

# 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;"*

1 Nephi 3:187

VOLUME 75

INDEPENDENCE, MISSOURI—MARCH 1998

NUMBER 3

**B**ehold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me: That as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; And for this cause have I been lifted up; therefore, according to the power of

the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

*~III Nephi 12:25-29, 33~*

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**ZION'S ADVOCATE** is the official publication of the Church of Christ, with headquarters on the Temple Lot, 200 S. River Blvd., P.O. Box 472, Independence, Missouri 64051-0472. Telephone (816) 833-3995 or 833-3914.

**SUBSCRIPTION RATES:** Church of Christ members' subscriptions are paid from general Church funds, but donations are requested (suggested: \$4.00 each year). In bundles of 12 or more for missionary purposes: \$2.00.

Non-member rates: \$4.00 (one year); all foreign add 50¢.

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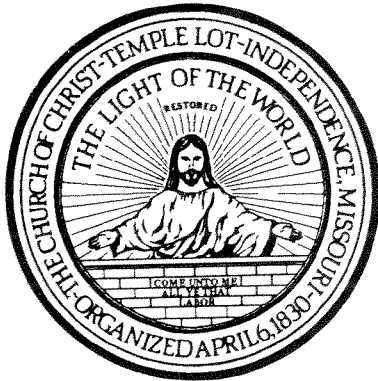
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Format of Submitted Material: Please type all submissions (if possible), on one side of the paper only. Please avoid overuse of underlining,

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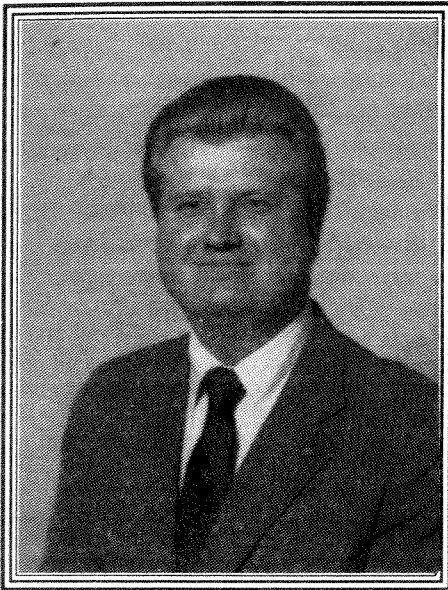
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## ZION'S ADVOCATE IS...

To promote Jesus Christ as our only Saviour;  
To promote His Teachings & His Church, the Church of Christ  
To be a voice of warning to His people; to be Zion's advocate.

# “Once Saved – Always Saved” ...A FALSE DOCTRINE



By Elder Gary Housknecht

This is *not* a comprehensive treatise on this subject. Instead, it is mainly a list of some scriptures (Bible only) pertinent to the subject. The honest, prayerful reader of these scriptures can easily determine the truth. I have added some elementary commentary for your consideration. Normally, it would not be that important to put forth effort to set aside a doctrine of Protestant Christianity, but as it is so predominant, and since walking under the misconception of such a belief would be detrimental to any who earnestly seek to earn their

soul's salvation, we choose to confront the issue.

A related topic sometimes tied to this subject is “predestination.” However, in the sense that this term is found in the Bible, it simply refers to the fact that God had planned from the beginning of creation (predestined) that Christ would appear on earth in mortal form to live, be tempted, suffer, be crucified to death and rise again... all to signify our own newfound ability to do the same regarding our sinful lives—thanks to that sacrifice of our Master, even Jesus Christ. It does not mean that anyone is predestined to be saved in the end—else what is our life of probation for? We were, however, all “predestined” to have that opportunity and be subject both to the “awfulness” of His judgment and the glory of His grace wherefrom we *may* be granted eternal life with God and Christ. The four verses in the Bible that contain a form of this word are in Ephesians (1:5 & 11) and Romans (8:29 & 30) from which I quote:

*(Romans 8:27-32) “And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to*

Quite simply, Paul's numerous references to being saved by the grace of God as opposed to works refers to the sacrifice made for our sins by Jesus Christ that “saved” us from being *subject to sin* (and the death it would ultimately bring) through the avenue of repentance...

*them who are the called according to his purpose. For whom he did foreknow, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” See also Ephesians 2:10 (“be-*

fore ordained").

In very basic terms, this "always saved" belief speaks of being saved for eternity once a person accepts or believes in Jesus Christ as Saviour. Some Protestant faiths follow that this moment occurs at baptism, others do not even require obedience to that ordinance and only require a private or public act of accepting Christ into the person's heart. Those who follow this belief generally believe that once this occurs, one cannot fall from God's grace and promise of eternal life. When asked about a person who was once "saved" in their faith but later turned to a life full of evil and sin, I have personally been told that the explanation is that this person was "never really saved."

Quite simply, Paul's numerous references to being saved by the grace of God as opposed to works refers to the sacrifice made for our sins by Jesus Christ that "saved" us from being *subject to sin* (and the death it would ultimately bring) through the avenue of repentance...that through that sacrifice and His rising from death's grip three days later, we may likewise rise above sin. It was a victory forever for all mankind over Satan. Not that Satan was dead or that we would no longer be tempted or fall victim to the evil power, but that forgiveness as a result of repentance and the omission of that sin from our lives was only a prayer away. Until Jesus gave His life on the cross and rose from the dead, there was no "saving" grace to be had.

Baptism is most definitely required as the gate or entrance into the Kingdom of Heaven, and at that moment our sins are washed away...we arise from the waters a "new" person with a clean slate. Through baptism we are telling

God that we believe in His son Jesus Christ as our Saviour and that we wish to be part of His family, or His Kingdom. Jesus was baptized to show the way for all who would be His subjects. But those who have, in faith, entered the waters of baptism, are no less subject to temptation and sin than they were before, or less than any other human being on earth.

To be sure, our salvation is wholly dependent upon the grace of God, no matter how good or voluminous our works have been. We cannot earn a place in Heaven only by good works. Paul emphasized this many times. At least as often, however, Paul also strongly admonished his flock that "**faith without works is dead.**" As a matter of common sense, ask yourself why Paul devoted so much of his time and letter writing to continually rebuke, inspire, chastise, and prod to good works and teach Christ's commandments to all the new Christians if they were already "saved" and guaranteed eternal life. Why? Because there was obviously no such guarantee.

