

RESTORATION BELIEFS



Compiled By
THE SAN FRANCISCO BAY DISTRICT

FOREWORD

It is a Divine injunction that every person who comes to a knowledge of the Restoration should seek opportunities to tell the gospel story to those with whom they come in contact. As we endeavored to plan our missionary work with this thought in mind we became keenly aware of the need for a course of study which would help members and non-members alike understand the "Restoration Beliefs." We are making this text available in an effort to fulfill this need.

The material herein presented was written several years ago by the members of the Council of Presidents of Seventy and used for a short time in the School of the Restoration. Since the lessons have been written by different individuals there will be found different styles of writing. We feel it would be unwise to identify the author of each lesson but wish to express our appreciation to the men of the Council of Presidents of Seventy for this material and their willingness to have it used in this manner. We have endeavored to arrange it in a way that would be suitable for study in the Church School, Sunday night class and by home study groups.

Acknowledgement is given to Sister Alice Buckley for her many hours spent in re-arranging the material in lesson form and preparing questions suitable for study and Sister Bethene Bavington for her donation of time to type the manuscript.

As you study this text may the spirit of Christ, which moved upon the hearts of the founders of this church, bring to you a testimony of the truthfulness of the Restoration.

Sylvester R. Coleman
District Missionary

September, 1963

CONTENTS

- Lesson 1. God -- The Purpose of Life
- Lesson 2. God Is
- Lesson 3. Jesus Christ
- Lesson 4. The Holy Spirit
- Lesson 5. The Trinity (review)
- Lesson 6. The Spiritual Gifts
- Lesson 7. The Spiritual Gifts (continued)
- Lesson 8. The Scriptures
- Lesson 9. Authority
- Lesson 10. The Kingdom of God
- Lesson 11. Scriptures, Authority, The Kingdom of God (review)
- Lesson 12. Sin
- Lesson 13. The Ordinances
- Lesson 14. Principles of Doctrine and Repentance
- Lesson 15. Faith
- Lesson 16. Baptisms - Laying on of Hands
- Lesson 17. The Resurrection
- Lesson 18. Eternal Judgment
- Lesson 19. Stewardship
- Lesson 20. Revelation
- Lesson 21. Salvation
- Lesson 22. Church History I - Christ's Day
- Lesson 23. Church History II - The Apostasy
- Lesson 24. Church History III - The Restoration
- Lesson 25. Church History (review)
- Lesson 26. Summary

LESSON 1

GOD -- THE PURPOSE OF LIFE

INTRODUCTION:

Some of the most perplexing questions that men face are those having to do with life and its purpose. Those who wander through the years of mortal existence, unaware of the eternal purpose and plan, find life holds nothing of deep meaning. There is little to challenge from these lives the truly great things which God has made possible in their creation. To those who catch a glimpse of the eternal purposes, life is an endless challenge to achievement of the better things that can be. To live without at least a basic concept of this purpose is merely to exist.

Many people have erred in thinking that Adam and Eve were placed in the Garden of Eden in a state of perfection and that having fallen therefrom it is the purpose of our lives to return to that state of perfection. This is a confused point of view. We confuse perfection and innocence. Man was created in a state of innocence but not perfection. Had man been perfect in his creation he would also have been perfect in his use of agency and there would have been no fall.

In the creation of man, God looked for people who were worthy to walk with him, not because they could not sin, but because they chose to walk righteously. He sought not for those who would be simply submissive but for men who would be intelligently obedient, for "The glory of God is intelligence." (1) Thus, he created man in a state of innocence, free of sin and having all the potential of godliness within him. However, to be godly man must by his own choice choose to live righteously. For man to become worthy of eternal life with God, it was necessary for him to be given opportunity not only to prove himself but to grow through untold numbers of right choices -- godly use of his agency. This is made clear in the writings of Nephi who refers to this life as a probationary state, (2) and also by Alma, who said, "Therefore this life became a probationary state; a time to prepare to meet God; . . ." (3)

Modern day revelation tells us, ". . . this is my work and my glory, to bring to pass the immortality and eternal life of man." (4) Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (5) Webster defines immortality as, "unending existence." In contrast he defines eternal (in scriptural connections) as implying, "a state or quality other than mere duration." This is in agreement with the statement of Christ who said that eternal life was to know God and his Son. Thus, we see that God was not to be satisfied with the mere "unending existence" of man but sought to make it possible for him to become worthy of eternal life with God. Man, with the true understanding of the purpose of life, then becomes challenged by the values of eternity and life becomes meaningful, filled with hope and expectancy.

WHY RELIGION?

Without God's help man is lost. With all of the challenge of eternity, man must have a guide, a source of strength, if he is to achieve a quality of life worthy of its purpose. Alone, man is weak and unable to move toward God. The Apostle Paul, recognizing the carnality of man, and the nature of sin, cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (6) God, recognizing man's need, sent his Son, and to, ". . . as many as received Him, to them gave He power to become the sons of God; . . ." (7)

Religion is, "The service and adoration of God. . . as expressed in forms of

worship in obedience to divine commands. . ." (8) Jesus recognized the importance of this as he spoke of the Jews that believed in him and said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (9) Only as men obey divine command does strength come to them that frees them of the sin that separates them from God. Religion then, is important to the extent that it teaches man these divine commands and causes him to be obedient to these commands. The resultant flow of the power of Christ into his life leads him to adore God, and to the achievement of the purpose of life, as he becomes a son of God.

(1) D & C 90:6

(2) 1 Nephi 4:52; 2 Nephi 6:56, 15:10

(3) Alma 9:41

(4) D & C 22:23

(5) John 17:3

(6) Romans 7:24

(7) John 1:12

(8) Webster

(9) John 8:31, 32

QUESTIONS FOR DISCUSSION:

Introduction:

1. Why is it impossible to live adequately without basic concepts and purposes?
2. Why do we believe man is created in a state of innocence rather than perfection? What does such a belief demand of each of us?
3. What did Christ have as His main work on earth in relation to God? In relation to man?
4. What is religion? Why is it important?

God -- The purpose of Life

1. What concept in man's life most expands, or limits, his growth?
2. Upon what is final proof of God built?
3. When is God's work as Creator finished? Explain.
4. How may man best enjoy his sonship with God?
5. List three things in which you find evidence of God's existence.

LESSON 2

GOD IS

GOD:

Belief in God is basic to the religious concept and life of all men. What one believes about God determines to a large extent his entire philosophy of life. All men believe something about God. Even the Atheist has such a belief for he believes that God does not exist. This very belief limits his concept of life to the mortal sphere and influences his philosophy accordingly.

To the Church of Jesus Christ, an adequate concept of God, his being, purpose, is of utmost importance. Such a concept will either challenge its members to victorious achievement or limit them to misplaced satisfaction in mediocracy. One of the significant contributions of Jesus Christ, to men, is found in this beautiful revelation of God. In similar manner His church, restored in these latter days, is under responsibility to so reveal the Heavenly Father.

In this lesson it is not our purpose to enter into detailed philosophical exploration of some controversial ideas but rather to set forth as clearly as possible the basic beliefs of the Church about God.

GOD IS:

Paul, in writing to the Hebrews, said, “. . .he that cometh to God *must believe that he is*, and that he is a rewarder of them that diligently seek him.”

(1) A sense of the reality of the existence of God is fundamental for it is from this point that our God-concept begins. The proof of his existence, however, is most difficult to establish. Many great scientist, using scientific fact and logical reasoning, have tried to prove God and have come to the conclusion that He is. Lord Kelvin said, “Science positively affirms creative power. . .we live and move and have our being, . . .in the creating and directing power which science compels us to accept as an article of belief. . .If you think strongly enough you will be forced by science to believe in God, which is the foundation of all religion.” (2) We ought to be aware of the scientific evidences which point to God. A number of good statements can be found in the pamphlet, **WHAT LATTER DAY SAINTS BELIEVE ABOUT GOD**, by Elbert A. Smith, pages 22-31, and also in the book, **MAN DOES NOT STAND ALONE**, by Cressy Morrison. However, in the final analysis, science can no more prove the existence of God than it can prove a mother's love. The fact of God's being comes directly as a result of personal religious experience. J. Arthur Thompson, Professor of Natural History at the University of Aberdeen, states it this way, “We can not by scientific searching find out God. . .It is not by science that we pass from nature to nature's God. That pathway is one of religious experience. . .It is possible, however, that science, with its disclosures of the order of nature and all its wonder, may suggest and enhance the religious view.” (3) It is from such religious experience that we find at the heart of restoration testimony this affirmation, **GOD IS**.

