evil, bless the lads" (Genesis 48:16).

There came a time when the Father Himself desired to manifest Himself, this time unto a whole nation. For this interesting account we turn to the book of Exodus.

"And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down

in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up . . . And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me . . . (and here follows the ten commandments, HES) . . . And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: BUT LET NOT GOD SPEAK WITH US, LEST WE DIE. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven . . . And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Exodus 19:10-13, 16-20, Exodus 20:1-3, 18-22, 24:3).

Did we catch the gist of this account? God wanted to reveal Himself to His people but the people were so fearful that they plead with Moses not to let God speak to them. And immediately God honored that pleading. Moses now relayed the further words of God to them. What a sad thing it was to have lost such a mighty blessing, an honor which the Lord desired to bestow upon them. This tragic account does not end here for we get a further glimpse of the marvelous mystery of God in Deuteronomy 18:15-19.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like

unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord thy God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; AND HE SHALL SPEAK UNTO THEM ALL THAT I SHALL COMMAND HIM. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Though Moses now became the permanent mouth-piece of God to them, the time was to come when the Lord would raise up another Prophet, like unto Moses, and except they would hearken unto that prophet they would be cast off. That this prophet was Christ there can be no doubt. But because the children of Israel could not bear to hear their Father's voice, He promised to send a Mediator through whom He would speak all His words. And is not this so? ". . . and the word which ye hear is not mine, but the Father's which sent me" (John 14:24). And ". . . there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

Of interest to us at this point are the words of Paul as found recorded in the book of Hebrews. "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 worlds; . . . 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? . . . But unto the Son he saith, Thy throne, O God, is for ever and ever . . . Wherefore . . . consider . . . Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house" (Hebrews 1:1-2, 5, 8, 3:1-2).

Our next notable contact with the Son is found recorded in Joshua 5:13-15. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant. And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

To some this may appear a peculiar and strange encounter with the Lord. Yet Joshua knew who it was as soon as the "man" answered him, for he bowed himself down before Him and worshipped. Can we

doubt but that the captain of the Lord's host is Christ? And is not Christ and God, only, worthy of the worship of man? (See Revelation 19:10 & 22:8-9). Even the angels of God are to worship Him as we find recorded in Hebrews 1:6.

It may have occurred to some in giving our account of the voice of God speaking to the children of Israel, that since He spoke to them the ten commandments, it was Christ who spoke to them. Support for this stand can be found in the Book of Mormon wherein we are told that the law was given by Christ. "Behold, I am he that gave the law, and I am he who covenanted with my people Israel . . ." (3 Nephi 7:6).

That this is true there can be no doubt. However, when the people refused to hear the voice of the Father, the Lord no longer spoke directly to them. It was after this that Christ wrote the law upon the tables of stone which he gave to Moses and which Moses subsequently broke.

The relationship between the Father and Son is so close and so in harmony that it is sometimes difficult to distinguish between them. They are in complete union with one another and their voices are as one. This is graphically demonstrated in 2 Nephi 13:14-15).

"And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do . . . And I heard a voice from the Father, saying, Yea, the words of my beloved, are true and faithful."

In the account, however, of the appearance of God upon the mount before the children of Israel, the Hebrew gives the plural form of the word for God showing that both the Father and the Son were present. However, when they are referred to as "Lord" (as in this account) the word is "Yahweh" meaning He (who) is, but which is read as the plural Adonai, apparently having particular reference to the chief speaker (as it so appears to the author).

To conclude, we all know of the experience of Joseph Smith, how when the Father and the Son appeared to Him, the Father directed him to hear the words of His Son. This same process was repeated once before when John the Baptist heard the voice of the Father instructing those that heard to pay heed to the words of His Son.

This command on the part of the Father was given a third time many centuries earlier to a people who a short time before refused to hear the words of their Father. Says He, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. BEWARE OF HIM, AND OBEY HIS VOICE, PROVOKE HIM NOT;

FOR HE WILL NOT PARDON YOUR TRANSGRESSIONS: FOR MY NAME IS IN HIM. BUT IF THOU SHALT INDEED OBEY HIS VOICE, AND DO ALL THAT I SPEAK; THEN I WILL BE AN ENEMY UNTO THINE ENEMIES, AND AN ADVERSARY UNTO THINE ADVERSARIES. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off" (Exodus 23:20-23).

It was Christ who went before Joshua when this promise was fulfilled, as captain of the Lord's host. It was Christ who led them in the cloudy pillar by day and in the fiery pillar by night, and who troubled the Egyptians when they threatened to overwhelm Israel in the night as they were encamped along the shores of the Red Sea.

How beautiful are the mysteries of God!

Harvey E. Seibel

#### MORE WEDDING BELLS

On the eve of Thanksgiving, November 21, there was another wedding in the little white church at Collins.

Gregory Lawrence Kelley, son of Mr. and Mrs. Larry Kelley of Phoenix, Arizona, and Elana Sheree Yates, daughter of Mr. and Mrs. Wendell Yates of Preston, Missouri, were united in marriage in a double ring ceremony by Elder Oren A. Caviness, grandfather of the groom.

Patty Kelley, sister of the groom, was maid of honor and Wendy Yates, sister of the bride, bridesmaid. Mike Jessen, a friend from Phoenix, Arizona, acted as best man and Brent Yates, brother of the bride, was groomsman.

Candle lighters were Gary Dean Kelley, brother of the groom, and Taria Yates, sister of the bride.

Brandon Yates, little son of Mr. and Mrs. Byron Yates, acted as ring bearer. Janelle Yates, small daughter of Mr. and Mrs. Wallace Yates, was flower girl.

Marvin Cook sang, "Born to Love You." Mrs. Margaret Owsley played the wedding march.

Yellow and lavender in attendants' dresses and in flowers, ribbons, candles, etc. made a lovely color scheme.

After the vows a wedding reception was enjoyed in the church annex.

The young couple will live on the Kelley farm near Preston.

A long and happy life, Gregg and Elana. May your home be a place where the good Spirit loves to dwell.

## ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

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

### TIME FROM CHRIST'S DEATH TO RESURRECTION

By Elder M. Harvey Seibel

RECEIVED OPINION. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

It has long been the received belief that the time of Christ's sojourn in the grave was from Friday evening to Sunday morning: a period conceivably less than full three days and three nights. So the Catholics have taught and the Protestants accepted; the skeptics have criticized Jesus for staying in the grave only half as long as He thought He would, exhibiting a strange, ungodlike wisdom. Each occasion for disbelief is eagerly sought by those who love not the truth but would rather believe a lie, eroding the word of God and releasing the flood gates of sin.