Finally, most references to the "law" versus "grace" speaks of the two covenants: The "law" being the law of Moses which was a law of bondage with no spiritual depth, no promises of "grace" and eternal life, and the "grace" being the Gospel of Jesus Christ and of our new found ability to be free from sin through the glorious love of God... not through the strict obedience of a smothering and detailed and mostly temporal Hebraic law. Paul describes this by allegory in this passage from his letter to the Galatians. "Agar" here, is Hagar (bondmaid), the mother of Abraham's illegitimate son, Ishmael. On the other hand, Sarah is referred to as the "freewoman" whose son, Isaac,

was by promise of God. The reference to Jerusalem is in reference to the Heavenly or divine aspect of the city brought about with the advent of Jesus Christ. Read the entire chapter or all of Galatians to better put this in perspective:

(Gal 4:21-26) *"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."*

Nine References provided to me that are used to support such an idea:

**1 (John 3:16)** *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

But follow that with just a few more verses from the same passage (below) and you will see that it speaks of *doing* the truth, which infers action and works, not just faith.

(John 3:17-21) *"For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only*

begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Furthermore, this passage and the verse before it (15) says "should" not perish...meaning if we meet the right conditions and if God's grace so grants we, indeed, will not perish. It is kind of an "if-then-if" proposition...only made possible because God so loved us that He gave His son Jesus Christ as a sacrifice for that condition. "If" we believe and demonstrate that belief and love by obeying Christ's commandments and performing the good works He requires and keeping ourselves unspotted from the world, "then" we will have a claim (not a guarantee) on eternal life which will be granted "if" God so chooses.

(1 John 5:1-3) "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. **For this is the love of God, that we keep his commandments:** and his commandments are not grievous."

**2** (Rom 3:19-28) "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before

God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

Note in verse 25 it says this refers to "sins that are past." Also read verse 31: "Do we then make void the law through faith? God forbid: yea, we establish the law."

**3** (Rom 6:1-15) "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resur-

rection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

This is self-explanatory if one chooses to read the whole thing. The relationship of the Christian to sin is made fairly plain here, yet when you pull a verse out here and there, it may sound something like the "always saved" philosophy. Verses 2 and 15 plainly state that we should choose not to sin, meaning that it is certainly possible that we can sin, before or after baptism. We still have our free agency to choose good or evil.

**4** (Romans 8:1-18) "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the

law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of

this present time are not worthy to be compared with the glory which shall be revealed in us."

Here, verses 17 and 18 refer to the children (heirs of God) as suffering in this life, though not comparable to the glory that will follow. What does this suffering infer? Once again, even after we enter the waters of baptism and are "saved" (as they say), our lives are subject to temptation and sin, works are required, even in the face of persecution that we are told will occur. That is part of the suffering to which these two verses refer.

**5** (1 Cor 3:15) "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Here you must, as usual, read the preceding verses: 1 Cor 3:8-14:

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

This speaks of a **reward** for having obeyed the Law of Christ... for having performed good works. A reward is earned, as opposed to salvation which is given only due to the **grace** of God. Yet the works and obedience are definitely required. The reward is in this life, knowing that we are pleasing God and doing the right things in preparation for judgement day. (Ecclesiastes 2:26) "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail..."

**6** (Ephesians 2:4-9,15) "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.... Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace...."

For starters, read verse 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Paul adds a little later in the same letter (4:1) that each Christian should "walk worthy of the vocation wherewith ye are called." This speaks of an *effort* that is required by a Christian to remain "worthy" of the divine adoption—

the "works" half of the works/grace saving equation.

Follow that with verses 11-14 (ch. 4):

*"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive...."*

This gives a clear picture of the workings of the newly established Christian church...setting a precedent for Christendom to follow forever after. After all, for what purpose were the ministry put in the church at all? Certainly it was to convert the Gentile and the Jew to Christianity, but also to continually work with the "saints" (those already *saved* and members of the Church of Christ, as were the Ephesians) to help them deal with all manner of "principalities and powers" or the "wiles of the devil" (Ephesians 6:11-12) and every "wind" of strange doctrine that creeps into our lives. In church services, to whom do preachers address their message? Mostly to those the Protestant world thinks of as "saved." Why? If "always saved," what can preaching be for? It is obviously just for what Paul described to the Ephesians...to help us *endure* to the end during our life of probation and inspire us to do the good works required of us. And are we no longer on probation after baptism (or after being

"saved")?

Think about it.

**7** (II Timothy 4:8) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

This one is easy. Just read the first seven self-explanatory verses:

(2 Tim 4:1-7) "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith...."

**8** (Titus 2:11-15; 3:1-8) "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar

people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Oddly enough, the above reference contains a scattering of three or four verses included with those given me by a supporter of the "always saved" belief (you can find them if try real hard). I quoted all the verses from 2:11 through 3:8 since the entire reference is so filled with verses that give an overall message that good works are required, even though we are ultimately saved by the grace of God.

**9** (1 John 3:9) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Also (1 John 5:18) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

First of all, read I John 1:8-9: **"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** Just as when Paul so frequently made similar remarks, John includes himself along with the rest of us. Were Paul and John not "saved?" Wouldn't it be nice, and life so much easier if we could get away with taking verses out of context? However, again considering the whole of God's word, put with these two verses the rest of the story. Read also from 1 John 3:16-24:

*"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his com-*

*mandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."*

Similarly, as mentioned earlier, read all the verses of the 5th chapter where, for one example, you find the 3rd verse to say that the love of God is to "keep his commandments." What if we don't? Do the two verses (3:9 & 5:18) of this book quoted above mean that the "saved" individual is incapable of not obeying all of God's commandments? Incapable of unrighteousness? Has John contradicted himself here? Not at all.

In the two verses in question, John is probably referring to man's higher nature—the "perfect" man full of God, if you will, and thus cannot sin because he is "full" of God's righteousness. God and mammon, light and darkness, good and evil...these cannot be mixed in that perfect life, that higher nature man can theoretically achieve, and does achieve in that single moment in time when we rise from the water, having our sins washed away. Unfortunately, we are quite capable of sin, even by our thoughts, only moments after baptism. Thus, the baptism by fire or the presentation, by laying on of hands, of the gift of the Holy Ghost.

**The remaining scriptures on this topic listed below cannot be misunderstood** if one reads them in context and with prayer, asking God for understanding only He can give—not man. As mentioned earlier, this is

not a comprehensive list. There are countless others that deal with our endurance of faith and other related topics that deal a death blow to the "once saved, always saved" idea, if only by logic and common sense. These are in order of appearance in the Bible, with the exception of my two favorites, which I have placed first.

(James 2:14-26) *"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith with-*



out works is dead also.”

**(Ezekiel 18:20-24)** “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to All the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” (See also Ezekiel 33:10-16.)

**How can any person of good conscience read these verses and not comprehend?** Now, here are several more references, shown in order of appearance:

**(Mat 7:20-29)** “Wherefore by their fruits ye shall know them. Not every one 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. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.”

**(Mat 19:17)** “And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.”

**(Mat 24:42-44)** “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” Why “watch” if we are already saved for eternity? – gh

**(Acts 14:21-22)** “And when they had preached the gospel to that city, and had taught many,

they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

**(Rom 2:3-16)** “And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written

in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

(Rom 13:11) "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation **nearer** than when we believed."