GOD IS INFINITE:

“We believe in God, the Eternal Father.” In this, the opening declaration of the Epitome of Faith, we find the implication of His infinite nature. It is important that we understand that God is infinite. By this, we mean He is limitless and immeasurable. He is without bounds. The Psalmist said, “Even from everlasting to everlasting thou art God.” (4) The Doctrine and Covenants declares, “By these things we know there is a God in heaven who is infinite and

eternal." (5) It is difficult for us to grasp the idea of an infinite God for as Elbert A. Smith says, "We can not think of time as having no beginning -- nor can we comprehend it as stretching back without a beginning and forward without end..." (6) This is because we are finite, limited and accustomed to defining things in terms measurable by physical standards. This in itself has brought confusion to many. Some have gone so far as to define God as one with a body having parts and passions with spirit coursing through his veins rather than mortal blood. Because we are told that man is made in the image of God, man has been tempted to make God anthropomorphic - like man, rather than to see the possibility of man being theomorphic -- like God. We dare not permit our concept of God to be circumscribed by the limits of destruction and corruption known to mortal life. Rather, we must constantly seek within ourselves for those things, placed there by Him, which in their nature are eternal. Some of these may be found in attributes of God such as intelligence, agency, love. The finite mind unaided, will never completely understand or know all there is about God. The challenge of this very thought should spur man on in unreserved effort to reach a higher plane of association with Him. In our own day comes the assurance, ". . . the day shall come when you shall comprehend even God; being quickened in Him and by Him." (7)

GOD IS CREATOR:

"I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. Yea, in the beginning I created. . ." (8) These are among the earliest words of Holy Writ. By the Son, God created all that is. (9) Through the concept of God as Creator we see Him as the source of all that we have, know, enjoy, anticipate. Ben Kimpel, Professor of Philosophy in Drew University says, "God is the ultimate source of all that contributes to the enrichment and the ennoblement of life." (10) Recognition of God as creator causes man to admit that God is owner and man is steward. This, then begins to establish not only the relationship of man to God, but of man to life itself and all that is given into our keeping. The fact of God's creatorship is upheld by the very detail of creation itself. It seems inconceivable that the boundless universe, the earth, or the complex nature of life is the result of blind chance.

GOD IS PURPOSEFUL:

Back of all creation, all life is the purpose of God. It is not just an accident that there is oxygen in the air to sustain the life of man, nor that nitrogen is there to supply needs of plant life. All things necessary for man's life have been carefully provided in God's creation. Could it be by chance that man's broken body can heal itself, bones knit together, infection be repelled? How long could man live if there were not forces of regeneration in his body constantly replacing the muscle cells spent to supply his energy? ". . . this is my work and my glory, to bring to pass the immortality, and eternal life of man." (11) These words help us understand something of the purpose of God. This understanding puts purpose in man's life. Edwin G. Conklin, Professor of Biology at Princeton, said, "Faith alone assures us that there is a definite purpose in all experience. This knowledge makes life worth living and service a privilege." (12)

GOD IS PERSONAL:

Recognition of God as the purposeful creator, begins to attach to Him the fact of personality. Many men look upon God simply as a Spirit. As such he is everywhere and nowhere. We believe in a personal God. From the earliest declarations of the restoration movement comes the witness of this. (13) Presi-

dent Joseph Smith III, said, "The Father is a personage of spirit, glory, and power, in whom all perfection and fullness of attributes dwell." (14) God is one who is capable of hearing and answering our prayers. He sees our every act and shares with us every problem we take to Him. He weeps at our iniquity (15) and pays the price of our salvation. (16) Through the Holy Spirit he speaks to lead us to all truth (17) and witnesses our adoption as His sons. (18) Concerning our belief in a personal God, Elbert A. Smith says, "At the very foundation of our faith is the belief in a personal God who from time to time has revealed himself to man; whose purpose is to save men and exalt them to the estate of sonship and brotherhood." (19)

GOD IS THE FATHER:

God is more than personal; He is the Father! Even a quick survey of the Scriptures proves that God is referred to as the "Father" more frequently than any other way. Jesus, in teaching men to pray, instructed them to address God as, "Our Father who art in Heaven..." (20) To know God as "Our Father" is to place significance on our own lives. To be assured that this being of infinite power and wisdom, creator of all the universe, source of life itself, condescends to establish personal relationship with individual men and reveals something of the reality of His concern for man. If God is concerned with individuals, then individuals must be important. Too often we use life as if it were cheap and worthless. A belief that God is concerned about us as a father is concerned about his child brings conviction that to Him our life is important. If it is important to Him, then it should be to us. Further, a belief in the fatherhood of God demands a recognition of the brotherhood of man. Thus we establish our relationship to fellowmen. (21)

GOD IS LOVE:

The love of God is assured us by the nature of His fatherhood. However, it is not sufficient to say that God does love. John tells us, "God is Love." (22) Just as God is the source of all power, wisdom, knowledge, so also is He the source of all love. John also said, "If we love one another God dwelleth in us..." (23) To the extent that we permit love to enter our lives we permit God to enter. Wherein we shut the door on love, we shut out God for His all-embracing love penetrates all creatures wherever He is. This love of God reaches out to all men offering them the privilege of becoming His Sons if they are willing to yield themselves to Him and live in that relationship. (24) Only the knowledge that God is love can explain such compassion and concern as we find recorded in the testimony of Enoch. (25) Here we find God weeping because of the wickedness of men. Enoch's knowledge of God caused him to say, "...thou art just, thou art merciful and kind forever; . . .and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end." Knowing that God is love, we can be assured of his justice, mercy, kindness. Men who follow His leadings have no need to fear the future for though they can not see the distant scene, they move forward confident that they do not walk alone. (26)

GOD IS UNCHANGEABLE:

"He changeth not; if so, he would cease to be God; . . ." (27) "For I am the Lord, I change not. . ." (28) "...he is the same God yesterday, today, and forever. . ." (29) The Scriptures have consistently taught the unchangeable nature of God. The restoration movement has maintained that He is unchangeable in every respect. He is perfect in knowledge, and wisdom. Jacob, the brother of Nephi, said, "O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it." (30)

Believing that He is unchangeable has caused us to accept as fact doctrines rejected by other religious bodies. For example, we believe that since God spoke to men in ages past, he does now and will continue to speak whenever men are willing to listen. Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (31) Jesus promised that the Holy Spirit would come to men to speak to them (32) saying that this spirit would, ". . . receive of mine and show it unto you." (33) God, who healed the sick in ages past as they came to Him in faith, still heals men under the same conditions. Because of our belief in His unchangeability we interpret his teachings, observe his ordinances, more literally than other bodies of religious men. Indeed, the fact of His unchangeable nature gives us a rod of iron to which we hold. We ought to be constantly challenged to test that which we believe and are taught in the name of God, by comparing it with that which He has revealed in ages past lest we be deceived by opinions of men and fall into the path of apostasy.

GOD IS SUPREME:

As the closing portion of this lesson we simply affirm this most important fact. God is supreme! He rules the universe. Being the maker of law he is obedient to law, *but* He is not subordinate to law! There is no thing, no being, greater than God. In Him we move and live and have our being for He is the source of life itself. Isaiah, speaking in the name of God, said, ". . . I am the Lord, and there is none else, . . . a just God, and a Savior, and there is none else." (34) "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." (35) From Him alone does man receive divine help. To Him alone does man owe unending allegiance.

What a wonderful God to know, worship, and seek to understand. Though our finite minds do not conceive Him for all he is, yet gratefully we ought to sing:

*My God, how wonderful thou art,
Thy Majesty, how bright!
How glorious thy mercy seat,
In depths of burning light!*

*Yet I may love thee, too, O Lord!
Almighty as thou art,
For thou hast stooped to ask of me
The love of my poor heart.*

--Frederick W. Faber

- (1) Hebrews 11:6
- (2) WHAT LATTER DAY SAINTS BELIEVE ABOUT GOD, page 22
- (3) Ibid. page 25
- (4) Psalms 90:2
- (5) D & C 17:4
- (6) WHAT LATTER DAY SAINTS BELIEVE ABOUT GOD, page 49
- (7) D & C 85:12
- (8) Genesis 1:2-3 (I.V.)
- (9) Ibid: John 1:1-3; Col. 1:16
- (10) ~~MORAL PRINCIPLES IN THE BIBLE~~, page 59

- (11) D & C 22:23b
- (12) WHAT LATTER DAY SAINTS BELIEVE ABOUT GOD, page 10
- (13) Church History, Vol. 1, page 9ff
- (14) Saints Herald, Vol. 45, page 162
- (15) Genesis 7:35-41 (I.V.)
- (16) John 3:16
- (17) John 14:26; 16:12-15
- (18) Romans 8:14; Gal. 4:4-7
- (19) WHAT LATTER DAY SAINTS BELIEVE ABOUT GOD, page 43
- (20) Matthew 6:9
- (21) D & C 35:5d; Matthew 22:35-39 (I.V.)
- (22) I John 4:8
- (23) I John 4:12
- (24) John 1:6-12 (I.V.)
- (25) Genesis 7:35-41 (I.V.)
- (26) Psalms 23
- (27) Mormon 4:82; also 68-70
- (28) Malachi 3:6
- (29) D & C 71:2g
- (30) 2 Nephi 6:44
- (31) Amos 3:7
- (32) John 16:12-15
- (33) Ibid.
- (34) Isaiah 45:5, 21
- (35) Isaiah 6:3

For Further Study:

MAN DOES NOT STAND ALONE - A. CRESSY MORRISON
 GOD OUR HELP - F. HENRY EDWARDS

Questions for Discussion:

Note to Teacher: Continue where you left off in the first lesson and explore further with these questions.

1. What are three eternal attributes of God that are also found in the personality of man?
2. In what way do the Scriptures most often speak of God?
3. Give at least three scriptures from the Three Standard Books which tell that God is unchangeable.
4. Why must Latter Day Saints have an adequate concept of God?
5. How does science help us in our search for knowledge of God?