Some modern interpreters, probably in answer to the critical school or in a belief that "three days and three nights" must be exactly 72 hours and that God would not use inexact language, are searching the Scriptures to establish the full 24-hour day. Noteworthy is Armstrong of "Tomorrow's World" fame, both on radio and in a magazine of that name. His views are presented in the March 1972 issue of this magazine. These publicized statements are herein critically reviewed, after which the scriptural facts are presented.

Mr. Armstrong is quite explicit: "If He remained just three days and three nights inside the earth, He would PROVE Himself the Saviour; if He failed in this sign, He must be rejected as an imposter!"

The definition of day, and the only Biblical definition, he tells us, is found in Gen. 1:4: "And the evening and the morning were the first day." He neglects a second definition found, but amazingly overlooked, in the same verse: "and God called light day." This opens the field to other definitions also found in the Bible, for instance: terms like the day of vengeance, a period of indefinite time, often extended, etc. The definition and usage of the word "day" is more fully discussed in a later section.

#### ARMSTRONG AND THE THREE DAYS AND THREE NIGHTS IN THE GRAVE

Mark 3:31, "and AFTER three days rise again" he states, cannot be less than 72 hours; while John 2:19-21, "and in three days I will raise it up" can be any time from the beginning of the third day to its end: and the two texts taken together limit the time to the very beginning of the fourth day and the very

end of the third day. This certainly carries a show of human logic, but is it the way we understand the language, of the Jews?

It is true that Mark says "after three days," but likewise does Matthew in ch. 24:63, which the chief priests and Pharisees interpret as being within, not at the end of, the third day. The very next verse shows their understanding of "after three days." "Command therefore that the sepulchre he made sure UNTIL THE THIRD DAY." How clearly we see that "after three days" is "in three days." Note the following nine verses: He shall be raised "the third day" (Matthew 16:21; 17:23; 20:19; Mark 8:31; 10:34; Luke 9:22; 18:33; 24:7; 1 Corinthians 15:4).

THE WEDNESDAY CRUCIFIXION THEORY. Many are blindly falling into the trap prepared by this school in order to give time enough for the 72 hours in the grave. Christ is said to have died on Wednesday at 3 p. m., been buried at 6 p. m., and resurrected just 72 hours later: around 6 p. m. Saturday. The standard text (Mark 16:2; Luke 24:1; John 20:1) are said not to conflict with the Saturday evening resurrection. This is to be admitted only by ignoring all tradition of the early church to the contrary, and all logic which shows that the crucifixion is Friday. There is a fact that utterly militates against Saturday and supports Sunday: that Sunday was ever after observed by Christians as the Sabbath, in commemoration of the resurrection. Supporting evidence for Sunday resurrection is found among the early Church Fathers, as well as all European translations of the Bible: the King James family of Bibles alone ignoring this vital point. For brevity, a single text from the King James is quoted: "In the end of the sabbatone (Greek for sabbath - plural, a whole series) as it began to dawn toward the (mia sabbatone: Greek for the 'chief of the sabbath' - plural, a whole series) came Mary Magdalene and the other Mary to see the sepulchre." This ended the thousands of years of Jewish sabbaths and inaugurated the thousands of years of Christian sabbaths. Mark, Luke, and John multiply the evidence as do the early Church Fathers. Further light is cast: in the Greek New Testament, every time Saturday is called the sabbath the Jews are keeping it and every time Sunday is called the sabbath the Christians are keeping it.

ARMSTRONG'S THURSDAY AND SATURDAY SABBATHS. Since the synoptists all tell us that the passover followed the day of preparation, being Wednesday, they say, it becomes necessary to have the "high sabbath" fall on Thursday, which they aver is verified by astronomers for 30 A. D., the supposed year of the crucifixion, thus making the following sabbath

on Saturday, the regular weekly sabbath. Before Armstrong or any other "authority" has the temerity to quote astronomers on the location of a single day back nearly two thousand years ago they should first understand that the various astronomical formulae used for tracing back in time are so fraught with approximations that the best is capable of one, or even as much as three days error, making such figures suspect. To say that the passover fell on a Thursday in the year of our Lord 30 A. D., plus or minus three days, is a poor anchor for faith; all the way from Monday to Sunday: a hopeless figure. For the sake of argument, however, let us assume that in 30 A. D. it has been definitely shown that Thursday that year was the passover, but it helps not at all. The date 30 A. D. is based on the birth of Christ being in 4 B. C., while the most conclusive evidence shows this year to be 6 B. C., making the passover some other day than Thursday. This position will not be established here other than to state two facts. One, The taxing by Quirenius, recorded by St. Luke has been proven to be six B. C., for archaeologists have unearthed a stele giving 6 B. C. as the questioned date. The other evidence is found in the time of the killing of the infants by Herod in the year 4 B. C. All infants two years old and under were killed, for Christ was two years of age in 4 B. C. Further information can be had by reading a book being published by the author, titled "Biblical Chronology and the Birth of Christ."

To prove the two sabbaths Armstrong uses John 19:14, 31. It says in the fourteenth verse that it was the preparation of the sabbath, and in 31 that the Jews wanted the legs of the three broken, lest they remain on the cross on the sabbath. These could only be two different sabbaths if we accept the falsehood that Wednesday was the preparation for the passover, and that the second sabbath was Saturday. That they are one and the same sabbath is proven in verse 31. Here it is called the preparation, by definition already given, the preparation for the Passover and never for the weekly sabbath.

**TIME OF THE WEEK OF THE PASSOVER.** Supporting evidence given by the Armstrong article tells us that the Passover moved through the days of the week from year to year: falling on Thursday in 1972, 1975, 1979 and 1982, for instance. These figures, at the time of Christ, could cause confusion. The method at that time for determining the first day of Abib, or Nisan as sometimes called, rested on the ability of two witnesses, qualified observers, to report the earliest appearance of the new moon. This date then became the first of the year for that year, with the passover coming fourteen days later. Cloudy nights interfered, so that Abib I could easily vary by 24 hours. For this, and the two reasons noted above, the time of the passover would be clouded in uncertainty except for the ignored reason that the Biblical record itself is quite explicit. The day of preparation occurred on a Friday on the year of the crucifixion, followed the

very next day by the regular weekly sabbath, being also the high sabbath or the passover sabbath. Also the very next morning was the first day of the week, or Sunday. This point will be fully developed in a later section.

In order to harmonize Mark 16:9 with the Saturday afternoon resurrection theory, Mr. Armstrong bends the King James construction. That is, he mentions that the clause "Now when Jesus was risen early the first day of the week" is in the perfect tense, meaning that "early" modifies the time of appearing to Mary Magdalene, rather than the time of rising. This understanding is accomplished by moving the comma from after "week" to before "early." This change is possible since the punctuation is not a part of the inspiration, being added in the fifteenth century. Since the same wording can be made to support either view it proves nothing, and serves neither. The Greek construction seems to support Mr. Armstrong's contention. But the Peshitta, which comes to us from the Aramaic of the Hebrew people is explicit: "Now he rose early on the first day of the week, and appeared first to Mary of Magdala, from whom he had cast seven demons."