(1 Cor 10:12-13) "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

(2 Cor 5:9-10) "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

(Gal 6:1-4) "Brethren, if a man be overtaken in a fault, **ye which are spiritual**, restore such an one in the spirit of meekness; **considering thyself, lest thou also be tempted**. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

(Phil 1:29) "For unto you it is given in the behalf of Christ, not only to believe on him, but also

to suffer for his sake...."

(Phil 2:12-13) "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

(1 Tim 6:12-19) "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

(Heb 5:9) "And being made perfect, he became the author of eternal salvation unto all them **that obey him....**"

(Heb 6:4-12) "For it is impossible for those who were once

enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."

(Heb 10:22-36) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there

remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

(James 1:19-27) "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to

save your souls. [22] But be ye doers of the word, and not hearers only, deceiving your own selves. [23] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: [24] For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. [25] But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. [26] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

(2 Pet 1:8-11) "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and **hath forgotten that he was purged from his old sins**. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These 'things' from verse 8 refers to the preceding verses describing the fruits of the Spirit; 'hath forgotten' indicates he is addressing the saints, not the heathen; 'old sins' defines what we are actually saved from. - gh

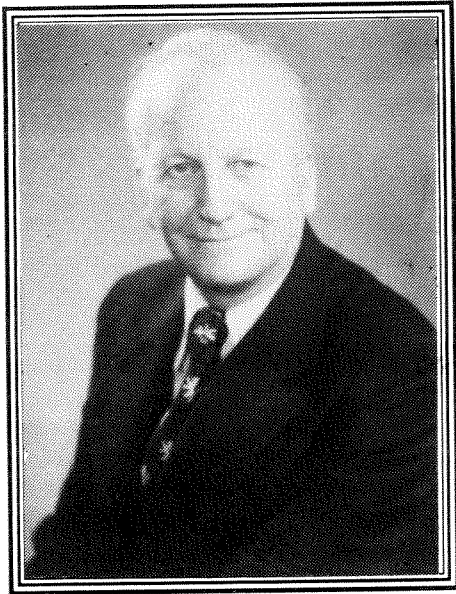
(Jude 1:1,17-25) "Jude, the servant of Jesus Christ, and brother of James, **to them that are sanctified by God the Father, and preserved in Jesus Christ, and called...** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit. But ye, beloved, **building up yourselves** on your most holy faith, praying in the Holy Ghost, **Keep yourselves in the love of God, looking for the mercy** of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now **unto him that is able to keep you from falling**, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Note that these words were uttered to those who, today, would be considered by many Protestants to have already been 'saved.' - gh

(Rev 22:12-14) "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

## ARTICLE

# A Newsletter Regarding and for the

# JEWES



**Apostle William A. Sheldon**

The following is of general interest on this subject, being submitted because of our concern for the House of Israel, and as prophesied for them in the latter days; a concern which must include their contact with the Messiah, who is Jesus the Christ.

### A Scriptural Approach

The terms "Old Testament" and "New Testament" are of Gentile origin and thus are foreign to Jewish ideology. The former is indicative of the covenant of

God with the ancient nation of Israel, with historical impact, while the latter references the gospel covenant of Christ in its later historical setting.

### Jewish Conceptions of God & The Messiah

The sacred tetragrammaton (Greek word for, four letters) applies to the sacred name of God: JHVH. By addition of vowels, it is sometimes pronounced Jehovah, but Yahweh is felt to be more correct. It signifies the eternal existence of God and is amplified as "I AM". The word, "LORD" (capitalized) is often used in our Bible in place of Jehovah.

Devout Jews will use "Adonai" (which also means "Lord") as a substitute for the sacred JHVH, in reverent fear of that most holy name. Thus, the term JEHOVAH or YAHWEH is applicable to either God the Father or to His Son Jesus Christ. Christ was the I AM of Exodus 3:14, and as he is identified in John 8:58: "Before Abraham was, I am."

Jews have looked for a Messiah or deliverer (the Anointed One) from the times of their ancient captivity. For them, Moses

has been the greatest prophet to Israel, and also a messianic person, but they have further yearned and prayed for a Messiah after later dispersions, continuing to the present, to set up His everlasting kingdom. They have looked for a mighty conqueror of their enemies, and thus, as a nation, could not accept the lowly Jesus of Nazareth as their coming Messiah. They had been told of a coming Immanuel conceived of a virgin (Isa. 7:14); still, they could not believe that this Jesus could be the one. Yet this very name (Jesus) signifies salvation, as revealed by the angel to Mary, the very rock of their salvation, or the stone which the builders refused (Ps. 118:22)!

### Old Testament References To Jesus Christ

1. And God said, Let us make man in our image... Gen. 1:26. (The word "us", being plural, refers to more than one; this includes Christ. See John 1:1-3; Col. 1:15-17.)
2. Enmity between thee (spirit of Satan in the serpent) and the woman (Eve)... between thy seed and her seed (Christ; his saints); it (or, He) shall bruise thy head... thou shalt bruise