LESSON 3

JESUS CHRIST

The testimony of Christ comes to us with special importance in the Restoration, for through the Restoration, the knowledge of Christ and a continued testimony of the divinity of his work has come. We approach this with a study of the scriptural story of his work, before, during, and after his life on earth.

BEFORE HIS LIFE ON EARTH:

He was in the beginning with God. "And I, God, said to mine only Begotten which was with me from the beginning, . . ." (1) Jesus said, "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was God. The same was in the beginning with God." (2) Christ in his great prayer said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (3)

He shared in the creation. Though we recognize God as the creator, for it was by His power that creation was possible, we find that Christ shared in creation. Modern day revelation tells us, "And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (4) This was apparently understood by the apostles in the early century, (5) and Nephi records the words of Christ, "Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are." (6)

He chose to become the Savior. (7) This fact was known by many of the prophets centuries before the coming of Jesus Christ. Jacob writes, "For this intent have we written these things, that they may know that we knew of Christ, and we had a hope of glory, and not only we, ourselves, had a hope of his glory, but also all of the holy prophets which were before us." (8)

HIS LIFE ON EARTH:

In the meridian of time, Christ came to the earth and took upon himself mortal life. His mission was clear. He came to make it possible for men to come again into the presence of God. He came to make the atonement (at-one-ment), Christ could not do it all for man but came rather to give to man the necessary help. ". . . as many as received Him, to them gave He power to become the sons of God; only to them who believe on His name." (9)

The mission of Christ is expressed in various ways in the Scriptures. He came to seek and save that which was lost, (10) make everlasting life possible, (11) free men through truth, (12) give men abundant life (13). All of these are caught up in his over-all purpose - that of leading men back to God.

The nature of the work of Christ was threefold. Basically, it was apostolic. Primarily, he was a witness for truth whose chief concern was for the souls of men. However, he was also prophetic. He was an inspired interpreter and revealer of the divine will and in this, looked not only at the past or present but to the future. Thirdly, he was the teacher, not alone from the fact that he imparted much knowledge to his followers, but also because he dealt with the iniquity in their lives and challenged them to cleanliness. He utilized both the prophetic and teaching functions of his life to enhance the work of his apostolic mission.

AFTER HIS LIFE ON EARTH:

It is at this point that the testimony of the Restoration becomes most distinctive. We believe that the nature of his work continues to be apostolic, prophetic and teaching. Much of this work is accomplished through the Holy Spirit, in accord with His promise. (14) While it is the Holy Spirit who speaks we note that he speaks only that which he hears Christ speak.

As further evidence that the crucifixion did not end the personal work of Christ with men, we note this promise that *OTHER SHEEP* should hear his voice. (15) We have the testimony of Nephi bearing witness for the fulfilling of his promise. (16).

We believe that not only does Christ ~~continue to be~~ concerned with living children of men but that his love and mercy reach beyond the grave in a continuous effort to reach even the wicked. (17) ~~While some accuse us of believing in a second chance for man, we actually believe it is but a continuation of the work of Christ toward the accomplishment of the purpose of God.~~

THE WORK OF CHRIST IS ETERNAL:

With this scriptural background we plainly see that the work of Christ is eternal. He works through precept and example to bring man to God. At the heart of his teaching is the Fatherhood of God. He seeks to challenge men by the proclamation of the intense and personal affection of our Heavenly Father for every individual he has created. He invites men with his offer of power that we might become the true sons of God.

Christ knew that in a general way all men are the sons of God by the fact of creation, but he also knew that this natural relationship does not make us sons in the deepest sense of the word. His own experience had taught him that *real filial relationship is obtained not alone in the derivation of our being from God, but rather that it is the result of a mutual understanding, a unity of interest, activity and will.* In recognition of this fact, Dummelow points out that *in the higher spiritual sense men truly become the sons of God not directly but as a result of and through their relationship with Christ.* The great sacrifice made by man in obtaining this divine relationship, is the laying aside of personal desire and then merging this intelligently with the will of God. "He who has learnt to merge his own will in the will of God, and to take delight only in that which is well pleasing to Him, has learnt the great secret of Jesus, and is filled with the inward joy of sonship." (18)

The work of Christ seeks to do away with the separation between God and man which has resulted from sin. The outstanding feature of the life of Jesus has been his intelligent obedience to the will of God in every instance. His mortal suffering, the agony of the cross, the pangs of physical death, are but symbolic of the sorrow and pain we cause the eternal Father by choosing that which separates us from Him. This is symbolic of the price he pays that we by choice and intelligence may be one with Him. However, this sacrifice of righteousness offered by Christ can only alter the relationship in which we stand to God proportionately as we bring ourselves into union with Him.

CHRIST OFFERS FULFILLMENT OF OUR NEEDS:

Christ ought to mean much to man today for in him alone do we find hope of fulfillment of our needs. The great cry coming from the hearts of the masses is peace, not just peace with neighbors but peace within. The cry is for peace that brings freedom from fear, freedom from agitating passion, freedom from moral conflict. Such peace is not the result of outward environment but rather an inward quality. Christ promises such a peace, one that is not of this world, a peace that removes trouble from our hearts and fear from our minds. (19) Stephen even in an agonizing physical death found this peace. (20) Paul, in the midst of persecution, found this peace and the sureness of God's love. (21) Some of the Book of Mormon peoples likewise found this peace in spite of persecutions. (22)

The peace of Christ comes from the assurance of his unsurpassed power. (23) Allegiance with such power brings confidence that removes all fear. In a knowledge of this power, Paul said, "I can do all things through Christ which strengtheneth me." (24) The peace of Christ comes as we feel the assurance of security in life both physical and spiritual (25), security symbolized by the

protective comfort of the wings of the old mother hen as her chicks hear her call and come to her. (26) This peace comes to us as we respond to the pleading of the Master (27) and take upon us his yoke and learn of Him. In the resultant fellowship man need never again feel alone for in the words of Brother Elbert Smith, "The only man who walks alone is the man who walks without God."

The peace of Christ comes as we find the freedom that can only result from a knowledge of the truth (28). The peace of Christ comes as the raging passion and moral conflict find answer in His strength. When we sense that he comes to our aid we are delivered from sin. (29) We know this peace as we see the awfulness of death replaced with the reality of his promise of continuous life, eternal life with God. (30)

Yes, Christ is the answer to man's need!

OUR FINAL TESTIMONY - HE LIVES:

Finally, basic to the testimony of Christ as we know him is the testimony so beautifully worded after the vision of Joseph Smith and Sydney Rigdon in 1832, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God..." (31)

In the midst of a Christian world that increasingly denies that Jesus of Nazareth is the Christ of Faith and thus rejects the fact of his resurrection we move forth to intelligently proclaim - *HE LIVES!*

- | | | |
|-------------------------|---------------------------|-----------------------|
| (1) Genesis 1:27 | (12) John 18:37; 8:31-32 | (22) Alma 1:42 |
| (2) John 1:1-2 | (13) John 10:10 | (23) Matthew 28:17 |
| (3) John 17:5 | (14) John 16:12-14 | (24) Philippians 4:13 |
| (4) D&C 22:21 | (15) John 10:16 | (25) John 10:10 |
| (5) John 1:3, Col. 1:16 | (16) 3 Nephi 5:1-12 | Matthew 6:28-38 |
| (6) 3 Nephi 4:44 | (17) 1 Peter 3:18-20; 4:6 | (26) Matthew 23:37 |
| (7) Genesis 1:13 | (18) Dummelow - One Vol. | (27) Matthew 11:29-30 |
| (8) Jacob 3:4 | Bible Commentary | (28) John 8:31 |
| (9) John 1:12 | Page LXXX | (29) Romans 7:14-27 |
| (10) Luke 19:10 | (19) John 14:27 | (30) John 11:25-26; |
| (11) John 3:16 | (20) Acts 7:54 | John 14:1-3 |
| | (21) Romans 8:31 | (31) D&C 76:3g |

SUGGESTED READING FOR FURTHER STUDY:

We believe in Jesus Christ - C. H. Hield
One Volume Bible Commentary - Dummelow pp. LXXIX - LXXXII

Questions for Discussion:

1. What three things must we know about Christ in the period prior to His earthly ministry?
2. Christ came to earth for what purpose?
3. What message is at the heart of all His teaching?
4. How did Christ's work continue after crucifixion? Give scriptural proof.
5. How is Christ's work threefold?
6. In what ways does the message of Christ offer security to man?
7. How does one acquire the peace of Christ?
8. Of what are we speaking when we say "Atonement of Christ" and in what way is it related to a living Christ?
9. Does Christianity demand a Living Christ in order to be productive and worthwhile?

LESSON 4

THE HOLY SPIRIT

"We believe in . . . the Holy Ghost."

The identification of an experience with the influence and power of the Holy Spirit has commanded the attention of disciples of Christ since the rise of the Church. In fact this spiritual force has been, and is, one of the central features of the Restoration Movement. Perhaps more has been said and little really understood of this wonderful principle than any other feature of the gospel message. No doubt we shall constantly learn more of its meaning and use in our lives as we grow toward our full maturity as sons of God. If the full measure of God's purpose is to be realized in the human form and spirit, then, as believers and faithful followers of the Christ we must match ourselves with this creative force - the Holy Spirit. The Father has said, "This is my work and my glory to bring to pass the immortality and eternal life of man." (1) God's purpose is caught up in the unifying and synthesizing force of the Holy Spirit between Himself and man in a perfect spiritual symphony.