Mr. Armstrong gives his final clincher: quoting Mark 16:1, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." He interprets the "had" in "had bought sweet spices" to mean that the spices had been bought after the sabbath (the high or passover sabbath) and that they then rested on the weekly sabbath (Luke 23:56), making two sabbaths that week. However, a less awkward reading of Mark 16:1 indicates that at the immediate close of the sabbath (the weekly sabbath) ("when the sabbath was past") there was no time to buy spices. Therefore, they had bought the spices Friday evening in preparation for the anointing, which they intended to do Sunday. Luke 23:56 amply bears out this view: "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Jesus was buried on the evening of the day of preparation, the women returned from seeing how his body was placed and that same evening prepared spices and ointments; and since the sabbath drew on they rested according to the commandment (Ex. 20:10). Then on the very next day after the sabbath, on the first day of the week, they "came unto the sepulchre, bringing the spices which they had prepared (Luke 24:1). This clincher has redounded to the destruction of Mr. Armstrong's specious fabrication and to the honour of the scriptural position, which we will proceed to present.

**A PROBLEM OF SEMANTICS.** A great leader among the translators of the Bible has stated, "We only guess in innumerable cases." It could be said that

there is hardly a word whose meaning is common to two languages. The best the translator can do is pick the word that comes nearest to matching the foreign word, thus producing the most literal translation possible. Context and usage often become the major guide in arriving at the original thought expressed. Thus it is in the term, "three days and three nights."

For those who believe that the language of God as He speaks to us is one of pure and exact meaning, so that the words are literal representation of the thought, no more and no less, not being "sloppy" as is the common speech, it is sufficient to quote from 2 Nephi 13:5. There we learn from the mouth of God how He converses with mankind: "For the Lord God giveth light unto the understanding: FOR HE SPEAKETH UNTO MEN ACCORDING TO THEIR LANGUAGE, UNTO THEIR UNDERSTANDING."

"The day is cloudy." The whole 24 hours, the total sky, or a portion of the day, or of the sky? "The man spent two days in St. Louis." Was it 48 hours, or a portion of that time? Our understanding would tell us that it was less than 48 hours, that the man went to St. Louis the first day, usually during the daylight hours, and left sometime during the second day. And God speaks in a similar manner to us, according to our understanding.

Consider the reigns of the kings of Judah: Rehoboam, 17 years; Abijam, 3; Asa, 41; Jehoshaphat, 25; Jehoram, 3; Ahaziah, 1; Athaliah, 7; Joash, 40, etc. Are these understood to be even years exactly? If this is the language the Bible uses, then it is seen that every king began his reign on the same month, day, hour, minute, second, and fraction thereof; and ended his reign on the identical time, varied only by a possible elapsed time between reigns. No one, critic or believer alike, accepts this understanding. But Mr. Armstrong promotes a like interpretation of the three days and three nights.

The Book of Mormon uses the same language: "In 600 years" (1 Nephi 5:236), "King Benjamin lived 3 years and died" (Mosiah 4:7). "No contention for 3 years" (Mosiah 4:11), "Dwelt in the land for the space of 12 years" (Mosiah 6:94), "died . . . 82 years old" (Mosiah 13:66) "had been teaching . . . fourteen years" (Alma 12:6), and others.

The word of God uses rounded figures and our understanding encompasses the meaning, even as in the everyday language of Biblical Israel and modern America.

As we use the word "day" as an approximate figure, and rarely as a full 24 hour period, even so did the ancient Jew. Note from Matthew Henry's Commentary, subject Matthew 12:40: "It is a received rule among the Jews, that a part of a day is put for the whole; that whatsoever is done in any part of the day, is properly said to be done that day . . . (1 Kings 20:29) . . . 'when eight days were accomplished for the circumcision of the child . . . &c' . . . yet the day

of his birth and of his circumcision were two of these eight days . . . Since then our Savior was in the grave all Friday night, and Saturday; seeing He was in the grave all Saturday night, and part of the day following . . . He may, according to the Hebrew computation, be truly said to have been 'three days and three nights in the heart of the earth.'—Whitby and Scott."

A second quotation: "Three days and three nights. 'The very same quantity of time, which is here termed three days and three nights, and which is in reality was only one whole day, a part of two others, and two whole nights, termed three days and three nights in the book of Esther: Go; neither eat nor drink THREE DAYS, NIGHT OR DAY, &c CHAPT. 4:16. Afterwards it follows, chap. 5:1. ON THE THIRD DAY, Esther stood in the inner court of the king's house. This, as Lightfoot amply shows, was very common among the Jewish writers.'—Dr. A. Clarke." Ibid.

Another instance where the method of the Jews in reckoning segments of time as the whole is found in 2 Kings 18:9-10: "And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel . . . And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken." The Bible here uses the language as we understand it: the war began in the fourth year of Hezekiah, and ended around two years later, in his 6th year, but is spoken of as "at the end of three years." Likewise, the seventh year of Hoshea to his ninth year is considered the same "three years". (See also Mark 14:12, Luke 22:7.)

THE SEMANTIC CLINCHER. Jesus said, "Are there not twelve hours in the day?" But, at the latitude of Jerusalem (31° 46' 45") the shortest day in the year is about ten hours, while the longest day is closer to 14 hours. At this point some honest questioner is likely to recall that the method of reckoning time at that era and place was to divide the day into two twelve hour periods, from 6 A. M. to 6 P. M. broken down into hours; and from 6 P. M. to 6 A. M., divided into watches. This, of course, makes the day 12 hours. BUT: "If any man walk in the day, he stumbleth not, because he SEETH THE LIGHT of this world. But if a man walk in the night, the stumbleth, because there is NO LIGHT" (vs 9, 10). Which shows that He was speaking of the hours of light and darkness, varying all the way from ten to fourteen hours. This is the inspired language of scripture in which God speaks to us, "ACCORDING TO THEIR LANGUAGE UNTO THEIR UNDERSTANDING."

BIBLICAL HOURS FROM THE CRUCIFIXION TO THE RESURRECTION. THURSDAY. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the passover," (Matt. 26:17). We will show that this is Thursday of the week of the crucifixion. It is identified here as the "first day of the



feast of unleavened bread." The first passover occurred on the evening of Abib 14, civil calendar of the Jews, measuring the days from midnight to midnight, or the evening preceding the day of Abib fifteenth, using the religious calendar of the Jews.