- his heel. Gen. 3:15 (fulfilled: Christ born of a woman; continuous enmity between seed of Satan and seed of Christ).
3. In thee shall all families of the earth be blessed. Gen. 12:3 (fulfilled: Christ descended from Judah and Abram/Abraham).
  4. A lawgiver to come (Shiloh); unto him shall the gathering of the people be. Gen. 49:10. ("Until Shiloh comes", or, until rest comes. Christ is the Prince of Peace; He is the promised rest for his people.)
  5. There shall come a Star out of Jacob...he that shall have dominion. Num. 24:17,19.
  6. A prophet like unto Moses; "unto him shall ye hearken". Deut. 18:15,18,19 (see Acts 3:22,23).
  7. I will set up thy seed after thee (David), which shall proceed out of thy bowels...and I will establish the throne of his kingdom forever...he shall be my son. 2 Sam. 7:12-14, (see Matt. 21:9).
  8. My redeemer liveth...he shall stand at the latter day upon the earth. Job 19:25.
  9. Kings/rulers to counsel against the Lord and his Anointed One. Ps. 2 (all) (see Mt. 27:1,2,;Mk.3:6).
  10. What is man...the son of man (Christ), that thou visitest him? ...made a little lower than the angels (Christ took flesh)...crowned him with glory and honor...madest him to have dominion over the works of thy hands...put all things under his feet. Ps. 8:4-6 (a general allusion to mankind, but more pointedly to Christ).
  11. Holy One not to see corruption (a resurrected being). Ps. 16:10 (fulfilled: Matt. 28:5-7,9; Mk. 16: 6-9,12-14; Lk. 24:33-48; Acts 2:22-27).
  12. My God, why hast thou forsaken me? Ps. 22:1 (fulfilled: Matt. 27:46).
  13. They that see me laugh me to scorn. Ps. 22:7,8. See also Ps. 109:25 (fulfilled: Matt. 27:39-44; Mark 15:16-20).
  14. They pierced my hands and feet. Ps. 22:16; Zech. 12:10 (fulfilled: John 19:15-18; 20:25-27).
  15. They part my garments among them. Ps. 22:18 (fulfilled: John 19:23,24).
  16. The King of Glory shall come in. Ps. 24:7,10. The Holy One of Israel is our king (of glory). Ps. 89:18. "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him who man despiseth, to him whom the nation abhoreth...Isa. 49:7 (fulfilled: Behold, thy king cometh. See Matt. 21:1-9; despised, abhorred - see Matt. 27:39-44).
  17. Into thine hand I commit my spirit. Ps. 31:5 (fulfilled: Luke 23:46).
  18. He keepeth all his bones: not one of them is broken. Ps. 34:20 (fulfilled: John 19:32-33,36).
  19. Friends stand aloof...kinsmen stand afar off. Ps. 38:11 (fulfilled: Luke 23:49).
  20. Sacrifice & offering thou didst not desire...I delight to do thy will, O God. Ps. 40:6-8 (Christ's death fulfilled the sacrificial law).
  21. Mine own familiar friend...hath lifted up his heel against me. Ps. 41:9 (fulfilled: Jn. 13:18,19).
  22. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. 45 (see vs. 2-7).
  23. It was not an enemy that reproached me...it was thou, a man mine equal...mine acquaintance. Ps. 55:12-13 (alludes to Jesus & Judas). See item 21.
  24. Thou hast ascended on high...led captivity captive. Ps. 68:18 (fulfilled: Eph. 4:8; Rev. 1:18).
  25. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Ps. 69:21 (fulfilled: Mark 15:23); also v. 20.
  26. His name shall endure forever...all nations shall call him blessed. Ps. 72 (see vs. 1-17).
  27. I will open my mouth in a parable. Ps. 78:2 (fulfilled: Matt. 13:34-35).
  28. Give ear, O Shepherd of Israel...come and save us. Ps. 80:1,2 (fulfilled: Col. 1:15).
  29. I will make my firstborn, higher than kings of earth. Ps. 89:27 (fulfilled: Col. 1:15).
  30. When the Lord shall build up Zion, he shall appear in his glory. Ps. 102:16 (see also Mal. 3:1-3 & 4:1-2).
  31. Of old hast thou laid the foundation of the earth and the heavens are the work of thy hands. Ps. 102:25.
  32. The Lord said unto my Lord, Sit thou at my right hand. Ps. 110:1 (reference to Jesus: Matt. 22:41-45; Christ is the second "Lord").
  33. Thou art a priest forever after the order of Melchisedec. Ps. 110:4 (N.T. ref.-Heb. 5:10) (NOT the Levitical priesthood under Moses).
  34. The stone which the builders refused is become the head stone of the cor-

- ner. Ps. 118:22. See also Gen. 49:24; Isa. 28:16 (Jesus referred this to himself - Matt. 22:42,43).
35. Blessed is he that cometh in the name of the Lord. Ps. 118:26 (fulfilled: Matt. 21:9; 23:37-39).
36. Of the fruit of thy body (David) will I sit upon thy throne. Ps. 132:11 (to be fulfilled as prophesied by an angel of God - Luke 1:32,33; alluded to by Jesus - Matt. 25:31).
37. The Lord possessed me in the beginning of his way, before his works of old. Prov. 8:22-31 (Christ described as "wisdom" - v.1).
38. Who hath ascended up into heaven, or descended... what is his name and what is his son's name? Prov. 30:4 (referenced by Christ, Jn. 3:13).
39. A virgin shall conceive, and bear a son and shall call his name Immanuel. Isa. 7:14 (fulfilled: Matt. 1:23).
40. The people that walked in darkness have seen a great light. Isa. 9:2 (referenced in N.T. Matt. 4:13-16).
41. Unto us a child is born... called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. 9:6,7 (birth of Jesus - Matt. 1:18; called Jesus, which means Savior; he shall save his people from their sins - v. 21).
42. There shall come forth a rod out of the stem of Jesse (David's father) and a branch shall grow out of his roots. Isa. 11:1 ("rod" signifies "word", the word of God, Jesus Christ; coming from the "stem of Jesse" signifies his premortality. Being a "branch" shows mortal lineage).
43. Root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek. Isa. 11:10 (fulfilled: Jesus' message to all people - Matt. 28:18-20 - Gentiles and Israel).
44. Lord Jehovah is my strength... become my salvation... draw water out of the wells of salvation (Jesus/Yeshua/Jehovah). Isa. 12:2,3 (Jesus alludes this to himself - John 4:10,14; see also Isa. 26:4).
45. Throne established in tabernacle of David (temple at Jerusalem) to judge righteously. Isa. 16:5; see also Jer. 33:15-17; item 36 and Dan. 7:13,14. (fulfilled: voice of angel to Mary - Luke 1:32,33).
46. Lord of hosts to reign in Mount Zion and Jerusalem. Isa. 24:23 (Christ alluded this to himself as the Lord of hosts (a host of angels) in Matt. 25:31-33).
47. To swallow up death in victory... this is our God... he will save us. Isa. 25:8,9; see also Hos. 13:14. (to be revealed in the resurrection, but also claimed by Jesus - I am the resurrection. John 11:25; many saints arose at his resurrection. Matt. 27:52,53).
48. A voice to cry in the wilderness, Prepare ye the way of the Lord. Isa. 40:3 (fulfilled: Matt. 3:1-3; Luke 3:2-5).
49. Lord God to come... work before him... He shall feed his flock. Isa. 40:10,11. I will set up one shepherd over them, and he shall feed them, even my servant David... Ezek. 34:23,24. (King David was a shepherd king over Israel, and thus was a type of the King of Israel in the last days, who will be Jesus Christ, here alluded to as David.)
50. My servant... mine elect... he shall bring forth judgment to the Gentiles... unto truth. Isa. 42:1-3,6 (fulfilled in the commission of Christ to his apostles - Matt. 28:19,20).
51. Before me... no God formed (Christ was formed, or born of a woman)... beside me there is no savior. Isa. 43:10,11.
52. King of Israel... I am the first and I am the last. Isa. 44:6 (the "I AM" of Ex.3:14. See also John 8:58).
53. From the beginning... there am I (I AM - see Ex. 3:14)... the Lord God and his spirit hath sent me (Christ). Isa. 48:16.
54. Lord hath called me from the womb... made my mouth like a sharp sword... a light to the Gentiles... my salvation unto the end of the earth... a covenant of the people. Isa. 49:1-10.
55. I hid my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from spitting. Isa. 50:6 (fulfilled: Luke 22:63-65. See Mic. 5:1; Lam. 3:30).
56. My people shall know my name... it is I... that publisheth peace. Isa. 52:6,7 (fulfilled: If thou (the Jews) hadst known, even thou, at least in this thy day, the things (the gospel of Christ) which belong unto thy peace! but now are they hid from thine eyes - the words of Jesus: Luke 19:42).
57. Despised and rejected of men, a man of sorrows... brought as a lamb to the slaughter... he opened not his mouth... made his grave with the wicked... he shall bear their iniquities. Isa. 53:(all) (fulfilled: John 19:8,9; Matt. 26:38).
58. Thy redeemer the Holy One of Israel. Isa. 54:5
59. Witness to the people... a leader and commander... to call a nation not

