

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 the power of the Holy Ghost;" I Nephi 3:187*

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No. 11

FULLY DECIDED

by Joseph Luff
1911

Fully persuaded, now I believe;
Wholly decided Christ to receive.
Long has his love appealed—
Love by his truth revealed;
But to my eyes concealed
Until this day.

Fully awakened, Lord, I relent,
Of all my follies humbly repent.
From self and sin my plea,
Now, Lord, is "set me free"
For I thy kingdom see
And there would dwell.

Fully determined thee to obey,
Beneath the wave I'm buried today;
Fills now my soul with cheer,
Thou didst precede me here,
Leading my way.

Over me swiftly closes the wave—
Tranquil my spirit e'en in this grave.
Now from the depths I rise,

Resolved with steadfast eyes
Fixed on the eternal prize,
Henceforth to walk.

Order observing in thy commands
On me thy servants, lay now their hands,
And while their prayers ascend
Thy promised Spirit send—
Tell me my name is penned
In heaven's archives.

Amply rewarded—rapture divine,
Jesus has witnessed "Child thou art mine."
Blood, water, Spirit, three—
Blest gospel trinity—
Bear witness and agree,
Here and on high.

Henceforth, forever, thine, only thine
Blessed Redeemer-Savior divine;
Order my steps alway—
Keep me within thy way,
With thee fore'er and aye
Let me abide.

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THE ZION'S ADVOCATE IS . . .

To promote Jesus Christ as Saviour and His teachings;
 To promote His church, the Church of Christ;
 To be a voice of warning to His people;
 To be Zion's advocate.

This, we believe, is an important work. Please
 remember the editorial staff in your prayers.

WRITTEN MATERIAL FOR ZION'S ADVOCATE REQUESTED

Articles, sermons, poems, news items, letters, notices, etc., which are appropriate to be printed in this paper are requested by the editorial staff. If possible, they should be typewritten on one side of a sheet only, double spaced and grammatically corrected. Send all material to the Editor (see address listed above). The deadline for each month is the 5th of the previous month.

ORIGINAL ARTICLES

All individual articles published in this paper are opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial Staff. All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

Guest Editorial . . .**WHAT HAVE YOU GOT TO LOSE?**

Most of the people of this world look on Christian believers as some sort of unintelligent, gullible, weak individuals, who need a crutch such as the scriptures and the promise contained in them to lean on. Non-believers that I have talked to think the Christian is wasting their time believing in intangible things, instead of "getting the most out of life, going for the gusto," if you will...especially in this generation of people who have been taught by the precepts of man to "do your own thing" and "look out for number one". Mastercard even entices you to be worldly.

We live in a world that glamourizes sin and evil, yet, as Christians, we seem to be happy and content with what we believe. When someone asks me "how can you have any fun?" I can give them an answer, but they probably won't understand the joy that can be given and received through the Spirit of God. The non-believer cannot know of the peace of mind and the true brotherly love that can come with belief and obedience to the almighty God that created the earth and all the things in it.

Maybe we can convey to the non-believer that we truly can enjoy life without participating in the things of the world (that the scriptures refer to as sin) and perhaps we can convince them that we really do experience joy and love every bit as much as they do, even if things get difficult for us from time to time.

So far we're even with the person that enjoys all the "pleasures" this world has to offer. As long as we can be happy with what we have and what we

choose to give us love, peace and joy, we are certainly at least as well off as the people of the world.

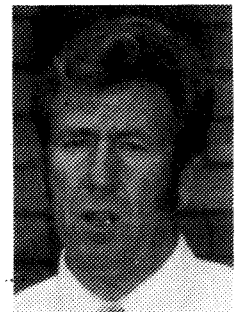
Now I have to present a question to them—"What have you got to lose?" The God that I believe in has revealed not only a way of life for mankind to live, but there is also a promise of life eternal for all. This might sound pretty good to the non-believer at first, but the scriptures go on to explain about heaven and hell. Heaven is defined as a place of peace, joy, love, all those things that we have learned and tried to practice here on earth, if we were obedient to God's commandments. Now, bear in mind, these are not God's "suggestions." They are his commandments, that require obedience, from a God of mercy and justice.

The mercy comes with forgiveness, as long as we are sincere in trying to keep God's commandments. The justice comes when our time of probation, which is our walk through this life, is up. Unfortunately for the non-believer or sinner, or the person who has willfully chosen not to comply with the Scriptures or the teachings of God, there is also a place called Hell, which is also eternal. It is a place of fire and brimstone and eternal torment, a place of punishment, that will be worse than anything you can imagine - and it lasts forever, just as Heaven lasts forever.

What have you got to lose by being an obedient Christian?

—Priest Bill Malone

HAVE YOU COUNTED THE COST? (of being a Christian)



How many of us, as we have set about to go on a diet or to give up something that we enjoy in our lives, have sat down and asked ourselves this question: Is the end result worth the sacrifice? We all know, I'm sure, the difficulty in making a sacrifice in our life, particularly with diets or going on a fast. Do we have the will-power or the stick-to-it-iveness to stick with those commitments that we make, not only to ourselves, but to others?

As Christians, have we sat down and asked ourselves, "Is the end result worth the sacrifice?" Peter

tells us (I Peter 3:15) to "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. . . ." That hope that lies within us is the hope of salvation, to live with Jesus Christ forever. But we cannot stand on that hope alone. We need the aid of God always (through prayer) to help us stand, to reach that end result.

And when he was gone forth into the way, there came one running, and kneeled to him,

and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. Mark 10:17-22.

How many of us would fit in this category? Yes, we can say we keep the commandments, but is there something in our lives that keeps us apart from God? Whether it be wealth or what, God knows our weaknesses. He knows what we need to give up to follow him. Have you really sat down and counted the cost of being a Christian—a true Christian, not in name only, but in deed? James tells us to be doers of the word and not hearers only. What have you had to give up to be a Christian? Get on your knees and ask God what you must yet give up. "What must I do to inherit eternal life?"

Matthew 7:21-23: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work

iniquity." Not all the people in this world that profess to be Christians will enter into God's kingdom. God will be the judge of that, but we need to make sure that we conduct **ourselves** in the proper attitude of Christianity that we will be able to enter. Remember the story, also, about the ten virgins. Only five went in to the marriage feast. The other five were left out because they were not prepared.