THE HOLY SPIRIT:

God is love. He is creative. Growing out of this motivation by love to create there evolved in His creative will a point at which element and spirit could take form. It is stated in the Scriptures that the Father, through His Son, Jesus the Christ, created this heaven and this earth upon which we stand. Worlds without number have been and are being created. Our world was not the beginning of God's creative work. Man cannot fathom the vast expanse of space in which other earths and heavens have been and are being placed. He can only identify a few with the aid of powerful telescopes.

The Holy Spirit longs to finish the creative work begun in the life of man. It seeks to fulfill the intent of God's will in perfecting the life of man. It is with man and in man that the Holy Spirit shall realize its full purpose of creation. The power and glory of the Holy Spirit constantly challenges the agency of man. It is with the creative principle of the Spirit of God that man shall discover and realize his full manhood as a son of God. Man cannot live in the full measure of his being without the full manifestation of God's Spirit. The degree of its indwelling marks the degree of man's glory. We have an unalterable choice to make in terms of obedience to the perfect will of God the moment we decide to follow Him. Our very life is caught up in the quality of our understanding of the workings of the Holy Spirit which emanates from the throne of Grace. The outreach of God is the manifestation of His Holy Spirit. Holy because it is His Spirit. Spirit because He is Spirit. Quality of being as a son of God is the ultimate for man. The indwelling of the fullness of the Holy Spirit is the essence of our creation. The fulfillment of the promise of its infusion into our lives should be our eternal longing.

WHAT IS THE HOLY SPIRIT?

While the Holy Spirit is substance, it is not substance as we understand the known elements. It cannot be measured nor identified with the aid of the known elements: It is of a different matter and on a much higher plane. It is a substance which exists separate from the elements. It is a substance which relates and unifies the elements. It is the force or power which emanates from the person of God to organize the elements into specific form such as the earth, the vegetable and animal kingdoms. It is the power which creates and seeks to unify the human family into one great fellowship of love. Its purpose is to bring men, beasts,

fowl and fishes into an eternal relationship with God in a glorified earth. We understand this to be the celestial glory.

The Holy Spirit is the power which emanates from God. It emanates from the person and presence of God. It is the outreach of Himself through time and space. It is an obedient spirit. It responds perfectly to the will of God. It is the life-giving force, which is the life principle, by which all things exist and have their being. It is the gift by which man is promised celestial glory in the presence of God and His Son, Jesus Christ. It is the manifestation of revelation within the spirit of man to receive the record of Heaven, the peaceable things of of immortal glory, the truth of all things, which maketh alive all things, and hath all power according to wisdom, mercy, truth, justice and judgement.

The indwelling of the Spirit of God (Holy Spirit) depends upon the quality of righteousness within man. His Spirit cannot dwell in unholy bodies. Man's body is the temple for the indwelling of the Spirit of God. The existence of man is the product of the creative will of God. He intends that the spirit of man shall evolve to the point of perfect union with the Spirit of God. The life of Christ is the perfect example of this possibility. Man must arrive at this essential achievement. The purpose of his being is pointed in the direction of perfect union with God. It is the object of God's creative purpose.

THE GIFT OF THE HOLY SPIRIT:

The existence of man is a manifestation of the Holy Spirit. To every man is given a measure of the Spirit of God. However, a full measure of the Holy Spirit cannot be given to man except he turn his attention from self to the God who made him. In this attention he must reconcile himself to his Maker as a son to a father. From desire he must move to faith through the adjusting principle of repentance. The first concrete act of repentance is in the acceptance of the principle and ordinance of baptism by immersion into the Kingdom of God through the Church of Jesus Christ. When a man does this he is committed to the way of life Christ has designated for man to travel. For by water men keep the commandment. At least they commit themselves to the keeping of the commandments. Men are then born into the Kingdom of God. Then there is the laying on of hands for the promise of the reception of the Holy Spirit. It is presumed that through obedience to preparatory principles in cleansing the body of sin by repentance and faith and baptism by water men are ready to receive the working principles of the blessing of the Holy Spirit.

What a man does with his life from the point of receiving the ordinance of the laying on of hands for the reception of the Holy Spirit is his major problem in life. God does not interfere with agency. He inspires but does not assume complete command and control. He is there to help and lead and inspire, but he is not there to give of his power if man has not prepared for the full expression of that power. God and man must work together for the full endowment of the of the Holy Spirit. Man must attach himself to the ultimate purpose of God in the work of inheriting the Kingdom of God on the earth as well as in heaven. This initial attachment must carry the quality of embracing the truths of kingdom building.

One of the first effects of the gift of the Holy Spirit is to create in man a vision of the will and purposes of God. His personal experiences which relate exclusively to himself are secondary to the primary experience of the vision of the Kingdom. When a man receives this primary vision his secondary needs are met in light of this first need. The testimony that Jesus is the Christ, the Son of the living God, finds its strength when seen in light of the purpose of God, through Christ in leading men into the zionic situation. Zion is the evidence of the

kingdom of heaven on the earth. The Holy Spirit leads men into a kingdom of God on earth experience. The Holy Spirit does this through prophetic vision and revelation, and inspiration toward implementation of the will of God in men. It does this in the measure of our willingness to go all the way toward God through Christ in the building of Zion.

It is through this gift of grace that we are saved. It is by this gift that faith is given purpose and point. The full measure of the Holy Spirit in man is the fulfillment of the fact of the atonement. It is by the operation in full measure of the gift of the Holy Spirit within man that the fact of the trinity of God, Christ and man is achieved. This was the burden of Christ's prayer in Gethsemane. This trinity is to be realized through the zionic enterprise.

The guidance of the Holy Spirit is significant to our personal and collective direction toward God and His Kingdom. If we are going in the direction of kingdom building then we can expect the blessings of direction. If we honor those through whom direction should come then we can reasonably expect to receive the needed leadership of the Spirit. The exercise of agency in determining and evaluating the course we should take in life is a necessary factor in the leadings of the Spirit of God. We must study the problems at hand to be solved either personally, or in the church, and then as we petition the throne of Grace the influence and light of the Spirit will come as a warming and prompting feeling. This feeling registers the rightness of the direction in which we are going, and it indicates the rightness of the course we must employ to achieve the goal. This experience coupled with the major objective of God, through His Church, in Kingdom building, gives significance and meaning to our personal experiences.

There are diverse methods, or gifts, through which direction comes in our lives. These are known as the gifts of the Spirit. The important thing is not the method so much as it is the message received through these gifts of God. The message must fit into the pattern of kingdom building. It must be evidence of intelligence. In this is the glory of God revealed through the church to the world. Its central testimony is Christ and the Kingdom. The first agent in the revelation of the Spirit is God Himself. He is the first and final determiner of its expression. The earnest longing of our prayers should be that the Church shall continue to implore God for the manifestation of his love and grace through the power and glory of the Holy Spirit.

(1) D & C 22:23b

To be read in further study of this topic:

Genesis 6:62-64; 7:39-40

D & C 46, 50:1-7, 76:5, 85:1-10, 90:1-6,

Book of Mormon, 2 Nephi 14:1-6

Suggested further study:

One Volume Bible Commentary - Dummelow - Page 799, No. 16 & 17;

page 801, No. 26; page 802, No. 12, 13.

Systematic Theology, A.H. Strong - page 336 (b) - 340

Questions for Discussion:

1. What is the relationship between bringing forth the cause of Zion and the endowment of the Holy Spirit?
2. The Holy Spirit is often referred to in other terms. Give at least three found in the Scriptures.
3. What determines the measure of the Holy Spirit that comes to any man?
4. What four things does the gift of the Holy Spirit do for those who accept it as an "abiding comforter"?
5. What three fruits of the spirit can be found in the life of a godly man?
6. What is the purpose of the laying on of hands by the elders in relation to the receiving of the gift of the Holy Spirit?

LESSON 5
THE TRINITY (review)

Note to Teacher: Since the understanding of the Trinity will be at the heart of all the other lessons, in this lesson catch up the new understandings and questions of the students. This will clarify the last three lessons.

Assignment for this lesson:

1. Read material in at least two sources other than the text on: God, Jesus Christ, Holy Spirit.
2. Bring to class any added information you have discovered on these topics.
3. Write a brief summary of your personal beliefs about: God, Jesus Christ and Holy Spirit as they relate to you, the church and others.

Questions for Discussion:

1. Why are God, Christ and Holy Spirit all necessary for the building of man's life and God's Kingdom?
2. In what ways have your understandings been broadened or clarified by the last few lessons?
3. What are the most unique things our church has to offer the world in our beliefs about the Trinity?