- known (Gentiles). Isa. 55:4,5.
60. He wondered that there was no intercessor...the Redeemer shall come to Zion and unto them that turn from transgression.... Isa. 59:16,26.
61. Redeemer shall come to Zion...will put his spirit upon them. Isa. 59:20,21.
62. Gentiles shall come to thy light. Isa. 60:3; see also Isa. 65:1.
63. Spirit of Lord upon me...preach good tidings to the meek...proclaim liberty to the captives. Isa. 61:1 (fulfilled: Luke 4:18,19).
64. Behold thy salvation cometh (Christ). Isa. 62:11.
65. He cometh from Edom with dyed garments (judgment of God upon Edomites - last days). Isa. 63:1-4.
66. He was their savior...but they rebelled. Isa. 63:8-10.
67. I will raise unto David a righteous Branch (Jesus)...the Lord our Righteousness. Jer. 23:5,6 (see Isa. 11:1 & Jer. 33:15) (fulfilled: prophecy of Zacharias, father of John the Baptist. Luke 1:69).
68. They shall serve the Lord their God and David their king (Christ) whom I will raise up. Jer. 30:9 (Jesus was descended from David, the shepherd king of Israel, who was a type of Christ; his (David's) seed (Christ) to endure forever. Ps. 89:29,36; Jer. 33:17; Ezek. 34:34; 37:24,25).
69. The anointed of the Lord. Lam. 4:20 (see Moffat & Lamsa translations).
70. Son of man to come in clouds of heaven. Dan. 7:13,14 (declared by Jesus, Matt. 24:30).
71. Messiah to be cut off after "seven weeks and three score and two weeks" (equals 69 weeks of years, or 483 years). Dan 9:24-27 (fulfilled in death of Christ - Messiah to be cut off in 483 years after 450 B.C., the year of the commandment to restore and build Jerusalem; 69 weeks of years - finished in 34 A.D.).
72. And he shall confirm the covenant with many for one week (7 years) and in the midst of the week he shall cause the sacrifice and the oblation to cease.... Dan. 9:27 (fulfilled: ministry of Christ was 3-1/2 years, the first half of the week, in the Holy Land; evidently the remainder of the week (3-1/2 years) was spent in ministry to others of the house of Israel following his death, which caused the "sacrifice and oblation to cease". This later ministry was alluded to by his statement in John 10:16, of a ministry to others than those to whom he ministered in the Holy Land, and as revealed in the Book of Morman).
73. At that time shall Michael (an angel which was a type for and an allusion to Christ) stand up. Dan. 12:1. See also Isa. 33:10.
74. Israel to seek God and David their king (Christ). Hos. 3:5; see item 68.
75. I...called my son out of Egypt. Hos. 11:1 (fulfilled: Matt. 2:13-15).
76. Shall smite the judge of Israel with a rod upon the cheek. Mic. 5:1 (see items 55 & 83).
77. Bethlehem...out of thee shall come forth unto me that is to be ruler in Israel. Micah 5:2 (fulfilled: Matt. 2:3-6).
78. King of Israel, even the Lord, is in the midst of thee. Zeph. 3:15.
79. Desire of all nations shall come. Hag. 2:7. See also items 4 and 35).
80. I will bring forth my servant the BRANCH. Zech. 3:8 (See Isa. 11:1-5).
81. Jerusalem...thy King cometh...having salvation, lowly and riding upon an ass. Zech. 9:9 (fulfilled: Luke 19:30-33).
82. They weighed for my price thirty pieces of silver...cast them to the potter. Zech. 11:12,13 (fulfilled: Matt. 26:14,15; 27:3-10).
83. They shall look upon me whom they have pierced. Zech. 12:10 (fulfilled: John 19:34-35. See Ps. 22:16).
84. Smite the shepherd, and sheep shall be scattered. Zech. 13:7 (fulfilled: Matt. 26:31).
85. What are these wounds in thy hands?...Those with which I was wounded in the house of my friends. Zech. 13:6 (fulfilled by Jews who demanded the crucifixion of Christ - Mark 15:8-14).
86. Messenger of the covenant...shall come. Mal. 3:1. See also Isa. 42:6,7; 49:7-9. God was to make a new covenant with Israel (the gospel of Christ - Jer. 31:31-34).
87. He shall purify the sons of Levi. Mal. 3:3 (angels of Christ to gather out of his kingdom all things that offend, and them that do iniquity. Matt. 13:41; see also Matt. 25:26-30).

# Baptism

## THE CRITICAL STEP



By Harvey E. Seibel

I write this article out of concern for all you young people who, though knowing the gospel of Christ and having been raised in the church, continue to put off your decision for the Lord. I mean all you young folks, who having an under-

standing of these things, put off the day of your repentance and baptism. I write this article so that you may more fully understand what is at stake here and so make that decision which must be made and which you cannot avoid. For a non-decision to commit your lives to Him is a decision not to commit your lives to Him. We must all face up to this fact or else we will lose our salvation simply by default. And if there be some of you older ones who have also put off your salvation, this article is for you also. Consider very soberly that which follows.

An incident occurred nearly 6000 years ago in which because of an act of disobedience the whole human race came under condemnation, becoming sensual and devilish. Thus mankind became carnal and fell from the presence of God. And so it became necessary for God Himself to come

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...A non-decision to commit your lives to Him is a decision not to commit your lives to Him.

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down in lowly flesh and to offer that flesh in a holy sacrifice for the sins of us all. For, say the scriptures, we, in our natural state, are an enemy to God and are in the bonds of iniquity.

Though Christ came down out of His great love for us to make atonement for our sins, yet all was not done, for we also have a responsibility to perform if we want to avail ourselves of this great gift. Says the prophet, "Wherefore, all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer" 1 Nephi 3:6.