The following facts will show that the midnight to midnight reckoning was used at the institution of the passover. Abib became the first month of the year (Ex. 12:2). On the tenth day each family or more, if few in number, chose a lamb for the passover meal (v. 3), to be kept until the 14th (v. 6), "and the whole assembly of the congregation shall kill it in the evening" (v. 6), which meal became the "ordinance of the passover" (v. 43). At midnight the Lord smote the firstborn of Egypt (Ex. 12:29). God ordered Moses and the people that same night to leave Egypt (after midnight (v. 31) and the next day when they left Egypt following the passover meal) is the fifteenth day of the month Abib (Num. 33:3), but it was still night (Deut. 96:1), so that the evening of the fourteenth up until midnight was just prior to the morning of the fifteenth, beginning at midnight. If the religious calendar had been used, the morning of the fourteenth rather than the fifteenth would have followed immediately after the evening of the fourteenth.

Concerning the expression, "and the whole assembly of the congregation shall kill it in the evening" (v. 6), the phrase "in the evening" needs clarifying. Literally it reads, "between the two evenings." Quoting from the Pulpit Commentary on this verse: "This phrase has been explained in two ways. Some regard the first evening as commencing when the sun begins visibly to decline from the zenith, i. e. about two or three o'clock; and the second as following the sunset. Others say, that the sunset introduces the first evening, and that the second begins when the twilight ends, which they consider to have been 'an hour and twenty minutes later' (Ebn Ezra, quoted by Kalisch). The use of the phrase in ch. xvi, 12, and the command in Deut. xvi—"Thou shalt sacrifice the passover at even, at the going down of the sun," seems to be decisive in favour of the second explanation. The first arose out of the later practice. When the lambs were sacrificed in the temple by a continual succession of offerers, it became impossible to complete the sacrifices in the short time originally allowed. Of necessity the work of killing the victims was commenced pretty early in the afternoon, and continued till after sunset. The interpretation of the direction was then altered, to bring it into accord with the altered practice."

The fourteenth of Abib, when the passover lamb was killed, corresponds in the crucifixion week to our Friday. Still we have offered to show that the day when the disciples came to Jesus to inquire when they should prepare for Him to eat the passover was a Thursday, rather than the following Friday. Of this event Matt. 26:17 speaks: "The first day of the Feast of Unleavened Bread" (when the disciples inquired about where to prepare the passover) preceded the

day of preparation (Matt. 27:1), this day being the day of preparation, Abib 14, just prior to Abib 15, which was the feast of the passover, when the Children of Israel left Egypt. The question is sure to come to mind, "How can Thursday be called the first day of the feast of unleavened bread when, in actuality, the command specified the fourteenth day as the beginning of the feast of unleavened bread? (Ex. 12:18). The answer is found in the Pulpit Commentary in comments on this verse: "We have arrived at the Thursday in the Holy Week, Nisan 13 . . . The festival actually began at sunset of the 14th, which was called the day of preparation, because the lambs for the feast were slain in the afternoon of that day, preparatory to their being eaten before the morning of the 15th. Domestic preparation, involving the removal of all leaven from houses and the use of unleavened bread, began on the 13th; hence this was considered at this era 'the first day of the Unleavened.'"

**THURSDAY EVENING.** Having made ready the passover (Matt. 26:19), and that very evening - still Thursday, Christ and the Twelve observed the Lord's Supper (vs. 20, 26-27) the Christian passover. (See also Mk. 14:17-18, 22-23; Lk. 22:14, 17-19; Jn. 13:1-2.)

Later in the evening Jesus and the Twelve went into the Garden of Gethsemane (Matt. 26:36), and He was betrayed by Judas (v. 47-49). Jesus then was led away to Caiaphas the high priest, the scribes and pharisees being assembled (v. 57), and was condemned by the council, who said, "He is guilty of death" (v. 66).

**FRIDAY MORNING.** Jesus is delivered to Pontius Pilate, the governor (ch. 27:2), "When the morning was come" (Matt. 27:1), "And straightway in the morning" (Mk. 15:1), "And as soon as it was day" (Lk. 22:66), "and it was early" (Jn. 18:28).

**FRIDAY AFTERNOON.** At 9th hour, 3 P. M., Jesus died on the cross (Matt. 27:46, 50; Mk. 15:34, 37; Lk. 23:44, 46). John tells of Jesus's death, but not the time.

**FRIDAY EVENING.** Joseph of Arimathaea buried Jesus in his own tomb (Matt. 27:57, 60) the next day, following the preparation (v. 62). Mark adds that this was in the evening of the preparation, the day before the sabbath (ch. 15:42), "And that day was the preparation, and the sabbath drew on" (Lk. 23:54), "There laid they Jesus therefore because the Jews' preparation day" (Jn. 19:42).

**SATURDAY.** "And rested the sabbath day according to the commandment" (Lk. 23:56).

**SUNDAY MORNING.** "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1; see also Mk. 16:1; Lk. 24:1; Jn. 20:1). The conclusion is that the time between the death of Christ and the resurrection is from about 3 P. M. Friday to somewhere between 3 A. M. to 6 A. M. Sunday, when the women found the tomb empty: or between 36 to 39 hours. However it was part of

Friday, the whole of Saturday, and part of Sunday, or, in the manner of speech of Jews and Americans, a three day period, called three days and three nights, as shown in this article.

(Continued in February Issue)

### FROM THE HEART OF THE RIGHTEOUS

"I will bless the Lord at all times: his praise shall continually be in my mouth.

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

"O magnify the Lord with me, and let us exalt his name together.

"I sought the Lord, and he heard me, and delivered me from all my fears . . . .

"O taste and see that the Lord is good: blessed is the man that trusteth in him.

"O fear the Lord, ye his saints: for there is no want to them that fear him.

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing . . . .

"Keep thy tongue from evil, and thy lips from speaking guile.

"Depart from evil, and do good; seek peace, and pursue it . . . .

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

"He keepeth all his bones: not one of them is broken" (Psalm 34:1-4, 8-10, 13-14, 18-20).

### LESSON GUIDE

#### Study of Christ's Teachings

Amy Schrader

#### Section 1

##### Lesson Text, Luke 13:18

The question of our text is, "What is the kingdom like?" Well we may inquire about the kingdom, "What is it like, where in is it found, whereunto shall we seek that we may enter, what will it require of us?" Now is the day of the coming kingdom; in days of old there was the law and the prophets but, since the ministry of John, the kingdom of heaven is preached that men might press into it (Luke 16:16) and truly it is so that men must press into it; it must never be pressed upon men. A look for the answer to the question will absorb the next few lesson guides.

First, I think we should settle in our minds the fact that the kingdom of heaven is an absolute monarchy. (An absolute monarchy is one where the laws and regulations are given as edicts by the sovereign. There is no self-government.) In its affairs those without

are invited to enter; those within are commanded (Alma 3:108). Much has been said of the fact that God gave man his free agency (Genesis 7:40 I. V.) yet, when it comes to the kingdom, that choice narrows down to one question, "God's will or our will?" Our will cannot survive in His Kingdom, for nothing impure can enter there (Revelation 21:27).