When you go to make a purchase of an item, you ask the question, "How much does it cost?" Yes, being a Christian costs, but how much? For the answer to that question, you will have to look to yourself, because it depends on how much of a Christian you want to be. Which of the virgins do you want to be? One of the wise? Or one of the foolish? The choice is yours.

Luke 14:25-30: "And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and COUNTETH THE COST, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish." (Emphasis A.K.)

I would like for each of us to sit down, and ask ourselves: "The foundation has been laid, am I able to finish the building that I started? Can I endure the trials and the tribulations that it takes to be a Christian? Have I given up all the worldly things that God wanted me to?" The final question: "HAVE I COUNTED THE COST OF BEING A CHRISTIAN?"

—Elder Allen Kauffman

THE FALL OF BABYLON

by Apostle William A. Sheldon

(This is the first installment of a seven-part series to be published in the November through May 1989 issues of *Zion's Advocate*. Editor.)

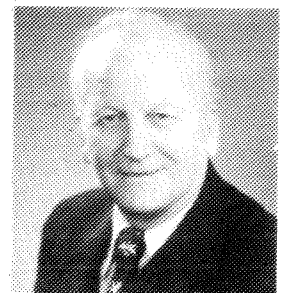
Part One

One of the greatest events of the last days, prior to the second advent of our Lord Jesus Christ, is that which is described as the fall of "Babylon". Indeed, it is her fall which finally liberates the saints of God in preparation for the marriage of the Lamb to His

bride, the Church of Christ (see Rev. 19:1-9).

The apostle John records in the book of Revelation the words of an angel, saying:

"Babylon is fallen, is fallen, that great city,



because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

And again he heard another voice from heaven, saying:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

It is, then, of utmost importance to seek an understanding of what is meant by this name or title, Babylon, for our time is most certainly in the "last days", and Babylon as a city and/or condition is just as certainly existent today; in fact, it has been for hundreds of years, but the time of her judgment draws nigh, and the saints must draw apart lest they be condemned.

What is Babylon, and why so named? How did it originate? What are her characteristics? It will be useful to go back into Biblical and profane history to seek the answers to these questions. There is no city by this name today which qualifies in fulfillment of the revelation given to John. However, there is a city which qualifies in a symbolic sense, which city is Rome. This is not civil Rome, but rather, spiritual Rome. To be more specific, it is the Vatican, an independent city government within the confines of Rome; and this, too, is to be considered within the scope of her world-wide spiritual and temporal realm of influence.

It is not our purpose to single out a church to launch an attack upon it, and far less to condemn people who have been deceived, but as the Bible is most explicit in its warning to the nations concerning a city which in the latter days, even unto the last days, is typified by ancient Babylon, an arch enemy of the people of Israel at Jerusalem, then we feel justified, even required, to warn the saints concerning her dominion, her fall, and the dangerous condition of those who are enmeshed by her subtle attractions.

We are not permitted to contend with any church. Nevertheless, we are forewarned of a "great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell"; that he (the devil) has founded this church to dig a pit for the destruction of men (see 1 Nephi 3:139-144, 206,207). Certainly we are justified in becoming aware of this danger, to save ourselves, and to rescue all possible from such a pit or snare. This great and abominable church, founded by the devil, is called the church of the devil, and as such is the enemy of the church of the Lamb of God.

The Book of Mormon alludes to conditions in the last days, informing us that—

"... Behold, there are save two churches only:

the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; Nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw. And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God." 1 Ne. 3:220-229.

At this juncture, it is well to express my conviction that the two churches so diametrically opposed to each other do not necessarily reference two specific organic bodies (churches) in the commonly accepted sense, though I do believe these symbolic churches are focused or spearheaded by two identifiable bodies, one being this Church of Christ on the Temple Lot, and the other known as the Roman Catholic Church, headed by the papacy, and governed at the Vatican.

In its broadest sense, the church of the Lamb of God is composed of those whose desires are right and who acknowledge Jesus Christ as the master of their souls. This does not, or is it not intended to envelop the multitude of churches of men which make a confession of Christ, but rather, those within them, as well as those of no specific denomination, who truly love the Lord, however misguided they are. By the same token, it does not necessarily include all who are members of the Church of Christ (Temple Lot), except they, too, have given their hearts to Christ. In this, God alone may judge. Neither is it to be understood that all of these whose hearts are right can be considered as belonging to Christ's church unless they have complied with the commandments of Christ in the means provided for entrance, i.e., baptism and the laying on of hands by those acting under authority from Christ.

This may seem a fine distinction, and indeed it is; nevertheless, it includes on the one hand all of those who truly love the Lord, who shall be remembered in mercy as His judgments are made manifest. Christ

alluded in two separate instances to this broad identification of the church of the Lamb, and in both, there is evidence of His church as a specific and organized body, as also this broader perspective. One of these instances is upon an occasion in which the apostle John came to Jesus saying:

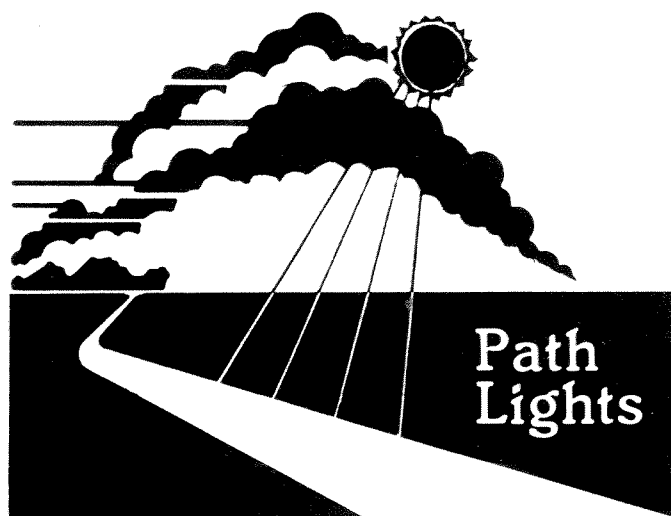
"... Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mk. 9:38-40.

Note that this person to whom John referred had a faith in Christ to perform a miracle, yet he did not "follow" Jesus and the apostles; he was NOT in the Church of Christ, or the kingdom of God.