So now we know what we have to do, but in what manner are we to rely on this Redeemer? For answer we read, "Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again; Yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God" Mosiah 11:187-188. So we must be born again if we desire to be saved. But how? Again we read, "Now I say unto you, that ye must repent, and be born again: for the Spirit saith, If ye are not born again, ye can not inherit the kingdom of heaven; Therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness; Yea, I say unto you, come and fear not; and lay aside every sin, which easily doth beset you, which doth bind you down to destruction; Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism" Alma 5:24-27. Are we willing to do this? Is there anything or any reason why we

would not want to avail ourselves of such mercy? And if you "Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: And now, if you believe all these things, see that ye do them" Mosiah 2:16-17.

But let us consider the alternatives. Why should we be concerned about baptism? What happens if we don't and what will happen if we do? These things need serious consideration if we are to make a decision with conviction. The choice is ours. "Therefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life through the great mediator of all men, or to choose captivity and death, according to the captivity and power of the devil" 2 Nephi 1:119-120.

This is quite an awesome decision. Do we believe it? Can we take these things lightly in our slothful and careless walk of life? Are these things of sufficient importance to make us stand up and take note of ourselves? We may go our own way if we wish. Says the scripture, "Rejoice, young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **BUT KNOW THOU, THAT FOR ALL THESE THINGS GOD WILL BRING THEE**

**INTO JUDGMENT.** Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity" Ecclesiastes 11:9-10.

Let's consider the consequence of a refusal, or simply just not getting around to a decision, or perhaps we think we are not ready and that we have plenty of time to make up our mind. "...Remember, O man, for all thy doings thou shalt be brought into judgment. Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God; And no unclean thing can dwell with God; wherefore ye must be cast off for ever" 1 Nephi 3:33-35. "For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation; Wherefore, if they should die in their wickedness, they must be cast off also, as to the things which are spiritual which are pertaining to righteousness" 1 Nephi 4:52-53. "Whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment; from whence they can no more return: therefore, they have drunk damnation to their own souls" Mosiah 1:126-127. "Therefore I say

unto you, **THAT HE THAT WILL NOT HEAR MY VOICE, THE SAME SHALL YE NOT RECEIVE INTO MY CHURCH, FOR HIM I WILL NOT RECEIVE AT THE LAST DAY**" Mosiah 11:136. "For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his" Alma 16:233. And because this is so, "...if they are condemned, they bring upon themselves their own condemnation. And now remember, remember, my brethren, that whosoever perisheth; perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge, and he hath made you free; He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death, and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you" Helaman 5:84-86. "Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts. Yea, today if ye will hear his voice harden not your hearts: **FOR**

**WHY WILL YE DIE?"** Jacob 4:8-10.

On the other hand consider the blessing of accepting the proffered mercy. "Blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea without being brought to know the word, or even compelled to know, before they will believe" Alma 16:138. "...He cometh to redeem those who will be baptized unto repentance, through faith on his name" Alma 7:41. "...Whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God" 3 Nephi 5:34. "And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; And if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never ending happiness" Mosiah 1:88-90.

Which do we want, the happiness that comes from obedience or the misery that cries from disobedience? Look again at the consequences of sin. "...Whoso believeth not in me, and is not baptized, shall be damned" 3 Nephi 5:35. "And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned" 2 Nephi 6:49.

There is one exception to all

this, but this exception does not apply to us who have been taught or who have the gospel. "I know that good and evil have come before all men; or he that knoweth not good from evil is blameless;" Alma 15:56. "**BUT HE THAT KNOWETH GOOD AND EVIL, TO HIM IT IS GIVEN ACCORDING TO HIS DESIRES; WHETHER HE DESIRETH GOOD OR EVIL, LIFE OR DEATH, JOY OR REMORSE OF CONSCIENCE**" Alma 15:56.

Now for the conclusion of the whole matter. We know of the consequences and the blessings we may receive depending on our choice in the matter. But there is one further consideration that we ought to think about.

Perhaps you thought that you could get into heaven by your good works even though you may not have been baptized. If so you had better think again. For the Pharisees themselves sought to establish their own righteousness and will thereby receive the greater condemnation. And except our righteousness should exceed that of the Pharisee we ourselves shall not enter heaven. Rather, our righteousness should be of Christ by our taking upon us His name. Why? Because our righteousness is counted before God as filthy rags.

Consider the following: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man

*build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" 1 Corinthians 3:11-15.*

Does this scripture strike you as strange? What was it that saved the man, his works, or the foundation upon which he built those works? Wasn't it the foundation? And the works performed therein did not condemn the man even though some of those works were of such quality as to be burned. Those works not burned will gain for him a reward. The fact is, that as long as a man is founded upon Christ then no matter what the quality of his works may have been he is saved. UNDERSTAND THAT THIS DOES NOT GIVE ONE LICENSE TO SIN, if so, we would have exchanged our solid foundation for a sandy one. Or as Paul tells us, "*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"* Romans 6:1-2.

The point is that as long as we are trying and striving to live for Christ and do not partake of the spirit of Antichrist, that is,

we are not found to be against him, and though we slip periodically and sin on occasion, because of the weakness of the flesh (but repented of), we are saved even though we suffer the loss of unprofitable works.

This salvation and hope does not apply to the wicked who sin with impunity and continue in sin, pursuing it as a way of life. Consider the opposite scripture found in 3 Nephi 12:23-24: "*But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, They have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return; For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.*"

These works, though they may appear to be humanitarian and good in the eyes of the world, neither save them nor are recognized of God for righteousness, for these have gone about attempting to establish their own righteousness, as all do who do not accept Christ and enter in by the door of the sheepfold. These have attempted to climb up into heaven by another way. Sounds like those who will say in that day, Lord, Lord, have not we done many mighty works in thy name? And He will say to them, depart from me ye cursed, for I never knew you. So, what is

the key point in all this? In the former case the man was saved regardless of the quality of his works. In the latter case the man is lost because of his works, works which were built upon a sandy foundation instead of the Rock. What was the difference? The difference is baptism by one having authority. Only then can we be about establishing the righteousness of Christ instead of our own righteousness. Do we want our works to count for a righteous reward? Then baptism is the key. Without baptism these works are counted evil in the sight of God and can reward us no good thing. This is why a bitter fountain cannot bring forth good water and a good fountain bitter water. This becomes like the man who attempts to climb up into heaven by some other way. If our labors are done in the Spirit of God our works are counted unto us for righteousness. If not, all our work is vain. So if we want our works to count for our soul's welfare we must be baptized. Otherwise we will have lived our life in vain. Baptism then brings to us a twofold blessing - the free gift of salvation and the reward for good works.