The kingdom of heaven must have a king and He is Christ (Psalm 103:19, 146:10; 149:1-2; Matthew 25:32-34; Acts 2:30; Revelation 19:6-16; 2 Nephi 7:19-21; Mosiah 8:47; Book of Commandments 40:15-18, 43:5).

One day the disciples observed Christ praying (Luke 11:1); when He was through they asked Him to teach them to pray, and we have His instruction in what is now called the "Lord's prayer." In this prayer, immediately after our salutation to the Father and our reverence to His name, we are to make the request that the kingdom and His will be on earth even as in heaven. His kingdom is without beginning or end and spans this brief interval that we call time. His will will be done; His purposes will be served; our little choice of will may delay it, may keep ourselves out of it, but we cannot block it. His kingdom will flourish upon the earth as it now does in heaven. This is our hope; it is our triumph, it is our salvation (Daniel 7:27; Psalm 11:4, 47: 97:1-2, 99:1-5; Luke 1:30-33; Matthew 28:18; 2 Peter 1:11; Revelation 11:15; 1 Nephi 3:187-188; 2 Nephi 9:66-67; Alma 9:70-73; Book of Commandments 29:6, 37:26-30, 40:6-13).

In the question, "Unto what is the kingdom likened," there is an acknowledgment that we are not sufficiently instructed concerning the kingdom and its coming. The Jews too put the question and were answered in parables. However, we can learn some things from those parables. In the first place, Christ stated that the coming of the kingdom would be quiet, not with observation (Luke 17:20). As the seed, once planted, bursts and brings forth the plant, we know not how (Mark 4:26-27). As leaven hidden in the meal works, quietly; or as the child is conceived in the womb and develops there unseen and unaided by the conscious will of man, yet at the moment of travail is born fully formed; so may the Lord finish His kingdom on earth, when Zion has travailed and brought forth her children (Isaiah 66:1, 7-11). Until that time there will be the foolish among the wise and the tares among the wheat, and the net which gathered all kinds of fishes, good and bad (Matthew 13:29-30, 37-43, 48-50, 25:1-12; Book of Commandments 64:59).

#### Section 2

##### Lesson Text, 1 Nephi 3:187

In our considerations we find that the place where God dwells and reigns is often called "Zion." That Zion is possibly a synonym for that portion of the kingdom of heaven that will come forth upon the earth must be admitted. There was once a Zion upon

the earth where God walked with Enoch, where the people became so righteous that He translated them into heaven without their having to go through the throes of the agony of death (Genesis 7:20-28 I.V.). Enoch prophesied of the Zion that should be in the latter day (Genesis 7:67-68 I.V.).

But the revelation of Enoch is not the only scripture that sets Zion as the abode of God, thus the center of his kingdom (Psalm 9:11, 48:1-3, 76:1-2, 132:13; Isaiah 12:5-6, 24:23; Jeremiah 8:19, 31:6, 50:4-5; Joel 3:17, 21; Micah 4:1-8; 3 Nephi 9:78).

As of now we see no Zion, yet her appointed time (according to Micah) is in the latter days and the statements of Jesus to the Nephites put us at that point in time (3 Nephi 9:71-93, 10:1-8). A revelation (Book of Commandments 35:3) puts us in the eleventh hour, therefore the looking for and expectation of Zion should be foremost in our hearts and minds. In fact, admonitions to the early church gave the establishing of Zion as a repeated instruction (Book of Commandments 5:3, 10:3, 11:3, 12:3, 17:7-10, 25:10, 33:4, 41:12). Assuming that the kingdom and Zion are one, the time of its coming was near even then (Book of Commandments 35:10, 41:19-20, 44:8).

Psalm 102:12-22 speaks of a time to favor Zion; yet a later prophet indicates that in this latter day there has been more than one time which was favorable to Zion's establishment, but that the lack was in the people (Luff's "Concerning our Whereabouts," paragraph 1). Nevertheless, His purpose would not fail. Zion is to be; it could have been ere now. The scriptures surely state that it will come into being (Isaiah 14:32, 52:7-8; Book of Commandments 37:26-30, 59-67, 52:25-26, 59:6-16, 65:39-47).

A kingdom must have a land and a people. Early in the establishment of the church, the land for the beginning of Zion and for the city was designated (Book of Commandments 38:13-15, 44:8-9, 47, 48:59, 54:1, 59:8, 62-64, 60:3, 61:20, 63:1-3, 6-10, 64:25-30). Because by our actions we have proven our confidence in the authenticity of it as a divine revelation I'll include section 57:1 of the Doctrine and Covenants. We have had the territory of the beginning of the kingdom pointed out to us.

Of course, it follows that, if there is an appointed land for this kingdom, the citizens of the kingdom must be gathered unto it; so it has been prophesied and so have we been commanded (Jeremiah 3:14; Matthew 24:28-29 I.V.; Luke 17:30-37). This too is amplified in the Inspired Version, verses 30-40; Book of Commandments 29:1-13, 34:10, 40:23-27, 31, 41:19-21, 44:9, 45:29, 48:59-67, 51, 54:43-45, 62-69, 64:38, 65:28, 39-41; Doctrine and Covenants 57:5-6).

### Section 3

#### Lesson Text, "Unto Those Who Have Ears To Hear:"

"Your zeal for My cause is pleasing unto Me and

your present travail for My church shall bring forth according to My pleasure, for wheresoever My law is in honor and My ordinances are held as a sacred thing, even as they were delivered unto you from the beginning, behold there is My Church; and he that imagineth change in them hath not known Me, for I CHANGE NOT, and My ordinances are My witness.

"Whoso laboreth to maintain the integrity of these among My people confesseth Me as his Lord; but he that varieth therefrom seeketh not to build up My kingdom, but his own" (Concerning Our Whereabouts, revelation dated April 5, 1925, paragraphs 1-2).

Every kingdom has a law, a government of its subjects. We have already noted that in an absolute monarchy the law is given by edict, or commandment of the monarch. That there is a law given by the king of the kingdom of heaven is stated in the scripture; it includes all precepts, statutes and judgments belonging to the orderly government of a kingdom (Psalm 1:1-2, 19:7-8, 78:1, 119:1-18; Isaiah 1:25-27, 2:3, 51:3-7; Hosea 8:10-12; 3 Nephi 7:10-11).

The extent of the commandments given by Christ to the Nephites is reached by inference rather than by that which was recorded; Mormon stated that not even a hundredth part of Christ's teachings were written and that he had been forbidden to record in these plates even all that had been written upon the plates from which he was taking his record (3 Nephi 12:1-5). By his own statement he had given them the law (3 Nephi 5:66-68), then we see that he expounded the things which he had had them write (3 Nephi 11:1). Finally in doing all things as Jesus commanded them they had a condition, every man serving and dealing justly one with another, which they called "all things common" (3 Nephi 12:10-12; 4 Nephi 1:1-4). This righteous condition lasted for two hundred years.