Bibliography for outside reading:

God our Help - F. Henry Edwards
Seek This Christ - Reed Holmes
Man Does Not Stand Alone - A. Cressy Morrison
Church Tracts

LESSON 6

THE SPIRITUAL GIFTS

PRELIMINARY READING:

Moroni 10:8-19 Luke 11:23 1 Corinthians 12:1-11 1 Corinthians 12:27-31

THE HOLY SPIRIT:

The Holy Spirit is one of the members of the Godhead which consists of God the Father, Jesus Christ the Son and the Holy Spirit. Through the Holy Spirit God is omnipresent. In the Scriptures the Holy Spirit is also referred to as the Holy Ghost (1), the Comforter (2), The Spirit of Truth (3). The Holy Spirit is the spirit of life. (4)

THE GIFTS OF THE SPIRIT:

The Holy Spirit cannot be separated from the gifts of the Spirit for these gifts are the manifestations of it. They are the real benefits. They are given to every man, "...to profit withal..." (5) It would be foolish to seek for the Holy Spirit and yet ignore its extraordinary manifestations of power. If the Holy Spirit is to be continuous, so also are its gifts. The two can no more be separated than fire and heat or wind and force.

The Apostle Paul, concerned about the new gentile converts said, "Now concerning spiritual gifts brethren, I would not have you ignorant." (6) He spoke to those who had ignorantly followed dumb (speechless) idols. He knew how important it was that they become informed and thus spoke boldly. In spite of this we find today there are many professing Christians who are ignorant of the Spiritual Gifts; many even deny they exist. Christians should be better informed on these matters that are so vital. Sensing the need his disciples would have after his leaving, Jesus promised, "...I will pray the Father and he shall give you another Comforter that he may abide with you forever." (7)

WHEN WOULD THE HOLY SPIRIT COME:

While Jesus was here it was not necessary to send the Holy Spirit for He was here personally. However, when He left, then He would send this Comforter. He said, "If I go not away the Comforter will not come to you, but if I depart I will send him unto you, and when he is come he will reprove the world of sin, and of righteousness and of judgement." (8) John explained something of this when he wrote his account of the teachings of Jesus. "But this spake he of the Spirit, which they that believed on him should receive; for the Holy Ghost was promised unto them that believe, after that Jesus was glorified." (9)

THE HOLY SPIRIT THROUGH OBEDIENCE:

The promise of the abiding Comforter was conditional, as are all of the promises of God. Jesus said, "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter..." (10) Also, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." (11) (Note: *Webster says that manifest means to "show plainly, to reveal"*) It is indeed through our obedience to God's command that we make our lives fit for the indwelling of the Holy Spirit of God.

WHY THE HOLY SPIRIT? WHY SPIRITUAL GIFTS?

One purpose of the Holy Spirit and its manifestations is to testify of Jesus Christ. The Master said, "...when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." (12)

Another of the functions of the Holy Spirit is to teach men. In the words of Christ, "...the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (13) Also, "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He will glorify me; for he shall receive of mine, and shall show it unto you." (14)

The very word "comforter" means "to strengthen." (15) The Master indicated this as he promised further, "...ye shall receive power after that the Holy Ghost is come upon you..." (16) The purpose of this power is that, "...ye shall be witnesses unto me..." (17)

We see then that the Holy Spirit and the gifts it manifests, come to testify of Christ, teach us all things, and give us strength; this that we might witness for Christ unto all men. Evidences of the power to thus witness are found in the examples of Peter at Pentecost (18), Peter and the Apostles before the Council and the High Priest (19), and Philip at Samaria (20).

- | | |
|--------------------------|----------------------|
| (1) John 14:26 | (11) John 14:21 |
| (2) John 14:16 | (12) John 15:26 |
| (3) John 14:17; 16:13 | (13) John 14:26 |
| (4) 2 Cor. 3:6; Rom. 8:6 | (14) John 16:13, 14 |
| (5) 1 Cor. 12:7 | (15) See Webster |
| (6) 1 Cor. 1:12 | (16) Acts 1:8 |
| (7) John 14:16 | (17) Ibid |
| (8) John 16:7 | (18) Acts, 2nd Chap. |
| (9) John 7:39 | (19) Acts 5:27-32 |
| (10) John 14:15 | (20) Acts 8:5-8 |

Questions for Discussion:

1. Can a man seek the Holy Spirit and not understand the manifestations of its power?
2. What is the relationship between the Holy Spirit and spiritual gifts?
3. What is the basic function of all the gifts?
4. How is the power of witnessing tied up with the bestowing of the gifts?
5. The gifts of the Holy Spirit come when a man seeks certain things. What are these things?
6. For what purpose do the gifts come to men? "That man might. . ."
Do all men receive some gifts?
Do men receive gifts always because of worthiness?

LESSON 7

THE SPIRITUAL GIFTS (continued)

As previously noted the Holy Spirit is made manifest through its gifts. The Apostle Paul spoke of some of these gifts as he wrote to both the Ephesians and the Corinthians. (21) He said, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." (22) He then goes on to enumerate some of the gifts as, "...the word of wisdom... the word of knowledge... faith... gifts of healing... miracles... prophecy... discerning of spirits... divers kinds of tongues... interpretations of tongues..." (23) The remaining portion of this discourse explains that while it is the same Spirit that gives all of these gifts, not every man received every gift for God divides "...to every man severally as he will." (24)

In the above quotation, Paul mentions nine spiritual gifts. We do not believe that this limits the manner in which God can manifest himself through the Holy Spirit, but rather that there are many spiritual gifts. We also believe that we ought to heed Paul's admonition to "...covet earnestly the best gifts." (25) Although he may not have intended to enumerate the gifts in the order of their significance it does seem clear that the first three are of major importance.

The first noted is "wisdom." Of all gifts this is most precious. A wise man judges according to moral and spiritual truth. The gift of wisdom is more than a knowledge of truth, it carries also the ability to apply this knowledge. James says, "...the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (26) Wisdom permits man to interpret revelation in such a way as to come to an understanding of God.

The second of these three major gifts is that of "knowledge." Spiritual knowledge comes as the result of inspiration and instruction given by the spirit to the mind of man. It is sometimes given by the literal appearance of Jesus Christ; by the audible voice; visions; the ministry of angels; the voice of inspiration. Jesus promised the Jews that believed on him that it was a knowledge of truth and that would make them free. (27) Truly the truth of God is obtained through his spirit. Paul wrote, "...Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, except he hath the Spirit of God." (28) Such was the knowledge that permitted Peter to proclaim, "Thou art the Christ, the Son of the living God." (29) It was upon such a revelation of truth, knowledge that is sure and unmoveable that Christ built his Church. (30) The importance of knowledge that can come to man only through the spirit of God was further emphasized by Christ as he said, "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou has sent." (31)

The third of these gifts is "faith". The author of the letter to the Hebrews said, "Faith is the assurance of things hoped for, the evidence of things not seen." (32) He further emphasizes the importance of faith as he writes, "...without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (33) A modern writer proclaims that faith is the dynamic of action. Thus, we see that it is this great gift of God's Spirit that moves men forward in the adven-

ture for the divine possibilities that we believe exist. Without this gift man would simply believe but never achieve.

While the remaining gifts of the spirit may not be as eternally significant as those just discussed, they are important and do show something of the outreach of God to man. Christ demonstrated on many occasions the gift of healing. Through his divinely called ministry this was to be continued. James instructed the church, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (34)

We also note that in the life and ministry of Jesus, many miracles were performed. (35) These were not done by breaking God's laws but by putting into effect laws which man does not know. Anything is miraculous if it is beyond man's understanding or his ability to perform without divine aid. That miracles should continue to be performed among God's people is evidenced by the very unchangeable nature of God. Moroni said, "And behold I say unto you, He changeth not; if so, he would cease to be God; and he ceaseth not to be God, and is a God of miracles." (36)

The gift of prophecy has also been found among God's people whenever they have served him in righteousness. He placed prophets within the Church of Jesus Christ. (37) He promised that he would do nothing until he revealed his secrets unto his servants the prophets. (38) The gift of prophecy makes it possible for God to speak to His people, admonishing them, counseling them, encouraging them. Through this gift man is given opportunity to not only understand that which has happened in the past but to look into the future inasmuch as God sees it is wisdom for him. However, we must beware of false prophecy and false prophets. John admonishes us to "try the spirits whether they are of God." (39) The Scriptures give us numerous tests to apply in judging both the prophet and the prophecy. (40)

God does not leave man entirely to himself in this matter of judging prophecy, trying the spirits. Through the Holy Spirit the gift of discernment is given. While not everyone has this gift it is within the church. Satan has power to deceive and will try to deceive even the very elect. We ought to seek for this gift of discernment and follow its leadings. If it is not ours to have we should seek for those who do have it and heed their advice and counsel.

One of the most dramatic examples of the gift of divers kinds of tongues was on the day of Pentecost. (41) Nephi bore witness that this indeed is a gift of the Holy Ghost. (42) Moroni spoke boldly concerning those who denied this and other of the spiritual gifts. (43) The Apostle Paul, however, warns about unwise use of the spiritual gifts and insists that there should be no exercise of the gift of tongues without an interpretation. (44)

ARE THE GIFTS TO BE FORGOTTEN?

In the Christian world there are many who would say that there is no longer any need for these spiritual gifts. Some say that Paul, in his discourse on charity, (45) substituted charity for these gifts. He did say, "Though I speak with the tongues of men and of angels and have not charity, I become as a sounding brass and tinkling cymbal, and though I have all faith, so that I could remove mountains and have not charity I am as nothing." (46) However, he did not say the gifts are as nothing. He did emphasize the fact that these gifts must be used with charity which is the pure love of God in our hearts. Certainly, without this love of God, we are as nothing regardless of what else we have or do.