The second evidence of this generalized scope of the church of the Lamb of God is found in Matt. 25:31-46.

"When the Son of man shall come in his glory,

and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it



MANY EARNEST PRAYERS WORK

I would like to relate to you an experience that I witnessed many years ago. Someone that I love very much was going through temporal problems. This person had not shown a lot of interest for the Gospel and had let some worldly things come into his life that got him into trouble with the law. I heard of the need of this person so I presented this need to my brothers and sisters at a prayer service on Sunday.

There were many spiritual heartfelt prayers offered to God on behalf of this loved one. The following Wednesday, I received a letter from this loved one stating all of a sudden, in a manner he couldn't explain, he had a strange desire and craving to learn more about God and about the Book of Mormon and about the Church of Christ. He said this feeling came over him on Sunday around noon, the same time the saints were seeking a spiritual blessing from the Lord on his behalf.

Coincidence? I think we all know better than that. "Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you." Moroni 7:26-30

Bill Malone
Phoenix, Arizona

BLESSINGS DURING THE MISSOURI REUNION

This is the first time I have written a testimony for the Advocate. During the sacrament service at the Missouri Reunion, I was administered to by Elders James Yates, Sr., and Jay Moser. I had swollen tonsils and a sore throat for about 4 or 5 days. As Brother Jay started praying, I felt a great warmth start from the top of my head to the soles of my feet. I had this feeling throughout the ser-

unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Really, there are three classes of people represented in this text, which we have given in its entirety because of its importance and application to our subject at hand, the fall of Babylon. There are those called "sheep" and those called "goats", and less discerning students will conclude that this parable represents the final judgment of all mankind. This conclusion is erroneous. Both of these classes (sheep and goats) are to be judged by their attitude and conduct with relation to the "brethren" of Christ, which is the third class. Just who are the

brethren? They are they who do the will of the Father; they are of the Church of Christ, the true saints of God, and heirs of the kingdom of God, a celestial kingdom in the literal presence of the Father and Son, who will be quickened at the first resurrection, or the resurrection of the just. We quote from Matt. 12:46-50:

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren: For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother."

In reiteration: The sheep of our previous text are not simply those who do good works to their fellow man, however laudable and pleasing to God that they are in so doing; but rather, they are to be set at the right hand of Christ at His coming by virtue of their righteous desires and their sustenance of the saints

vice. During the middle of the testimonies, my throat began to feel better, and the swelling went down. I just thank and praise God for the healing that I received.

Getting to go to the reunion was a blessing in itself. The job I work at is a seven day job; however, I only work Mondays, Wednesdays, Thursdays and Saturdays, leaving Sundays, Tuesdays and Fridays as my nights off. It looked as though I couldn't go to the reunion. The Monday before the reunion, a girl needed to have someone to work for her so she could go to a wedding. It was a Sunday, but I felt this was an opening from God to enable me to go to the reunion. She agreed to work for me Saturday and I agreed to work for her that Sunday. I thank God for enabling me to go.

May God bless you all, my brothers and sisters,

Your Sister in Gospel bonds,
Sarah Ferguson

THE CARPENTER'S SON BLESSES A CARPENTER

Part One

Over 25 years ago I was working at carpenter work. I was using a skill saw doing the work for a house my father and I were building. For some

reason the guard stuck up and as I started to lay it down it touched my leg cutting a hole 3 or 4 inches in diameter in two layers of my carpenter overalls where they were doubled for extra wear. Even though it shredded a hole in my overalls, it never left a scratch on my leg. I immediately thanked God for His watchcare, for I am certain He preserved me from serious injury. I recalled another carpenter who had this happen and his leg was so badly cut that it had to be amputated.

Part Two

Not only have I seen blessings from the use of consecrated olive oil under the hands of the Elders, but I have seen them under the private use of the oil, some of which I have been the recipient. I would like to cite just one among the many I have received.

This again was on construction work. I was pounding on a set on a concrete floor trying to make a small pilot hole in order to drill a hole in the floor. In the process, my 20 ounce hammer slipped off the set and hit on the first joint of my left thumb, which was on the concrete floor. The pain was intense. I remembered a small bottle of consecrated olive oil in my glove box. I immediately went and got it and applied a small amount to the thumb joint. There was no further discomfort or difficulty with it from that moment on. God works in many ways, His wonders to perform.

—Apostle Marvin Ely
Grand Junction, CO

and the interests of Christ's kingdom upon the earth. In contradistinction: the goats are they who may make claim as being the servants of Christ, but do not obey the Lord, together with those who hate and vilify the saints of God, and thus do hate God.

These two diverse classes of people are the church of the Lamb of God upon one hand, and the church of the devil on the other. Of course, the "brethren" are IN the kingdom of God and shall reign upon mount Zion with Christ. The separation of the sheep from the goats is but a preliminary judgment of the nations to determine whether they are permitted to come before the Lord to learn more fully of Him in the administration of His government in Zion, and to worship before Him, or whether they be cast away into "everlasting punishment"; and these who shall be cast away are they who have accepted the dominion of modern Babylon, who are identified with her; these "goats" are they who fight against Zion and belong to the church of the devil, and are they which are identified with the "mother of

abominations", the "whore of all the earth".

"Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish: for they are they who are the whore of all the earth; for they who are not for me, are against me, saith our God." 2 Ne. 7:23-25.

The brethren are the 144,000 of Israel, both ancient and modern, "having His Father's name written in their foreheads" (Rev. 14:1), who are the saints of God. Thus, it will be those whom Christ shall bring with Him to mingle with those who are alive at His coming; and the sheep are the great multitude of all nations who will have come through great tribulation (at the fall of Babylon) and washed their robes in the blood of the Lamb; and they too are permitted to come upon mount Zion, dwelling in the presence of the Lamb (see Rev. 7:9-17).

(Continued next month: "Ancient Babylon: The Prototype.")