Following the day of Pentecost there was a similar condition instituted among the peoples of the church in Palestine. They too had a condition they called "all things common" which seemingly involved the handling and disposition of their material affairs (Acts 4:32-37, 5:1-11, 6:1-6).

I've sometimes wondered why the regulations by which they brought this condition into being and through which it was maintained are not given, in either case, in detail. I now believe the answer lies in these statements to the early church (Book of Commandments 24:1-2, 59:25-27). The laws of the church are different, much stricter than the laws of the land, but the organization of the church (and thus of the kingdom) must be within the framework of the laws of the land. The laws of Roman rulers or the laws of the Nephites perhaps in few ways resemble the laws which govern this land, so their regulations may have varied considerably from those He was to give to us, while retaining the principles of the laws by which He governs Heaven.

Another point is that there seems to be a thought that somehow there is a dividing line between the commandments given for the welfare of our souls, our salvation, and those given concerning the handling of our material affairs. This division is only in the mind of humanity; to God the handling of and feeling toward our material possessions is just as spiritual as our feeling for and attitude toward other people and Him. He makes no dividing line (Book of Commandments 29:40-44).

#### Section 4

**Lesson Text** "Live ye, therefore, and labor in love, not so much that ye may obtain; but that ye may make effective My law and exemplify My life. In this ye shall find riches and your peace shall not fail, and thus I shall have delight in those who not only say but do according to the purpose of my gospel" (Concerning Our Whereabouts, revelation given March 31, 1906, last paragraph).

The claim of the Restoration has been that through it the kingdom of heaven would be set up upon the earth. This is the Lord's purpose, to have a people governed by Him according to the principles of righteousness. To fulfill that purpose the laws to govern that people must be given and be adhered to, put into operation. I am convinced that the Lord did his part; I believe that He gave the commandments; the only thing lacking is a people's adherence to them.

Once again note the fly leaf of your Book of Commandments. It says "For the government of the Church of Christ." Each must determine for himself if he can believe that God gave these commandments. If he did, then their purpose is for our governing; they are to be our law, as the Lord has stated in their giving. We have quoted His instructions for establishing Zion, building the kingdom: that this was their mission and He Himself was their lawgiver (chapter 40:18-30). He told them where to gather to receive that law and counseled them in preliminaries (chapter 43:1-7, 11-14).

And then that law was given (chapter 44:1-4, 17-34, 40-45, 51-57, 45:1-2, 8-9, 51:4-6, 52:16-20, 59:16-24, 27-28, 45-47, 64:45-52). In these scriptures we have the essence of the law of Zion. I do not suppose even this is the entirety for, surely, had the people obeyed the Lord would have continued giving instruction and commandments (chapter 64:24). How soon the controversy began! And it continues, regarding these commandments. Remember the statement in Hosea concerning Ephraim, "I have written to him the great things of my law, but they were counted as strange things" (Hosea 8:12).

In the beginning of this series, I quoted the verse concerning the kingdom of heaven being preached so that all men might press into it; observed that truly it must not be pressed upon men. The lesson

text tells us to live and labor in love not for the sake of obtaining but for the purpose of exemplifying Him and making His law effective. Thus the controversial point of the law is to be obeyed out of one impulse only, "If thou lovest me, thou shalt . . . consecrate all . . . etc." Is it a strange thing? Two of the parables imply it. One is of the treasure hid in the field, which a man finding sells all that he has in order to procure. The other is of the merchant in search of goodly pearls who, finding one of great value, sells all else he has in order to own it (Matthew 13:44-46).

Only out of love for Him are we asked to do this thing. To do so grudgingly would do Him no honor nor bring us a blessing. We must even not do it for better conditions for ourselves, but to bring His kingdom upon the earth for His honor and glory. No one must be or feel compelled to do this thing. But those who do not wish to must not hinder those who do. Quietly, one by one, as hearts grow in love, the offering of all can be laid before Him; it only requires the services of one appointed in the office of agent for the Lord. When one has compiled according to His law, one will no longer call that over which he is now steward, his own; it all will belong to God. In this transaction his responsibility becomes ever so much greater than if he had retained ownership; he becomes accountable to God for the care and use of His property.

Study these quotations concerning the law very carefully. Note just what they do say; then note some of the things they don't say, but which have frequently been added by the speculation of men. There is nothing said about everybody owning everything; God owns what we consecrate to Him. There is nothing said about common use of every thing; if we have need of what our brother has as his stewardship we pay for that use. There is nothing said about dormitory living and communal kitchens and dining halls, etc.; each family is to have a place of its own. Study the book given for the government of the church; study the commandments for the handling of the financial and material affairs of the Lord's people; study your heart to determine the depth of the love for God that is there, perhaps in no other thing does humanity err quite so much as in evaluation of possessions. For loving our possessions more than we love Him we could forfeit our place in the kingdom.

#### TAKE TIME FOR GOD

The aim of this article is not to ridicule, but to put the thought in our minds that maybe some of us have put too much emphasis on our worldly pleasures and are losing sight of the goal we should be striving for. This does not mean that we cannot enjoy sports and recreation, or that we can't have business, etc. What we want to try and get across to our readers is this. You can do these things mentioned but, when it comes

time for church services, don't set them aside for other things. As the title of our article says, "Take Time for God."

Some of us have jobs that require a lot of our time; our nation has become sports and recreation minded. We get ourselves tied up in matters that occupy all our time, until we become so preoccupied that we do not have any time left for God.

We profess with our mouths to know Him, while our hearts are far from Him.

We cannot stress too strongly, in this day and time in which we are living, the need to strive as much as possible to do as a hymn we sing says, keep constantly in touch with God, realizing that He is the giver of all good things. He does hear our petitions to Him and, if we are worthy, answers them. There are many times we get answers to our prayers in ways that we do not understand at the time, later realizing that our prayer has indeed been answered. That is why we can indeed say that God works in mysterious ways His wonders to perform.

But, let's get back to the intent of our article. Realizing that He does do all of these marvelous things for us, His erring children, we in turn should have an intense desire to please Him and do as He would have us do.

Christ says in John 14:15, "If you love me, keep my Commandments." And in Exodus 20:8, "Remember the sabbath day, to keep it holy." Book of Commandments, chapter 60, verses 15 to 23:

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness.

"Even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day:

"For verily this is a day appointed unto you to rest from your labors, and pay thy devotions unto the Most High:

"Nevertheless thy vows shall be offered up in righteousness on all days, and at all times:

"But remember that on this day, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full.