Do we want this? Can we afford not to be baptized? **THINK ABOUT IT!!**

# TRUST IN THE SPIRIT

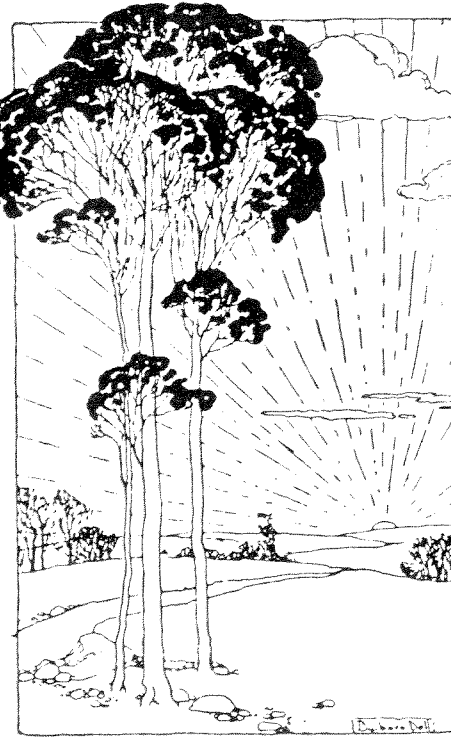
A year ago last October I gave a testimony at church about how I was being tormented. I asked for prayers. That tormentor was a violent and abusive husband who has had many very violent "episodes" over the last 26 years.

I had prayed for many years before that, asking God to give me the strength to bear it, to heal him, to tell me what to do or if it be His will, when to leave. Over and over I put it in God's hands, and I waited. I waited until God let me know what I should do. Meanwhile I stayed, trying to make it work, even though there wasn't much hope.

The Holy Spirit came to me about this matter, previous to my testimony. I was told by that still small voice that spoke directly to my heart and mind. It said, "Prepare, for it will happen again," and another time, "A lot of changes will take place in the next year." I didn't know what to think...I didn't know how to prepare. And I also assumed the 'next year' meant the following 12 months. I could not comprehend just how accurately these would be fulfilled...until quite some time later.

On New Year's Eve last year (1996) my husband had another one of his violent episodes. The police were called and we were safely escorted out. I didn't press charges. I knew when we threw a few things

together to leave that it would be the last time that we left...we were finished; it was done. I've never doubted my decision. God saw to it



that we were out of that dangerous situation. He had brought us through. I knew that whatever happened after that, He would also bring us through it all. Just a few days after leaving I filed for divorce and leased an apartment.

One year has passed and the spirit of God is still guiding and protecting me and my family. We are happier and healthier than ever before. As I look back now, I can see

that the "tormenting" I felt was actually Satan's manipulating. I had been in a state of confusion for years, trying to make a marriage work with someone who was in opposition to most everything that was good, with no concept of the spiritual side of things.

I do believe that everything has a purpose. I think probably God was teaching me patience...to wait for His leading. Maybe I had to know the bad, really bad, before I could recognize the good. My faith was tested in all of this too. I do think that I have held "steadfast and true," as I was told to do. I think my faith has grown, leaning on God does that for us. It was my faith and the prayers and support of loved ones that kept me strong. The last year hasn't been easy, there has been some "stalking," besides the difficulties and delays of the legal system. But God has let me know, positively, that He has much better things planned for me and my family—if we will continue to grow in our faith and devotion.

I do praise Him continually for being forever with us, strengthening and guiding us! And I thank you all for your prayers and ask that you will continue to remember us.

*With a grateful heart,  
Your sister in Christ,  
Deb Brantner Vogel*

## NEWS

## PHOENIX, ARIZONA

Greetings from Phoenix! We began the New Year in peaceful reflection with a prayer service. Some shared how God had carried them through a difficult year, while others reflected on how their entire lives had changed since making a commitment to the Lord. One sister made a commitment to read the scriptures every day for the coming year. Anybody out there want to share a promise you made to God for the coming year? I'll share one of mine. It's to trust Him one day at a time.

On January 1, we held our election of officers. Elder Joel Yates was elected as Pastor and Elder Brian McIndoo as Assistant Pastor.

In Adult Sunday School class taught by Brian McIndoo we have been learning what personal triumph or difficulty David was experiencing as he wrote certain Psalms. It gives the already beautiful Psalms an even deeper meaning.

On January 14, we met in Memorial Service to Harold Pollack. Harold was remembered as a person who was always willing to do the work at whatever job was needed, often a job on the sidelines without any glory. People reminisced about how Harold never had an unkind word to say about anybody.

We have been meeting twice a month with Richard and Linda Sloan, a Navajo family in Mesa. We do a Sunday School lesson with the kids followed by discussion with the parents.

Apostle Don McIndoo and Elder Ken Oar left on January 18 for a six week trip to Honduras and Mexico. Our prayers and eager expectations for the growth of the gospel go with them.

We are having an ongoing series of Sunday night studies to teach us about our faith. Some of the topics

include: The Spiritual Foundations of the Church of Christ, The Apostasy and Restoration, Evidences of the Book of Mormon and Meeting challenges to the Book of Mormon. We have had several special theme Worship Services where we have shared such things as our personal testimony of the Book of Mormon and a time in our lives when a favorite scripture or hymn had special meaning for us.

Apostle Don McIndoo, Elder Ken Oar, Matt Oar and Elder Joel Yates have held services in our church in Fort Defiance in recent months. Brother Yates and other ministers will be caring for the needs of the Navajo Nation during the months of January and February while Brother Oar is in Central America.

Last year seemed to be a time when God was reaching out to many people. Some rejected His invitation in the face of powerful testimonies while others, particularly our young people, grew in strength and service to the Lord.

It seems that in the past year people throughout the church have had serious health and personal problems. We have found ourselves interrupting many services to go to our knees on someone's behalf. We are very sad for the difficulties some families are experiencing but I believe joining together in prayer for these problems has brought us all closer together.

May we all grow in grace and service to the Lord in the coming year.

*Sister Marlene Oar*

## BAPTISM

When we go into the waters,  
With the Lord we make a vow  
To commit our spiritual lives to Him  
And improve ourselves somehow.

We use the sacrament of bread and wine,  
This covenant to renew.  
If we are absent from His midst,  
This we cannot do.

Study to show yourselves approved,  
The Lord does oft advise.  
This commandment we must keep  
To be faithful in His eyes.

Meet together often,  
The Lord does us implore.  
For when inquiring minds do join,  
They thus do know Him more.

A prayer in your private closet  
Does availeth much,  
But if we pray together,  
We all can feel His touch.

The testimonies, the prayers of Saints,  
The preaching of His word,  
If you choose to stay away,  
These things cannot be heard.

We need your presence in our midst  
For the strength you do provide.  
We need your prayers, your songs of praise.  
We need you by our side.

We enjoy church fellowship,  
But grieve for one place bare.  
We hope you'll come and meet with us.  
This is our earnest prayer.