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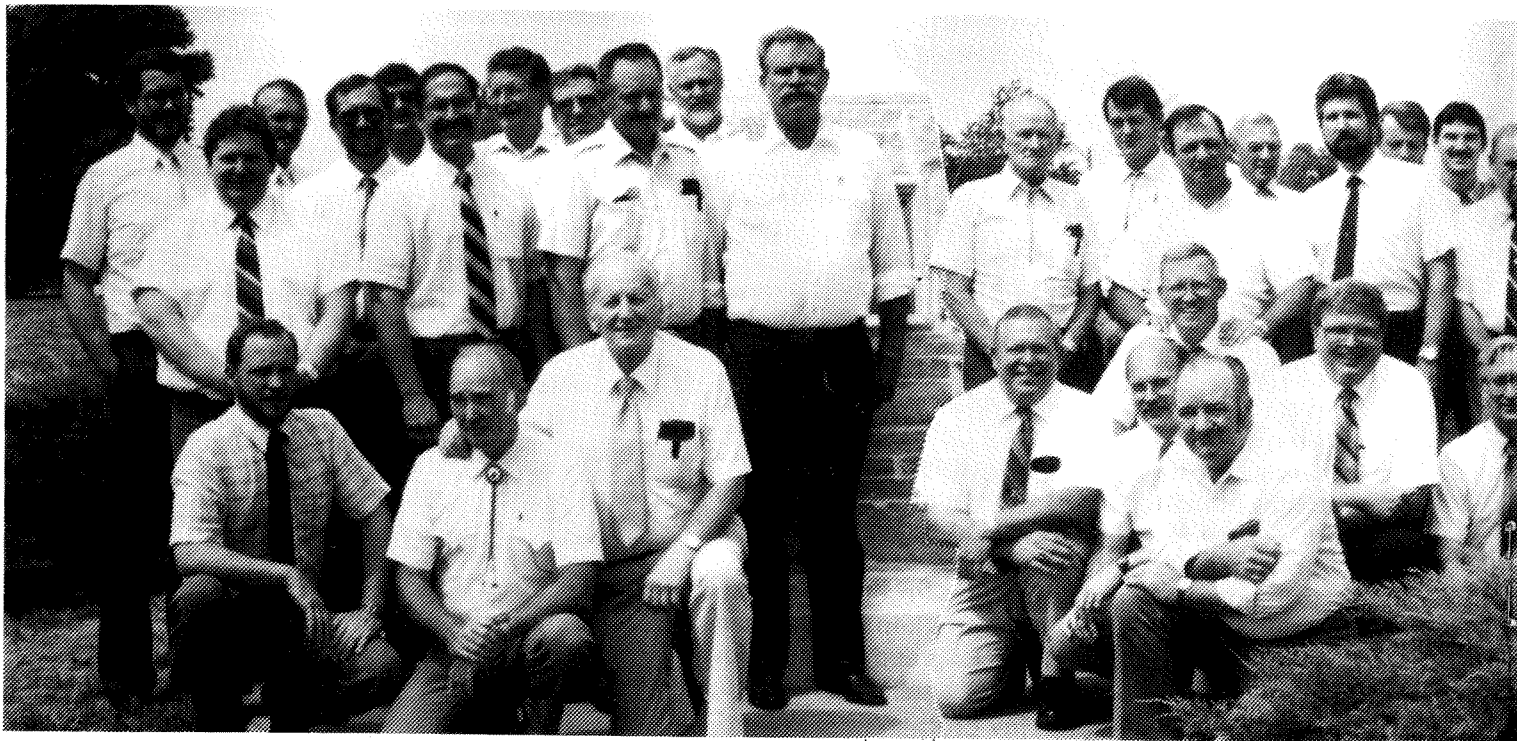
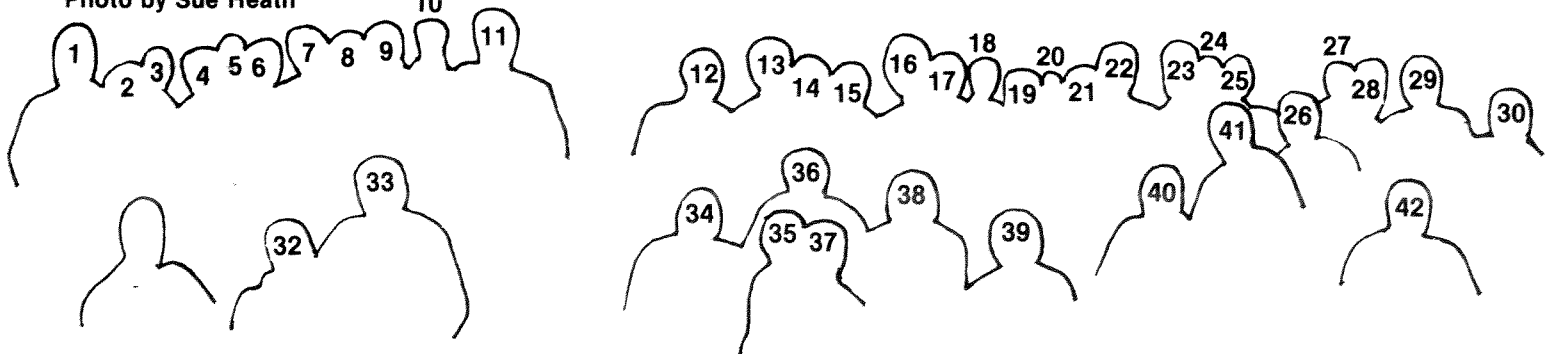


Photo by Sue Heath

10



THE BIBLE AND THE USE OF THE WORD "WINE"

by Bertha Rachel Palmer

Many persons who wish to base their plan of life upon biblical standards have been confused in their thinking about the liquor question when they found in the Scripture frequent reference to the use of "wine." Opponents of temperance have quoted the Bible freely in their arguments, saying that Jehovah required "wine" as tithes and for priests to drink (Deuteronomy 12:17, Nehemiah 10:37), and that Jesus turned water into "wine" at the marriage feast in Cana of Galilee (Saint John 2:1:10). They even have claimed Jesus used it at the Lord's Supper (Saint Mark 14:12-25), although the word "wine" is in no

passage relating to the Lord's Supper. A very popular argument is the statement that Paul advised Timothy to take a little "wine" for his stomach's sake (1 Timothy 5:23). There is further confusion in view of the many positive prohibitions against the use of wine by Moses (e.g. Deuteronomy 32:32), Solomon (e.g. Proverbs 20:28), the prophet Isaiah (e.g. Isaiah 5:20), the abstinence of the mother of Samuel (1 Samuel 1:11,15), Samson (Judges 13:4,5); and John the Baptist (Luke 1:15); and the warnings in Paul's letters (e.g. Romans 13:13; Galatians 5:21; Corinthians 5:11 and 6:10). Much of the difficulty, however,


A NOTE TO THE PRIESTHOOD

This is a "thank you" to all the ministry that attended the ministers' conference in August. I realize the effort that it takes to arrange busy schedules, to get time off work. Some even have to use their vacation time to attend.