"Verily this is fasting and prayer; or, in other words, rejoicing in prayer."

Here we read of the day set apart for the worship of our Lord, and what we should and should not do on this day. I sometimes wonder if it hasn't gotten

so that Sunday is used for everything except the worship of the Lord. We have forgotten the source of all our blessings. On the sabbath day we are supposed to draw ourselves away from the things of the outside world and spend our day in worship and thanksgiving of our Lord. In other words, to use our title again, "Take Time for God."

Book of Commandments, chapter 49, verses 26 to 28 reads:

"And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit;

"And ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with:

"And ye must practice virtue and holiness before me continually; even so: Amen."

Chapter 60:10-11 reads: "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength:

"And in the name of Jesus Christ thou shalt serve him."

When are we going to wake up, see the handwriting on the wall, cast aside the things of the outside world and worship our Lord?

Christ says in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." We are ever reaching and never satisfied as to the material things of this world, but seem self-satisfied with the condition of our spiritual lives.

Having your name on church rolls does not save you. The Lord requires more of you and me. It is sheer folly to believe that the Lord is going to do everything and that there is nothing for us to do but join the church.

We have allowed ourselves to become so engrossed in other activities that we indeed do not have "Time for God."

Have we surrendered ourselves to the things of this world and, in our intense desire to obtain more and more worldly goods, come to the point where we no longer have time for God?

We are ever reaching for those things that satisfy, ever running in a hurry to enjoy life to its fullest, ever searching for those things that will make us happy. Yet there are always these questions posed before us: why am I not satisfied; why am I rushing through life; and what kind of happiness and satisfaction am I searching for? It's time to stop, take inventory of ourselves and seriously ask ourselves these questions and others. Do the joys of this world really satisfy? Do the pleasures of this world really give us thorough enjoyment? In our constant searching, are we ever going to find those things that will satisfy our desires and let us be fair with ourselves?

Let's forget enriching ourselves with worldly goods

and treasures and try to enrich ourselves spiritually. 3rd Nephi 5:110-112 reads:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

In closing we wish to state that it has not been our intention to point our finger at any one, only to emphasize to each of us that God must come first in our lives and everything else second. When we put God first in our lives, we will then start to attain the goal He wants us to strive for.

So, we pray that God's richest blessing will be yours to enjoy and may He instill within us a greater desire to serve Him. And, as the title of our article says, we might indeed, "Take Time for God."

Your Brother in Christ  
Elder Isaac Brockman

#### TEMPLE LOT LOCAL NEWS

We've enjoyed two delightful potluck dinners in recent weeks. The first one was sponsored by the United Workers and was held on a Friday evening. As soon as the ladies felt that everyone was well fed and feeling expansive, they passed the collection plate for a good cause, Christmas baskets for someone who might not otherwise have a good dinner. Our members responded generously; there will be well-filled baskets, perhaps a bit left over to improve the church building in some way. On the Sunday before Thanksgiving the congregation participated in the second one, with a lot of good food and good companionship, even a bit of turkey and dressing, made vivid by the ruby glow of cranberry sauce. The glow that we all feel when we have these times of pleasant activity together is worth a good deal of effort. Recreational time spent with those we love and who love, as we do, the restored gospel is time that goes into precious memories.

On one Sunday we had Brother Stanley King, all the way from Ontario, Canada, preach us a stirring sermon. He is pastor of a group of about a hundred strong who have left the Reorganized Church. They will be in our prayers. Shortly after his visit, Maynard and Bertha Case (he is a Seventy) left to go in that direction on a missionary trip, planning to go on to Ontario and minister there. May God bless their efforts.

Several of the ladies of the United Workers have been operating the Church of Christ Benefit Shop (for Home for the Aged) for about two months, one day a week, with help from the East Local workers.

Velma Wheaton has tried once more to have her little internal problem corrected by major surgery. With God's help she should be on the way to good health again, finally. Apostle Clarence Wheaton is gaining strength at home after a heart attack. LeRoy Wheaton is recovering after an incapacitating illness that forced his retirement. We earnestly solicit all your prayers for these three hard working people, whom we love and need.

#### TO THE MEMBERSHIP OF THE TEMPLE LOT LOCAL AND MANY FRIENDS

I wish to express my appreciation for the many prayers and letters of encouragement to get well, during my recent heart attack. I went into the emergency ward of the Independence Hospital the night of November 11, 1973, and was placed in intensive care for 8 days. It was determined that I'd had muscular heart damage, and that an injury to my right knee last summer had caused infection that was affecting my condition.

I was kept in the hospital for 18 days, during which time I was administered to several times. At first the doctor thought I might need surgery for a heart pacemaker to keep all my life; this was not necessary.

Now I am home with tender care from Angela and help from the children to do our shopping and errands. It will be some time before I can resume field work for the church, as my doctor feels it would be unwise for me to drive at all. I am gaining each day and have been able to go outdoors for short walks. Though prohibited from typing for the present, I can still wield my pen. Someone said once, "The pen is mightier than the sword." So, as I feel equal to it, I am writing for publication rather than typing.

The damage to my heart muscle has healed, but I am still weak. Remember me in your prayers for a speedy recovery, so that I can "be about my Father's business," as soon as it is His will. Remember Angela also for, in addition to caring for me she still has her own physical problems to deal with. May the Lord bless each of you and bring you many blessings at this season and a happy and prosperous New Year, is my prayer.

In gospel bonds,  
Clarence L. Wheaton, Sr.

#### NEWS FROM COLLINS LOCAL

Several weeks ago, here in the Collins Local, three infants were blessed under the hands of Elder Joe Yates. They were: Jacob Eugene Young, son of Mr. and Mrs. Mark Young; Brook Nicole Yates, daughter of Mr. and Mrs. Miles Yates; and Gabriel James Yates,

son of Mr. and Mrs. Dennis Yates. Two of these are Joe's great grandchildren. In each case the young fathers brought the babies up as they were presented to the Lord for His blessing. This ordinance is always a beautiful one.

We have enjoyed some good sermons from our local ministers and from visiting Elders. These admonitions stand out.

Elder Oren Caviness: "What you undertake, do wholeheartedly. Do not be a lukewarm Christian." "Each of us is a lower light. 'Let the lower lights be burning' "No dream becomes a reality without action. Do — Act — Serve."

Priest Larry Shaw: "The Latter days are filled with many perils. Recognize them. Be prepared for them." "Adversity and persecution engender strength. Let us be strong."

Apostle Leon Yates: "Do we have problems? We have an answer to those problems. It is written, Study the scriptures, for the answer is in them. The Master of men used the written word. We must use it. 'Search the scriptures, for in them ye think ye have eternal life.' We lack when the textbook is in our grasp. 'Study to show thyself approved, rightly dividing the word of truth' It is there. Use it. 'It is written.'"