In a further effort to clarify he said, "Follow after charity, and desire spiritual gifts." (47)

SUMMARY

In conclusion we note that according to the gospel of Jesus Christ, as taught by Him and His disciples and as restored again in this latter day, the gifts of the spirit are the manifestations of that spirit within us as individuals and as a church. It is through obedience to the gospel that our lives become fit dwelling places for this good spirit. As we are obedient to the principles of the doctrine of Christ we become entitled to receive the Holy Spirit and the gifts it manifests. As we move forward with Christ in His great cause we ought to covet earnestly the best gifts, using them with charity, which is the pure love of God. These gifts become meaningful to us only as we seek them that we might manifest the fruits of God's Spirit in our lives and bear faithful witness of Christ to all men.

(21) Eph. 4:7-16; 1 Cor. 12th Chap.

(22) 1 Cor. 12:4-6

(23) 1 Cor. 12:7-10

(24) 1 Cor. 12:11

(25) 1 Cor. 12:31

(26) James 3:17; D&C 86; 1 Cor. 2:1-7

(27) John 8:31-32

(28) 1 Cor. 2:9-11

(29) Matt. 16:17

(30) Matt. 16:19

(31) John 17:3

(32) Heb. 11:1

(33) Heb. 11:6

(34) James 5:14,15; D&C 42:12,13; 34:3

(35) Acts 2:22; Heb. 2:4;
Mormon 4: 76-81

(36) Mormon 4:82

(37) 1 Cor. 12:28; Eph. 4:11

(38) Amos 3:7

(39) 1 John 4:1-4

(40) Duet. 18:21,22; Ps. 89:34;
Matt. 7:24-29 Gal. 1:8,9;
2 John 1:7-11

(41) Acts 2:4-6

(42) 2 Neph. 14:2,3

(43) Mor. 4:65-68

(44) 1 Cor. 14:26-33

(45) 1 Cor. 13th Chap.

(46) 1 Cor. 13:1,2

(47) 1 Cor. 14:1

Questions for Discussion:

1. What are spiritual gifts?
2. What are the three gifts of major importance?
3. Of what value is the gift of prophecy?
4. Give scriptural examples where spiritual gifts changed the life of a man.
5. What gift makes it possible for us to say with Peter, "I know thou are the Christ - the Son of the Living God"?
6. When may something be called miraculous?
7. What was the admonition of Paul in seeking spiritual gifts?
8. What is the significance of charity in regard to all manifestations of the Spirit of God or spiritual gifts?
9. Are there gifts of the spirit other than those named by Paul? What might they be?

LESSON 8 THE SCRIPTURES

WHAT ARE THE SCRIPTURES?

The Scriptures are the inspired record of God's revelation of himself, His nature, character and will. They are divine revelations because they bring to men concepts of these divine truths of His personality. These revelations found full consummation in the person, life and ministry of Jesus Christ.

These revelations were made to people who were chosen guardians of the word of God and whose responsibility it was to communicate it to all mankind.

The Scriptures, therefore, are the source, as well as the result, of inspiration. They are written under the direction and influence of the Holy Spirit, informing and uplifting with redeeming power.

The Scriptures, rather than being one book as many have supposed, are compiled of many books. They are not limited to the sixty-six books of the King James Version of the Bible but include also the Book of Mormon and the Doctrine and Covenants. What is said for the Bible can also be said for the other two. They are the word of God to the world. Paul writes that, "All scripture is given by inspiration of God, and is profitable for doctrine." (1)

HOW THE NATURE OF THE SCRIPTURES MUST BE ASCERTAINED:

There are a number of ways the Scriptures can be vindicated. Here are several that others have found to be helpful:

1. By a careful and exact study of the Holy Scriptures themselves, according to their own testimony, origin, and design.
2. From the interpretation of the Church in regard to their full meaning.
3. Read with prayer and under proper conditions.
4. Study the background of how and why they were written.
5. Analyze the effect they have had on the Church.

The reader must ascertain what is meant by the inspiration by complete submission to it. A person whose own life has not felt the rebirth of the Holy Spirit cannot expect to understand inspiration. It is highly improbable that one can read the Scriptures and get the right point of view unless he belongs to God's family who produced them.

It is the duty of every searcher of the Scriptures not to accept a doctrine because it is modern, but because it is true.

THE DIVINE ELEMENT OF THE SCRIPTURES:

The divine element of the Scriptures is made apparent through prophecy. All of the prophets felt that their inspiration came not from within, but from without. They felt a divine call from God and were obliged to speak out in His name. (2) At other times they were commanded to write that the generations yet unborn could have the benefit of their knowledge and inspiration. (3) Their inspiration was often regarded as an answer to prayer.

The divine element of the Scriptures can be discerned in the laws and worship of the Church. Especially is this true in the symbol of the ordinances. Even the Church courts reflect the divine justice of God in dealing with the wayward and offenders of the church. It is found in church marriages, caring for the needs of the poor, and administering to the needs of the aged. Prayer services, preachings and church school also enhance the divine element of worship. The divine element of the Scriptures can be ascertained by the word of God

becoming flesh in you. When one needs forgiveness where could he find greater help than in the Lord's prayer (4) and in Psalms 51. When one needs courage what greater words could be read than, "The Lord is my Shepherd..." (5) When one needs comfort and peace to his soul where could he find it better than in the life of the Lord. When one needs a pattern for the Kingdom of God, read the Sermon on the Mount. (6)

GOD SPEAKS THROUGH THE SCRIPTURES:

It has been said that when God speaks and men listen their lives are changed. When lives are changed, communities and nations are changed. Most men want to live a full and satisfying life, but they need guidance. The best place to find that guidance is in the word of the Lord. There are many questions that man often asks himself, and to which there are no answers outside of God and His word. God gives the only answer to such questions as, "Why am I here?" "Where am I going?"; "What is my place in life?"; "How am I to know and find true happiness, and eternal life?" God can and will give us the answers we need to hear if we only stop hurrying and listen, and learn. Man was created in such a way that it is possible for him to find the true life only as he associates with God and His church. Man cannot fully associate with God unless he has God's Holy Spirit and we cannot have God's Holy Spirit until we are obedient to His divine laws. We cannot know the full truth until we know God who is the fullness of truth. Men do not need answers doled out to them - they need to find them through association with the Father, and His Holy Scriptures.

GOD SPEAKS TO US THROUGH THE SCRIPTURES:

Too many times we consider the Scriptures as belonging to a generation that was strange and far removed from us. However, in reading the Scriptures we find the people of the Old Testament had many of the same problems, temptations, failures and successes that we have. Human nature has always been the same; men have always had the same questions to be answered, the same problems to be faced.

The discovery we must make is that God speaks through the Scriptures. His purest language is in the symbol of the ordinances. The man who speaks for God in prophecy, has to limit God because of his own limitations, but when God speaks through His ordinances, the meaning is pure, and undefiled by limitations. Reading the Scriptures opens our eyes that we might see who He really is and what He is doing in the world today; still better what he is doing in our lives. We will never quite hear what he had to say to Israel through the prophets until we are able to hear what he says to us through them.

God has spoken; the whole scriptures bear witness that this is true. Our Scriptures bear out that God is a living God - not a dead one. The same Spirit that gave vision and understanding to the prophets can and will dwell in us today, and will help to take away our blindness and confusion. By the warm influence of God's Holy Spirit, he can and will speak to us through his Holy Scriptures. This is not only the testimony of the Scriptures, but also that of the Church. Both testify that through the years this has been the experience of thousands of people who have been willing to listen and hear God's word.

The Scriptures are not like any ordinary book. At the heart of the Scriptures is the testimony of Jesus Christ, who is the central figure of human history. They bear record of how the world can be regenerated and molded into a perfect society. The remedy for the frequent misuse of the Scriptures is not to read them less but to read them more.

SCRIPTURES AND THE TESTIMONY OF MEN:

There was a time when the Scriptures did not exist. Living always comes before writing. Man had to have experience with God before he could write about it. How, then, did the Scriptures start and what is the story behind their production? The story of the Scriptures begins with the advent of man; many years before Israel became a nation. God chose first a man - then a family - that through them those who came after would know something of the saving grace of their creator. Before the sacred Scriptures were ever written, there was a revelation of God which had come to man, and passed from one generation to another. God chose Moses to reveal his will and bring a new understanding of his power, love and purpose. They could look back and bear testimony of God's saving grace to them, as they were delivered from bondage, when their nation was headed for destruction. At Mount Sinai, they entered into a covenant with God which proved to be a foundation upon which they built their future nation. It would have been simpler, perhaps, if God had just chosen a man at different dispensations of time and dictated the Scriptures to him and let him write them down. However, that is not God's way of working. His word first entered into man's lives so that it first became clothed with human experiences. Suffering had to be endured by his servants and children before they could bear testimony of God's love and power. No real child of God could keep God's truth for himself alone. He had to share it with others to satisfy his inward longing for companionship with man and God.

Regardless of how closely the word of God is knit into the human experience of the children of God, and their passions and prejudices and sins that seem to make up the Holy Scriptures, they still remain God's own truth, with power to redeem any man or nation who is willing to hear, listen, and accept them with an open heart.