This is a very important work you are doing and I want to thank all of you, even to those who could not attend, but were there in thought and prayer.

I am very thankful for the ministry in this Church and for the work they do. In Acts 20:28, it says that the Holy Ghost has made you overseers, to feed the Church and this is the work you are trying to accomplish at the ministers' conferences. For this I am thanking you and asking that you continue to do the work for Christ's Church and His people.

Love and Prayers,
Sister Sue Heath



1-Ken Oar, 2-Aaron Heath, 3-Rodger Bruner, 4-Andy Brantner, 5-Jim Yates, Jr., 6-Mike McGhee, 7-Alvin Harris, 8-Allen Kauffman, 9-Bill Zabriskie, 10-Bill Malone, 11-Jim Yates, Sr., 12-Eugene Gould, 13-Jay Moser, 14-Bob Oldham, 15-Nicholas Denham, 16-Brian McIndoo, 17-Andy Brown, 18-Joel Yates, 19-Frank Fann, 20-Leslie Case, 21-Roland Sarratt, 22-Ron Temple, 23-Randy Sheldon, 24-Bob Eddy, 25-Marvin Ely, 26-Tom Maley, 27-Hubert Yates, 28-Merlin Eddy, 29-Robert Jensen, 30-Maynard Case, 31-Sam Gould, 32-Don McIndoo, 33-William Sheldon, 34-Gale Brantner, 35-Gordon McCann, 36-Charles Brantner, 37-Joe Smith, 38-Buz Brickhouse, 39-Glenn Gill, 40-Jack Martin, 41-C. Leroy Wheaton, 42-Gerald Bryant.

may be cleared up through a study of the languages in which the Bible was written and an understanding of Oriental and especially Jewish customs.

HEBREW WORDS IN THE OLD TESTAMENT

In the Old Testament, there are many references to "wine", and it is but natural to assume that they mean what "wine" usually means in English - fermented fruit juice, containing alcohol in greater or smaller proportions. Yet when the passages are tracked back to the original tongue, it is found that the translators have used the one English word "wine" to interpret ten different Hebrew words of quite different meanings.

One of these words is "tiyrowsh" (pronounced "tee-rosh") which means, literally, "that which is freshly squeezed out." - unfermented juice. This word is used forty times, always in a happy sense, referring to blessings and usually in connection with mention of grain or oil, products of the field and the orchard, and symbols of plenty and prosperity. In Deuteronomy 33:28, Israel was promised "a land of corn and wine (tiyrowsh), - a land which would yield richly the products of the field and the wine; in reference to fruitfulness and richness. The people were required to pay to Jehovah tithes of their crops and other products, and these tithes included "tiyrowsh," the fruit of the vine (Deuteronomy 12:17). The same "tiyrowsh" was brought to the priests (Nehemiah 10:37).

Another word translated "wine" is "yayin," meaning "effervescing" or "fermented," which is used about 134 times. It is usually accompanied by a warning or a curse, and indicates definitely something to be avoided. "God threatened death to Aaron and his sons if they drank 'wine' (Leviticus 10:9), spelled 'yayin,' not 'tiyrowsh.' In the record that 'Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine,' the word is 'yayin,' not 'tiywrosh.' When Isaiah pronounced the woes to come upon those who made, sold or were 'mighty to drink' wine (Isaiah pronounced the woes to come upon those who made, sold or were 'mighty to drink' wine (Isaiah

5:22,23), it was 'yayin,' not 'tiyrowsh.' Through Habakkuk, God pronounces woe to them that give (serve) 'drink' (Habakkuk 2:15) and this again is 'yayin.' When Moses declared, their wine is the poison of serpents and the cruel venom of asps' (Deuteronomy 32:33) the word is 'yayin.'" (Rowley.)

Other words found occasionally in the Old Testament and roughly translated under the general term "wine" include: "khemer," indicating a foaming appearance, evidently referring to a fermented drink; "ahsis," the newly pressed-out juice of various kinds of fruit; "soveh," luscious, with the implication of boiling or stewing, referring probably to cooked fruit; "mesek," a liquid, with various ingredients; "ashishah," resembling a cake or bar of pressed dried grapes, like raisins; "shemarin," something preserved or kept; "mamtaqqim," something sweet, to be sucked, as one sucks an orange or a plum; "shakar," a sweet drink pressed from fruits other than grapes.

Study of the original meanings of the Hebrew words which have been translated "wine" indicates that ancient Israel was encouraged to eat fresh fruit and cooked fruit, and to drink the freshly-pressed juice of grapes and other fruits, and that these products of the vineyard and of the orchard were included in the "increase of the land" from which tithes were paid and offerings were given for the tabernacle or temple worship and the support of the priests. At the same time, religious leaders and teachers sounded warnings continually against any drink which "moveth itself in the cup" (Proverbs 23:21), i.e., had fermented, - such as wines or beers, for hard liquors were unknown in ancient times. Although the people did not understand fermentation or that these drinks contained alcohol, the injurious effects were observed, both psychological and physiological, and the people were commanded to abstain from such drinks (e.g. Proverbs 20:1 and 23:29-34). These observations by ancient wise men are in harmony with those made by our modern wise men, scientists.

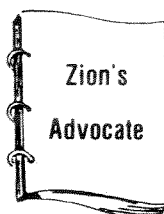
GREEK WORDS IN THE NEW TESTAMENT

In the New Testament, the English version

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Sincerely,
Your Editorial Staff

gives the one translation "wine" to five different words of the original Greek: "gleukos," juice of the grape (used 32 times); "sikera," strong drink: "oxox," sour: "ampelos," vine.