—Sam Kidd

NEWS

HOUSTON, MISSOURI

Our Pastor Apostle Marvin Ely left for his missionary trip on Thursday, February 5. It took him two extra hours to go from Denver to Grand Junction. God and many prayers helped him arrive safely. He should return to our local by March 11 or 12. We shall miss him.

We are thankful for Elder Virgil Addie and his commitment to the church.

Jamie Addie is always in need of continual prayers. The latest is that he may possibly have shingles and he has osteoporosis.

We had a blessing with Tiffany Carney (Tanya Carney's 7-month old daughter). She was healed of an upper respiratory infection and had been in the hospital in an oxygen tent. She is as cute as a button.

Jessica Carney (Joe and Alice Carney's daughter-in-law) is pregnant and has gallbladder problems and migraines. Please keep her in your prayers.

J. E. Smith is doing pretty good. He's had both feet amputated just below the knee.

Florence Marie Kommer has moved to Kansas City (Independence).

Please continue with your prayers for Joannie Hawkins and her family.

We were thankful for Les and Barbara Burgin being able to attend Sacra-

ment Sunday.

Steve and Diane Pierce have built a new home close to the church.

Ireatess and Margaret Keeney took a cruise to the Bahamas. David and Carol were stranded in Springfield over the weekend and Diane had a houseful with four kids.

Menda Stotis has been busy at the Senior Center. She has been giving devotions at the Center.

Mark and Jennifer Pounds have sold their farm.

Deanna Hutcheson and a friend visited with Mary Jane Medders for awhile. They were down for Leland Smith's funeral.

Janice Moore (Marvin and Bernice Ely's daughter) was the victim in an accident in Denver (where she had moved). A man ran a red light and hit her car. She has had nerve damage and her jaw is dislocated. (The man died of a heart attack later.)

Bernice Ely has been a brave heart by holding down the home front.

We are thankful to have Arden Ely attending church regularly.

John Jones needs prayers. His health is not good.

Thelma Schwegler and Karen Renaud have been making gifts for the "Treasures of the Heart". "Treasures of the Heart" is a bag of kindness (inspired

by Ella Engle) in which gifts and words of love are sent to those who are not always with us.

Lois Helseth can now see colors thanks to God and her eye surgery for cataracts in both eyes.

Katherine Gill is doing fine—we were concerned because her LDH was high. But her doctor said she is okay. We believe it was due to her administrations. She now has two teeth and loves to squeal.

Our most recent visiting minister, Elder Glenn Gill, gave a good sermon about humility which just happened to tie in with our Sunday School lesson.

Lovita Seibel feels that "God picks out the songs to match the sermons."

Is it not true of life that God picks out—the wife to match the husband, the job to match the worker, the trials to match the needs?

*With love and prayers,  
Sister Tracie Gill*

# ATTENTION TEENAGERS!!!!

All Teenagers Ages 12-18 are invited to come and fellowship with 100 other teenagers for five days out of the summer!! **TEEN CHALLENGE** will be held at Camp Far Westa on August 2nd through 7th! For more information call **Buzz or Sue Brickhouse at 1-816-356-9214**. Be looking in upcoming *Zion's Advocates* for **Camp registration forms!!!**

**Hope to see you there!!!**

## OBITUARY

## Elizabeth Pearl Paschall

JANUARY 7, 1914—JANUARY 20, 1998

Elizabeth Pearl Paschall, the daughter of Robert Wesley Guthrie and Myrtle (Collins) Guthrie, was born in Henry County, Paris, Tennessee, January 7, 1914, and passed from this life January 20, 1998, after a long illness caused by a stroke in August 1992. She resided the last five years at the Henry County Nursing Home in Paris, Tennessee. She was 84 years and 13 days of age.

Elizabeth grew up and spent her life in Henry County, attending the Chapel Hill School. She married Heman Joseph Paschall May 2, 1931, and they farmed in the area for 42 years. Though they had no children of their own, Elizabeth loved and cared for her nieces, nephews, and neighbors as her own. Her pleasures and joys came from helping others. Her skills were sewing, crocheting, and cooking.

Elizabeth was baptized into Christ August 6, 1950, by Brother R. R. Robertson, and was a faithful and diligent member of the Church of Christ. She enjoyed the visits from the Church ministry with whom she could share her hospitality and meals that she so amply provided, until the stroke prevented it.

Her husband, Heman, preceded her in death December 7, 1973. Her father and mother, one sister, Thelma Jenkins, three brothers, Robert, Elroy, and William, also

preceded her in death. She is survived by one brother, Lloyd Guthrie, of Texas, and one sister, Mary Lou Wilson, of Paris, Tennessee, and many relatives and friends that shall miss her. We all give thanks to God for the blessing she was in our lives.

The Independence Temple Lot Local on Sunday, January 18, at their evening service sang *Softly and Tenderly Jesus is Calling* as a tribute to Sister Elizabeth when learning she was failing.

The service for Sister Elizabeth was held at the LeDon Chapel, Ridgeway Funeral Home, in Paris, Tennessee, at 1:30 p.m. Friday, January 23, 1998, by Elders Glenn Gill and Leslie Case. Margret Gill sang *At the End of the Road* and *Beyond the Sunset*. As Sister Elizabeth had requested, Glenn and Margret sang *The Last Mile of the Way* with the last stanza altered to "now that I have come the last mile of the way." Her sister, Mary Lou Wilson, requested the attached poem, *I'm Free*, to be read at the service.

Sister Elizabeth was laid to rest beside her husband, Heman Paschall, in the R.L.D.S. Cemetery near the Foundry Hill Church of Christ in Puryear, Tennessee.

*I'm Free*

*Don't grieve for me, for now I'm free.  
I'm following the path God has laid  
you see.*

*I took His hand when I heard His  
call.*

*I turned my back and left it all.*

*I could not stay another day  
to laugh, to love, to work or play.*

*Tasks left undone must stay that way,  
I found the peace at the close of the day.*

*If my parting has left a void,  
then fill it with remembered joys.*

*A friendship shared, a laugh, a kiss,  
O yes, these things I too will miss.*

*Be not burdened with times of sorrow.*

*I wish you the sunshine of tomorrow.*

*My life's been full, I savored much,  
good friends, good times, a loved one's  
touch.*

*Perhaps my times seemed all too brief.*

*Don't lengthen it now with undue grief.*

*Lift up your hearts, and peace to thee,*

*God wanted me; He set me free.*

—Author Unknown

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## CHURCH OF CHRIST CONFERENCES

The 1998 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 5. The business sessions will start at 9:00 A.M. Monday, April 6. A Solemn Assembly will be held prior to the conference, on April 3 & 4. All services will be held on the Temple Lot.

The 1998 Ministers' Conference (priesthood membership) of the Church of Christ will be held Monday, Tuesday and Wednesday, August 10, 11 and 12, at Independence, Missouri.

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