- (1) 2 Tim. 3:16 - see also the Inspired Version
- (2) Exodus 3:4; Jeremiah 23:35; D&C 6:2; Jeremiah 15:16; John 15:16; 2 Nephi 5:2
- (3) Isa. 8:1; Rev. 21:5; D&C 22:24; Jeremiah 36:28; D&C 76:8; 1 Nephi 2:3
- (4) Matthew 6:10ff
- (5) Psalms 23; John 14:27
- (6) Matthew Chapters 5, 6, 7

Questions for Discussion:

1. What are the Scriptures? How do they differ from other books?
2. What do the Scriptures tell us about man? How can scripture be called both human and divine?
3. What three ways can scriptures be vindicated? Can you think of any ways other than the three listed in the lesson?
4. Tell of three scriptures that meet specific human needs and tell what that need is.
5. List four questions of eternal importance which can be answered only by God and by answers found in the Scriptures.
5. Why are the Scriptures not just one book? Why do we need to believe in a canon of scripture?
7. When do scriptures become most meaningful to us?
8. Why must we accept the Scriptures if we are to grow in the likeness of Christ?

LESSON 9 AUTHORITY

AUTHORITY IS NECESSARY:

The need for authority to act in any given capacity is recognized in all areas of life, especially in government. No man has the right to represent the government of any nation unless he has been given authority to do so. The way in which this authority is given is prescribed by a very definite process, step by step. The limitations upon this authority are clearly set forth that there might be no misunderstanding.

Isaiah, looking down the stream of time, said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; ..." (1) The prophet here speaks concerning the government of the Kingdom of God. While there are many today who will claim there is no need for authority when one ministers for Christ, we believe it is necessary that men receive authority to act in this Kingdom of God plan. Just as it is necessary to have authorized representatives in world government in order to avoid confusion; and this would certainly be the result if every man who felt he would like to represent his nation, could go out and speak for it; so it is necessary that there be authority among those who speak for God. Jesus warned of men who would act without authority. He said, "...many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me ye that work iniquity." (2) He thus warned of men who would teach in His name but never knew Him at all. What of their followers? He speaks plainly, "But in vain do they worship me teaching the doctrines and commandments of men." (3) One of the outstanding differences between Christ and other ministers was his Authority. Matthew records, "...the people were astonished at his doctrine; for he taught them as one having authority for God, and not as having authority from the scribes." (4)

The very term minister means servant and the word servant implies recognition of a master. The minister then should truly be the servant of God. Paul refers to it in this way, "...we are ambassadors for Christ, as though God did beseech you by us;..." (5)

The Church of Jesus Christ, by its very name, proclaims that it does not belong to itself or exist for itself. The church is the church *only* in direct proportion as it is of Christ. The ministers of the church are ministers only in proportion to their calling of God through Christ.

AS THE FATHER HATH SENT:

Authority of His ministers is further emphasized by Christ as he said, "...as my Father hath sent me, even so I send you..." (6) It is important to know this for it is by the same authority that Jesus was sent that He in turn sends others.

Not much is found in the Scriptures about how Jesus was sent although it is commonly accepted that he was sent of God. Three things do seem to be certain. 1. He was anointed of God to, "...preach good tidings unto the meek; ..." (7) 2. He was ordained of God. (8) 3. He functioned as an apostle and will serve as a high priest forever after the order of Melchisedec. (9) While we have no record of how or when the anointing and ordaining was done (or whether it was done on earth or not), we do know that it was done.

HOW AUTHORITY COMES TO MEN:

There are many ideas about how authority is given to men. Some believe it is a result of a feeling in one's heart. Some think of authority in terms of a theological diploma. We believe it must be revealed of God. We now search the Scriptures.

The author of the letter to the Hebrews says, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (10) The following verse continues; "So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my son, ..." The emphasis here is that authority comes from God, and it comes to men in the specific manner in which it came to Aaron. Many will agree that it comes from God, but most fail to recognize the manner of its coming - "as of Aaron."

The manner of the calling of Aaron is clear, "And the Lord spake unto Moses saying, ...thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation...and anoint him, and sanctify him; that he may minister unto me in the priest's office." (11) God spoke to Moses, one having authority and told him to ordain Aaron. It was not sufficient that Aaron feel some kind of call within him. This call was made authoritative as God spoke to one having authority. We believe that many men have the basic call to minister in their hearts. However, they need to ally themselves with the authority of Christ's Church and place themselves in such condition that God can call them through one having authority.

The Scriptures give evidence that this was true not only in the case of Aaron but also with the Seventy (12) and Joshua. (13) However, not only was this true in the days of Moses, but it was true in the days of Christ and the Apostles. In the calling of the original Twelve, we find that Jesus prayed all night on the mountain top and "when it was day, he called his disciples; and of them he chose twelve, whom he also named apostles." (14) When Judas fell by transgression and then killed himself, there was need for another to take his place. The remaining eleven turned to God, after consideration of men whom they felt should be worthy witnesses, and asked, "Thou, Lord, who knowest the hearts of all men, show whether of these two thou has chosen..." (15) At a later date, we are told that the Holy Ghost spake unto the prophets and teachers at Antioch and said, "Separate me Barnabas and Saul for the work whereunto I have called them." (16) The next chapter tells us these men were apostles. (17)

The above examples give evidence of what is meant by being, "called of God as was Aaron." Needless to say from the moment of restoration, this has been followed. God calls men today as he called Aaron of old.

WHAT IS PRIESTHOOD?

We have indicated that authority is connected with that which we know as priesthood. It is logical to ask; what is priesthood? We believe that priesthood is the authority and power from God delegated to man to officiate in all things pertaining to the gospel and the building up of the Kingdom of God on earth. Also priesthood is unchangeable and eternal. In order for men to possess this priesthood they must obey the requirements of God's laws, be legally ordained according to the will of God, and continue to walk in the newness of life. The authority of priesthood must be possessed jointly with the power of God if we are to accomplish his will. Authority without power is of no use. The power of God of which we speak is manifest in faith, love, truth, mercy, justice and judgement. Where these attributes exist along *with* authority there is power to preach the gospel and administer the ordinances in God's Kingdom.

DIVISIONS AND OFFICES:

Priesthood is one. It comes from God through Jesus Christ. However, by

the nature of the needs of man and the church there are specialized functions in this priesthood. As Paul called the church, "the body of Christ" we see the analogy. In the human body we have a number of organs we call "vital organs." Of these there are some which are respiratory, and some which are digestive. These sustain the very life of man. There are, however, other parts of the body such as legs and arms which give us ability to move and draw things to us. These are called appendages. Thus, we see that there is not only a division as to "vital organs" and appendages but there is likewise a division within these divisions. All of this is for the sake of specialized function.

So also in the priesthood of God. There are the main divisions (or orders) which the Scriptures call "Melchisedec" and "Aaronic." (18) Within these orders or divisions are other divisions which we recognize as offices of priesthood. Nevertheless, let it be clear, priesthood is one! Though the functions of orders and offices differ all are of God!

Before considering the two main divisions or orders of priesthood, let us note the distinction between priesthood authority and priesthood office. *Authority* comes to a man with his ordination. It is something which he holds within himself. It empowers him to act for God. It becomes part of his life and he cannot be separated from it except as he may become disqualified by transgression. *Office* indicates the specific area of his service. This may be changed from time to time as God wills. Sometimes because of disability a man may be released from his office and still retain the authority of his priesthood. Charles Fry, in his tract on priesthood says, "When a member of the priesthood dies he leaves the office but he carries his authority with him." Office, then, is a designated area of service in which a member of the priesthood is placed to labor. Priesthood authority is the essential Gift of God empowering him to act in the office to which he has been appointed. Ordination gives authority which connects a man with the source of the power of Christ. Office is the area in which he puts that power to work. Priesthood is a means of receiving; office is the opportunity of giving to others that which God desires them to receive.

As previously noted, we believe in two main divisions of priesthood, the Melchisedec and Aaronic. The Aaronic includes the function of the Levitical. (19) The Melchisedec has power and authority to "administer in spiritual things" (20) and the Aaronic "has power in administering outward ordinances." (21) In this same verse we find the "Aaronic" referred to as an "appendage." Thus we see again the analogy of the "body of Christ."

We believe that these functions were true in the Mosaic church. Moses was given spiritual authority and responsibility over the people. He was later commanded of God to share this responsibility with the Seventy. When he did this we read, "And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." (22) On the other hand it is indicated that Aaron and his sons and the Levites, had charge of the sanctuary, even in the sense of physical protection. (23) The sanctuary, of course, was the place where the "outward ordinances" were administered.

We also believe that these divisions of priesthood were found in the Church under Christ and the Apostles. As the church grew following pentecost and it was necessary to minister to the physical needs of men as well as the spiritual, the Twelve said, "It is not reason that we should leave the word of God, and serve tables...Look ye out among you seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (24) These men were ordained to this function by the laying on of the apostles' hands. We also note that apparently Philip had authority to administer the outward ordinance of

baptism by water but those baptized had to wait for the apostles to come before they could receive the baptism of the Holy Ghost. (25) It is apparent, then, that this Philip did not have authority to administer in spiritual things but in outward ordinances. He must have been Aaronic priesthood. The Apostles, holding the Melchisedec priesthood, however, having responsibility to administer in spiritual things were able to lay hands on and bestow this baptism of the Holy Ghost.