LOGICAL EXPLANATIONS

Moreover, the exercise of reason helps to clear up problems which might arise from the New Testament reference to wine. For instance, the drink which Jesus provided at Cana of Galilee was made from pure water (John 2:7-9). In the grape-vine, the water provided by nature is changed through a subtle alchemy into the refreshing liquid, grape juice. By His super-human power, Jesus made in a moment the change which the vine makes during days and weeks in which the grapes are growing. It is evident that the "wine" which He thus produced was without alcohol, for the original word used is "oinos." So that man is safe who challenges, "I will gladly drink all the wine you can make from pure water!"

The "Last Supper" or the "First Communion" of Jesus and His Disciples was the last proper observance of the Jewish Passover, which commemorated the escape of their ancestors from Egypt and symbolized the coming sacrifice of the Lamb of God through which they were to escape from the bondage of sin. The Law as given by Moses required that "no leaven," that is, nothing productive of or associated with fermentation or corruption, should remain in a Jewish home during Passover (Deuteronomy 16); therefore only unleavened bread and unfermented grape juice could be used at the Passover Supper. Since Jesus was strictly obedient to the Jewish Law, we must believe that He and His disciples followed it closely in this supper. It should be noted that in Jesus' last words to His disciples he speaks of "the cup" and "the fruit of the vine" (Mark 12:23,25) but does not mention "wine."

Saint Paul's medical advice to the young evangelist Timothy to "take a little wine for his stomach's sake" (1 Timothy 5:23) has been used as the excuse for such drinking. Timothy had been carefully trained by his godly mother and grandmother (2 Timothy 1:5), and was evidently abstemious in his habits. The old missionary, worried about the frail health of his young friend, advised him not to drink water only but to mix "oinos" (the juice of the grape) with it. Saint Paul was the forerunner of the modern health-enthusiasts who endorse orange juice, grape juice, grapefruit juice, tomato juice, and other fresh juices which we take today for the sake of digestion and, therefore, health. In other words, while Saint Paul may have known nothing about vitamins, he knew that fresh fruit-juice was good for the inside of a man.

SUMMARY

Throughout the entire Bible, the student of

languages finds indication that references to "vine-drink" fall definitely into two classes - some mentioning the fresh juice as a healthful and advisable drink, others warning against the juice when it is "old," "strong" or "sour" - that is alcoholic. The translators appointed by King James in 1611, however, knew only one word to designate drinks made from fruit-juices, and that was "wine," - so they used it indiscriminately, and thereby caused much difficulty to persons who had to rely only upon their translation without reading the originals. To "know the truth" about the meanings of ancient languages and the history of words, as well as about the customs of the Orient and of biblical times, "shall make you free," free from misunderstandings that misrepresent or misinterpret the will of God.

Thus, in seeking to understand the Bible, one must consider the incidents and statements as set forth not merely in the English version but in the original writings. Then, to get the full meaning of the message, one must consider it in the light of its effect on human behavior. The teaching of Scripture, outlined in the Old Testament and explained more clearly in the New Testament, is an affirmative answer to Cain's question, "Am I my brother's keeper?" We read in Leviticus 19:14, "Thou shalt not put a stumbling block before the blind"; and in Isaiah 57:14, "Take up the stumbling block out of the way of my people." Jesus enunciated the principle of woe into the world because of offenses (stumbings), but "woe to that man by whom the (occasion of) offense cometh" (Matthew 18:7), and that "whoso causeth a little one to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Matthew 18:6). Paul wrote in Romans 14:21, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth."

The results of the ten-year study by the Committee of fifty published in 1905, found drink and drinking responsible for 20 per cent of divorces, 25 per cent of insanity, 37 per cent of poverty, 47 per cent of child misery, 50 per cent of crime, indicating that drink is responsible for a large proportion of "stumbling." The Christian must regard the influence of example upon others, must beware of putting a stumblingblock in the way of a weaker brother, and he must remember that it is useless to teach abstinence by words unless the precept is accompanied by example.

(Submitted to *Zion's Advocate* by Sr. Evalena Sills. Verbal permission to publish this article has been obtained from Restoration Foundation, P.O. Box 1774, Independence, Mo.)

-NEWS- NOTICES AND ANNOUNCEMENTS

JOHN E. DAVIES

On Saturday, September 3, 1988, John E. Davies passed from this life, at Independence Regional Health Center, Independence, Missouri, at the age of 88 years.

John was born in Grant County, Wisconsin, on May 14, 1900, to John J. and Matilda (Stitzer) Davies. He was married to Stella Matthews, November 15, 1923, and they farmed in the Monfort, Wisconsin, area for several years. They later moved to Madison, Wisconsin, where John worked for a company installing furnaces and doing sheet metal work until his retirement. They moved to Independence, Missouri, in 1976, where he resided until his death.

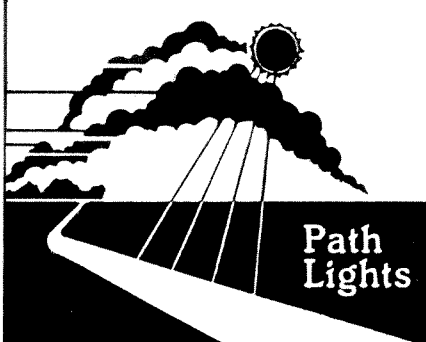
He was preceded in death by his wife, Stella, on January 30, 1988, his parents, one brother and two sisters.

He leaves to mourn his passing, one daughter,

Sharon Liekness and her husband Paul of Kansas City, Missouri, one son, Wayne Davies, and his wife, Louise, of Madison, Wisconsin, seven grandchildren, five great-grandchildren, four sisters, two brothers and many friends.

John was baptized into Christ, September 17, 1950, thus becoming a member of the Church of Christ (Temple Lot), where he remained faithful to his commitment until his death. He leaves many Brothers and Sisters in the Gospel who will miss his presence.

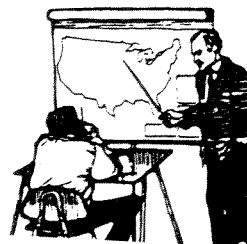
Funeral services were held Tuesday, September 6, 1988 at Speaks Suburban Chapel with Elders Isaac Brockman and Ray Hunholz officiating. Interment was in Mound Grove Cemetery, Independence, Missouri.