Elder Joe Yates: "I like to talk to people about God." "One of our greatest sins is thoughtlessness. We must fight it. We cannot live a righteous life accidentally. We must work at it. Does sin pay? 'The wages of sin is death.' The gift of God is eternal life. When the time comes to break camp and move on where will you go? Where will you spend eternity?"

Elder Jack Martin: "Someday the books will be opened. God has set the time when this will be. God keeps the record. You yourself must decide what He puts into it. You can control what goes into it. There are two forces, each encouraging us for good or for bad. What kind of a record will yours be?"

Elder Ed McIndoo: Speaking of "Security of the Soul" he used the text, 1 Cor. 10:12. 'Let him that thinketh he standeth take heed lest he fall.'

"In the most secure nation in the world newspapers are full of stories of wars, greed, dishonor in high places. Billions of dollars are spent for the false security of armaments. All these things contribute to the worry so common in the world today. We struggle to provide for our future needs, sometimes becoming so security-conscious that we prefer safety to righteousness. Security of the soul can be obtained in only one way — by keeping the commandments of the Master each day.

"Like manna from heaven, which must be gathered each day, so our spiritual strength must be renewed each day."

We are glad that these men "like to talk about God." We like to listen to them. Therefrom can be

gained much strength.

Ruth Willard

### MISSOURI REUNION

We would like to share with you, our brothers and sisters, our beautiful spiritual memories of the Missouri Reunion held July 27, 28, and 29, at the Georgeville Local near Cowgill, Missouri. We were happy to be hosts for so many from over the state of Missouri and to welcome those who came from the distant states of Arizona, Michigan, and Minnesota. We were also happy to see the number of young people that were present from all these states.

The reunion opened on Friday morning with a lovely prayer service. Brother Ray Bryant spoke at the preaching hour that morning. The afternoon service was a question and answer period conducted by Brethren Archie F. Bell and William A. Sheldon. Kathy and Brenda Lee from Stanwood, Michigan, sang a special song that was written by their sister, Gail Lee, and John Gould. In the evening there was a song service with a special by Darla and Norma Biringer from Phoenix, Arizona. At the evening service the speaker was Brother John A. Sweem with special music by Nancy Swafford, Donna and Karen Bryant.

There was a prayer service Saturday morning, followed by preaching by Brother Oren Caviness. The afternoon service was a discussion period especially for the young people. The service was conducted by Brethren William A. Sheldon and Rolland D. Sarratt. Special music was furnished by a group of young people led by Randy Sheldon. At the evening service Brother Archie F. Bell was the speaker. Nancy Swafford, Karen and Donna Bryant sang special music. Following this service Brother Ed McIndoo showed slides of the coming forth of the Book of Mormon, produced by the Phoenix, Arizona Local. After this service there was a hayride provided for about 50 young people.

Sunday morning was, of course, a beautiful prayer and testimony service, with partaking of the bread and wine in remembrance of our Saviour. Afternoon preaching was by Brother William A. Sheldon. A special was sung by Brother Sheldon and his daughter Darl Jean Temple. There was a Sunday evening song service with a special song by Kyle Temple. The evening speaker was Brother George Brantner from Warrensburg, Missouri. The young people provided the special music. They sang "I Believe" while a narrative was given from the scriptures by Brother Norman Biringer.

It is impossible to put in words on paper the joy given us by our heavenly Father as we felt His Spirit in abundance in our services and in our association with those we love through His Spirit. Those of us who live at the Georgeville Local were blessed with physical strength to provide the necessities for those who came from a distance. We are thankful for all the help that our brothers and sisters provided. And most of all we

are thankful to our heavenly Father for sending those, from the infants to the aged, who came that we might join with them in seeking God.

Mary Lois Bryant

### ORDINATIONS

Gary Alan Housknecht of Phoenix, Arizona, was ordained a teacher September 5, 1973, by Apostle Don W. Housknecht and Elder A. L. Voorhies.

Norman Charles Warfield of Phoenix, Arizona, was ordained a priest January 28, 1973, by Elders Hubert E. Yates and Donald E. McIndoo.

### URGENT REQUEST

Another group of our brethren in Yucatan are in the process of constructing a church home. This one is at Chunhubhub. Financial assistance is needed to complete the job. Please send financial help to the General Bishopric in care of the Business Manager for this project.

The General Bishopric

Respectfully,  
Nicholas F. Denham, Secy.  
General Bishopric

### GOLDEN ANNIVERSARY

John and Stella Davies were married 50 years on November 15, 1923. They were married by Elder B. C. Flint in Evansville, Wisconsin on November 15, 1923.

They celebrated their anniversary on Sunday, November 11, 1973 at the Community Hall in Monfort, Wisconsin. Their daughter, Sharon Liekness, and daughter-in-law, Louise Davies, decorated the hall in an attractive way fitting the occasion.

Approximately 150 friends and relatives were there to congratulate them on the happy occasion. They received many lovely gifts and cards.

So fifty years have come and gone for this wonderful couple who seem to be in good enough health to look forward to many more years.

They have raised a fine family of two children, which has grown to a son-in-law, a daughter-in-law and seven grandchildren, and each has a great love and respect for Grandpa and Grandma.

We deem it a great privilege to have been able to help them celebrate this occasion. We have come to feel very close to this family, as well as others who are part of the great family of Christ. They have been a guiding influence on our lives, encouraging

us when we have been discouraged. Time and again we have heard them testify to the truthfulness of the gospel and the influence it has had on their lives and the lives of their family, and to the wonderful things God has done for them through the years.

So, in offering our congratulations to this wonderful couple on their golden wedding anniversary, we want them to know that we thank God that He has granted us the privilege of knowing them. We want to thank them for being a wonderful influence on our lives and for the encouragement they have given us when we needed it the most.

So, John and Stella, our prayer is that God will grant you many more years of happiness, and may His richest blessings be yours to enjoy for the rest of the days of your lives.

Isaac and Ruth Brockman

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### BLESSINGS

Wendy Leigh Cessna, the daughter of Robert and Sandra Cessna, was blessed by Apostle Joseph W. Kidd, September 23, 1973, at Powell, Tennessee.

Brook Nicole Yates, the daughter of Myles and Lynda Yates; Gabriel James Yates, the son of Dennis and Olivia Yates; and Jacob Eugene Young, the son of Mark and Debbie Young were blessed by Elders Joseph E. Yates and Edward J. McIndoo, September 23, 1973, at Collins, Missouri.

Cherish Ruth Taylor, the daughter of David and Cheryl Taylor, was blessed by Elder Isaac Brockman, October 28, 1973, at Madison, Wisconsin.

Jason Tucker Brickhouse, the son of Smith and Susan Brickhouse, was blessed by Elder Ray W. Hunholz at Wauwatosa, Wisconsin, November 4, 1973.