PATH LIGHTS NEEDS YOUR TESTIMONY

Send to: Melissa McGhee
2533 Glen Lane
Independence, MO 64052

AUDIO-VISUAL COMMITTEE ANNOUNCEMENT



Your Audio, Video, Visual-Aid & Archeology Committee wishes to once again publicize the availability of various materials for use by Church of Christ members. These are available on a loan basis at no charge. donations are accepted, but not required, to help defray the cost of materials and postage.

SERMONS & SPECIAL PROGRAMS ON AUDIO AND VIDEO CASSETTE TAPES

Sermons recorded throughout the year, including

state reunions and church conferences, are available on loan. Special effort has been made to also collect a small library of sermons on a variety of specific topics, such as faith, repentance, baptism, priesthood authority, works, etc. So, you may simply order a recent unspecified sermon, or you may be specific by requesting a sermon on a topic of your choice. A limited supply is available on video cassettes (VHS) for use with a VCR (video cassette recorder) playable on your television. Some have already taken advan-

tage of this medium and have expressed great pleasure in being able to actually view the preacher, the interior church building, and often the congregation. Although announcement was made many months ago, and although these video cassette recorded sermons and programs are announced as being available on the back cover of each *Zion's Advocate*, response has still been disappointing. The cost to the Church for the equipment and the blank tapes is quite a bit more than it is for simple audio cassette recordings, so the Committee is desirous to know if there is enough interest to continue going to the effort of recording on video tape in the future. If you are reading this and have already enjoyed viewing sermons or programs on video tape, or are certain that you would like to in the future, please write to the Committee expressing your feelings in this regard. To write concerning any aspect of this recorded-sermon program by the AVVAA Committee, send correspondence to: Ron Temple, 5621 Logan Rd., Kansas City, MO 64136.

BIBLE AND BOOK OF MORMON ON AUDIO CASSETTE TAPE

Available now, and also listed on the back cover AVVAA materials announcement each month, is a complete King James version of the Bible New Testament, and the complete Book of Mormon, as separate sets on standard audio cassettes. These are high quality commercial tapes with narration of the scriptures by professional speakers. The Committee has had these sets a number of years but, to date, no one has asked to take them out on loan. For further information, see the AVVAA materials announcement on the back cover of this issue.

SLIDE PROGRAMS WITH CASSETTE TAPE NARRATION

The Committee presently offers five programs (two or three more in the works) on standard slides, each with accompanying narration on audio cassette tape. The slide sets can be sent to you for placement in any type of slide tray for use on any brand slide projector. The cassette tape accompanying the slides, can be played on any cassette player, portable or otherwise. The tape has an audible tone to indicate when to advance the projector to the next slide. Also available, are units owned by the Church in which the cassette player and projector are all in one unit - and the slides will advance automatically. These units can project the slides onto any screen or wall, or can be self-contained for viewing by a smaller number of people directly on the unit, much like a television. These self-contained units are for use only in the Independence and Phoenix areas or by traveling missionaries.

If there is interest in viewing any of these pro-

grams by a member of the Church of Christ, and you feel uncomfortable attempting to do it yourself, contact a minister in your area, or a missionary, and arrangements can be made for you and some of your friends to view the program with the Church of Christ minister present. Furthermore, if you are in the vicinity of any of the members of the AVVAA Committee, we would be more than happy to arrange a showing. Committee members presently reside in Independence, Missouri, and Phoenix, Arizona. For further information, please read the AVVAA materials announcement on the back of this and every issue of *Zion's Advocate*.

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PS Form 3526 July 1982

GREETINGS FROM GRAND JUNCTION

We have finally come to the end of a long, hot

summer, but are still basking in those last final days of good weather. The skies are a glorious blue, now that the smoke from the forest fires in Utah have cleared out, and the mountains have begun to take on their fall hues. The National Forest Service here annually announces Color Sunday, on which we are encouraged to take a drive in the hills to view their coat-of-many-colors. Those of our group who have been in and out of Grand Junction this summer seem to be gathering in this fall, just like we gather in the crops. Have you harvested your pumpkins yet? Ours had twined themselves into the chain link fence, and those big yellow globes are hanging in mid-air, begging to be turned into jack-o-lanterns right where they grow. Marvin Ely's apples are Delicious, and we are thankful for his generosity. I don't know how it is in your area, but here a lot of garden produce gets passed around after church meetings.

Sister Shirley Bailey came out on the bus from Lamoni, Iowa, during September, for a short visit with her daughter and grandsons, Jan, Bob and Charlie Banta. We appreciated her lovely testimony of the spiritual blessing of having attended the annual Missouri Reunion of the Church of Christ.

We were saddened by the passing of Brother Fred Winegar. Marvin and Bob Ely travelled to Montana to attend the funeral. While they were missed here, we are glad that they were able to make the trip in safety and to be of some comfort to Brother Fred's family.

What an adventure, but what a lot of hard work! Russell Bell travelled to Alaska to help his brother Jack make the final move of things from Jack's former residence there. We're glad to have Russ back safe and sound. As a matter of fact, all of those who have travelled from this area this summer have received blessings of safety and protection while on the road. We appreciate their testimony of God's watchful eye. Alice Larsen told us of the lengthy trip this summer made by her and her daughters, Jeanie and Joanie, and how they were offered quite a bit more protection than they had several summers ago when Jeanie's car was totally destroyed in an accident in Nebraska. The fact that she was not critically injured was such a miracle to those of us who heard the testimony.

I am so thankful that my prayers and yours were answered concerning my need for employment. I am now working in the Colorado Division of Parks at their West Region office here in Grand Junction. A friend called me one night about the position which was open in the office where she worked, but when I called the job service the next day, the job order had been closed. I think it was a real blessing that I was able to get the order reopened and be considered for the position, which I now am enjoying immensely. Thank you for your prayers in our behalf. As things worked out, the kids started school on August 31, and I started my new job on September 1, so I have

had no day-care worries. What the kids do after school may yet be a problem, but I think we can work it out!

It's the season to pause and reflect on the many blessings and gifts which God has so generously bestowed upon us. The year has certainly been a full one, and I do not count it an idle ritual to gather with friends and family in celebration and thankfulness. Happy Turkey Day!

Much love and affection from this local and me to you.

Becky Downs, reporter

RAVENNA LOCAL NEWS

A Warm Hello to everyone.

As we near harvest time and Thanksgiving, I think of what a special time of year it is. A time to count our blessings and be thankful, for they are so bountiful! We are so blessed!

Our local was blessed with the arrival of 18 pews, that one of our members found in an ad, so now we can sit more comfortably than on folding chairs. We quickly purchased them, they're beautiful even if they are used. Thank you, Sister Norma.

Now we have to work on getting our own building to go with the pews! We have a start, thanks to our Brother Max and Sister Vivian, who held a yard sale with all our "collectibles" just to add to our building fund. We did terrific! Thanks to everyone for making it a success.

September 10th, Brother Johnny and Sister Irene hosted a picnic at their trailer at Twin Lakes. It was a real nice get-together.

August 28th, we had an All-Day Meeting in which slides were shown in the afternoon. Brother Max also video-taped the slides as they were being shown so now we have the beginnings of a video library.

Prayers are asked for our Sisters Jean Shevock and Ruth Dine; both have underwent a series of tests to pinpoint their problems. Both are very much in need of our prayers.

"There Shall Be Showers of Blessing" in "Life's Harvest" if we "Trust and Obey", "Where Love Leads The Way" while "Leaning On The Everlasting Arms" on "The Old Old Path". "We Thank Thee, O God".

"Blest Be The Tie That Binds",
Your Sister in Christ,
Debbie Brantner Vogel

MINNEAPOLIS NEWS

Come September, a purposeful attitude takes over for everyone. Days become more closely

scheduled. The scurry to prepare for school's opening has been accomplished. New, Fall colors are being ushered in (killing frost has not come as yet). Much as rain is needed, a rainy day brings a sober thoughtfulness bordering on melancholy. An Autumn song is singing itself in our subconscious and we pause to listen: "What Fruit Have You Gathered for Jesus, through all the glad, beautiful days?" That voice of the subconscious is clarion clear, but never shrill. "The fields and gardens have yielded a bountiful tribute of praise." People who've listened to songs of faith and hope sung by the subconscious in prison's solitude report that same clarity of music and words. The Holy Spirit attends our moments of solitude to comfort, and to enrich our spiritual life in a manner similar to the lilting flight of butterflies over a beautiful garden, enhancing the loveliness. We know not whence It came. We do not command It to come. We sense and profit by Its Presence.

We recognize our humanness and short-comings and must pray continually for the Holy Spirit to help and direct us and give us courage. We are reminded both from our Sunday school hour and the pulpit that we must prepare to become better representatives of Christ.

On September 4, Matthew Case, son of John and Barbara Case, was baptized by his father, John Case, in a small river which runs through a park in Rochester, Minnesota. Those privileged to witness the new birth of another little Lamb into the Fold of the Shepherd were his mother Barbara and twin brothers, Gabe and Toby; his grandparents, Elder Marvin and Edith Case; Stephen, Judy and Charity Gould; Elder Ben and Patsy Case; Elder Merlin, Eva Lin and children, Joey, Jakey and Jenny Eddy and Elder Forest and Irene Maley. Each Elder present had participation in Matthew's baptism. A Sacrament service at John and Barbara's home with Marvin and John Case in charge saw the confirmation of young Matthew under the hands of his Grandfather Case and his Uncle Ben Case. After the Sacrament meeting we enjoyed a lovely dinner Barbara had prepared and an afternoon of visiting. A sweet, sweet Spirit accompanied our memorable day. Tom and Ruth Maley kept the door open at the Minneapolis Local, and report a good attendance there, also.

On September 11, love-for-parent was in action up Bemidji way for the winterizing of Sister Elizabeth Fox's home. Since the men were in Bemidji that weekend, Pastor Thomas Maley's congregation was almost exclusively mothers and children. His sermon stressed the importance of attitude. Based on Chapter 7 of the Book of Moroni, page 763 of the Book of Mormon; and Mormon's words quoted by Moroni were prefaced by 'beloved sisters' - instead of 'brothers'. The invitation or enticement to do either good or evil is there continually for all of us. Brother Tom remarked when he read page 764, verse

11, "Anybody would know **that**" — 'But behold, that which is of God, inviteth and enticeth to do good continually; wherefore everything which inviteth and enticeth to do good, and to love God, and to serve Him, is inspired of God.' - 'Don't accept everything only on the face of it; instead ask, where does it lead to?'

On September 18, Sunday School was opened with the singing of "Welcome Delightful Morn". By the time for the second song the congregation had grown large enough to "Shout The Tidings of Salvation". By the preaching hour, more folk had come in and we engaged in a song of praise, "Lift Your Glad Voices" and "Come, Thou Almighty King". Little Amy Ferrier had undergone double hernia surgery in the hospital, and was administered to by Elders Forest Maley and Merlin Eddy, and is recovering well.

Brother John R. Gill was our speaker. He made comparisons between things as they are, and things as they should be. His texts were Revelation 22:12, Romans 7 and 8, Revelation 3:13, I Corinthians 13:4-6, Alma 16:229-230, Mosiah 1:106 page 217, Page 768:51-53, Page 771, verse 29.

Elder Thomas Maley on September 25 used as text Romans 12 and 13. Apostle Paul is telling us things that reflect the community of Rome. We can look at them and realize that we are doing somewhat the same things today. The same problems that faced them face us. The remarks substantially reviewed the two chapters with comments showing their application to present-day life. In Chapter 12, verse 2 — "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Our speaker's comment: "This is what happens when one is baptized."

Sister Nana Gill is taking care of details of the relief work in Honduras. The C.I.T.A. Organization (Christ In The Americas) has formalized the action begun by the Gills and volunteers, and is proving beneficial to the relief recipients in Honduras.

A happy note: Ben and Patsy Case, to become parents of a little Case near the year's closing, are visiting Patsy's maternal grandmother, Evelyn Stevenson in Norwich, England. Their departure date was September 18.

The day we set aside as a nation to give thanks will arrive soon after your *Zion's Advocate*. I leave with you a few verses from Colossians 3:15-17: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Have a blessed Thanksgiving Day.

Irene Maley, reporting.

CHURCH OF CHRIST CONFERENCES

The 1989 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 2. The business sessions will start at 9:00 A.M. Monday, April 3. A Solemn Assembly will be held prior to the conference, March 31 and April 1.

The 1989 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 16 through 18 at Independence, Missouri.

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