HOW AUTHORITY IS CONFERRED:

We need say very little about this except to refer to scriptures which indicate the bestowal of priesthood authority came by the laying on of hands. We have already noted in a previous reference that Joshua received authority by the laying on of hands. This was true in the case of Paul and Barnabas (26) and with other elders (27). In the case of Timothy, Paul admonishes, "Neglect not the gift that is in thee which was given by prophecy, with the laying on of hands by the presbytery..." (28) In modern day revelation we also find this, "Every Elder, Priest, Teacher or Deacon is to be ordained by the power of the Holy Ghost which is in the one who ordains him." (29) That is what was meant when the Lord commanded Moses to "put some of thine honor" upon Joshua. (30) Thus we see that it is not only the laying on of hands that constitutes a legal ordination but the power of God which is in the one who officiates.

RESTORATION:

It was through the restoration that there came to earth again the power of priesthood. John the Baptist restored the Aaronic priesthood in the ordination of Joseph Smith and Oliver Cowdery. The Melchisedec priesthood was conferred on Joseph and Oliver when the church was organized. Thus, the authority of priesthood came again to earth and it was made possible that by the divine call of God through one having this authority others could receive it and stand as valid representatives of the Master. This authority should be respected, cherished and held sacred by both those having it and those who do not. In humility and love, out of a compassion for souls, this authority should be used to build up the kingdom of God and establish his righteousness.

- | | |
|-----------------------------|-----------------------------------|
| (1) Isa. 9:6 | (13) Numbers 27:18-23; Deut. 34:9 |
| (2) Matt. 7:32,33 | (14) Luke 6:12,13 |
| (3) Matt. 15:8 | (15) Acts 1:21-26 |
| (4) Matt. 7:36,37 | (16) Acts 13:1-4 |
| (5) 2 Cor. 5:20 | (17) Acts 14:14 |
| (6) John 20:21 | (18) Hebrews 7:11 |
| (7) Isa. 61:1 | (19) D & C 104:1 |
| (8) Acts 10:42 | (20) D & C 104:3 |
| (9) Hebrews 3:1; 5:6, 9-10; | (21) D & C 104:8b |
| (10) Hebrews 5:4 | (22) Numbers 11:16,17, 24-26 |
| (11) Exodus 40:1, 12-13 | (23) Numbers 3:32, 38 |
| (12) Numbers 11:16,17 | (24) Acts 6:1-6 |

(25) Acts 8:14

(26) Acts 13:3

(27) Acts 14:23

(28) Acts 4:14

(29) D & C 17:12

(30) Numbers 27:20

Questions for Discussion:

1. What is priesthood? What two priesthoods are found in Christ's church?
2. How was Aaron called? Why?
3. Give an example of the calling and ordaining of a man in the New Testament church?
4. Is the setting apart in priestly office the same as bestowing authority? What gives a man authority?
5. How did Joseph Smith and Oliver Cowdery receive the Aaronic priesthood?
6. What is the difference in authority between the Aaronic and Melchisedec orders? What is the difference in function?
7. What had the four sons of Mosiah done to make it possible for them to teach with power and authority from God?
8. What office in the priesthood did Christ hold? Give scriptural proof.
9. When a member of the priesthood dies does he lose his priesthood office and authority?
10. Why is authority necessary in the church for the building of lives and God's Kingdom?

LESSON 10 THE KINGDOM OF GOD

Harris Franklin Roll says: "The Kingdom of God means that some day science and society, commerce and letters and trade shall be purified, and uplifted till they are in happy harmony with the will and purpose of the Divine Father." (1)

Charles Foster Kent, Phd., Litt. D. interprets the Kingdom of God as special ideals. He says that the Bible is far more than a theological treatise. "Through its vivid records we still gain our clearest and most inspiring vision of the God revealed in the universe and in human history, but now we realize that its authors sought to do more than teach theology. Throughout its pages two dominant aims are clearly and constantly evident. The first is to make plain to men the ways in which they may enter into intimate acquaintance with God and find life and freedom in his loyal service. The second is to show them how they may live in right relationship to their fellow men and by united effort develop a perfect social order in which each may find supreme happiness and complete self-expression." (2)

Charles Gore, D.D., D.C.L., LL.D. says, "The church is to be the vestibule of the promised kingdom of God - its representative on earth in all its spiritual characteristics - and is to spread throughout the world and endure till the end of the age." (3)

All of the prophets, the teaching of Jesus and other foremost writers seem to agree that the Kingdom of God is an organized effort of the church to establish God's righteousness upon the earth. The prophets of the Old Testament called it "Zion." Jesus referred to it as the "Kingdom of God."

The latter day prophet, Joseph Smith and his successors use "Zion," and "Kingdom of God," and "A New Jerusalem" interchangeably. (4) "For Zion must increase in beauty, her borders be enlarged, her stakes strengthened, and put on her beautiful garments." (5) "That the kingdoms of this world may be constrained to acknowledge that the Kingdom of Zion is in very deed the kingdom of our God and Christ." (6)

Both Zion or the Kingdom of God call for the dedication of the whole of man to establish God's righteousness upon the earth as the angels have in heaven. It is a call for justice to triumph over injustice, truth over error, kindness over cruelty, purity over lust, peace over enmity. It is a prayer for peace and unity of the church, it is a petition for God's grace on its members, and for the conversion of all nations, so that Zion may be recognized as the spiritual capital of the world. "And many people shall go and say, come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (7)

The Kingdom of God is not only a spiritual condition of its people. It is also an economic law that governs the citizens of the Kingdom. Bishop J.A. Koehler says, "What the Reorganized Church of Jesus Christ of Latter Day Saints seeks is not merely another mode of government, it is a government of God. True, it is to be by the people, but nevertheless, it is to be the Government of God...and so we seek a mode of government which insures God some opportunity to lead his people into the way of truth... We seek the universal fulfillment of personality; moral freedom rights of self-determination for both persons and peoples; to promote their own economic, moral and spiritual interests by their own industry, thrift, and the like, unhampered and unrestrained."

Thus, the Kingdom of God is a spiritual and economic enterprise that changes

the hearts of men from self to God. At its heart is justice, peace and goodwill. Its motive is to make the "word flesh." Its final goal is a new society, grounded in the order of God.

KINGDOM OF GOD IS WITHIN YOU:

On one occasion when Jesus was teaching about the Kingdom of God, the Pharisees asked him a question in regard to how and when it was to appear. Jesus answered them "The kingdom cometh not with observation," i.e., cannot be observed by the senses, is not manifested by outward signs and political changes altogether. It must come by a spiritual regeneration of the heart and mind. It is the result of being reborn. So Jesus answered, "The Kingdom of God is within you." (8) The power to achieve the Kingdom of God comes from within. It is a given fact that the world about us must conform to the world within us. The Pharisees had no concept of God's Kingdom because of the kind of people they were inside. Paul, in writing to the Saints at Rome, said, "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost...For he that in these things serveth Christ, is acceptable to God, and approved by men." (9) The Lord spoke to the church in August, 1833 and reassured the saints that the power to redeem Zion was to be pure in heart. "Surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place for God is there, and the hand of the Lord is there, and he has sworn by the power of his might to be her salvation, and her high tower; therefore verily saith the Lord, let Zion rejoice, for this is Zion, the pure in heart;..." (10)

Henry Drummond, in his address of "The Ideal Life," published in 1897, gives some excellent thoughts on the ideal man. He calls it, "The man after God's own heart." He gives eight basic qualities that an ideal man must possess:

1. A reason for being alive; he must account for his existence.
2. Sustenance; after he has life you must give him food.
3. Society; man is not made to be alone. He needs friendships.
4. Now that the ideal man has found a friend, he wants language. He must speak to his friend.
5. He uses this language to commune with God. He must pray.
6. The next thing is education. He needs teaching. He must take his place with the other disciples at the Master's feet.
7. He must know something of the promises of God.
8. He must seek to do God's will. He must be a man after God's own heart, and seek to fulfill His will.

Every kingdom-builder has one great desire, and that is to do the will of God. Even Jesus, the greatest of all, said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me." (11) It must be a voluntary surrender of one's own will to that of his Father. It is not our Kingdom that must be established, it is God's Kingdom. Therefore, let our prayer be, "Thy Kingdom come, thy will be done, on earth as it is done in Heaven."

CHURCH AND THE KINGDOM:

"And the woman being with child, cried, travailling in birth, and pained to be delivered." (12) "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne...and the dragon prevailed not against Michael, neither the Child, nor the woman which was the Church of God, who had been delivered of her pains, and brought forth the Kingdom of our God and his Christ." (13)

The mission of the Church of Jesus Christ is to bring forth and establish the Kingdom of God on earth. It is the responsibility of the church to nurture, feed, and care for the individual members as it is the responsibility of the mother to

nurture, feed and care for her children.

The church of Jesus Christ, through its ordinances, is to give life and sustenance to all who seek her and embrace her truths. It is in and through the church that the deepest impressions of Christ are manifested. The Family of God realize their greatest worth as they are found active in his church seeking to make its life theirs.

Paul, in writing to the Saints at Corinth, reminds them that, "As in Adam all die, even so in Christ, shall all be made alive." (14) What he was saying, was that as we receive our physical bodies from Adam and Eve, so also we receive our spiritual inheritance from Christ and his Church. The Church of Jesus Christ is the mother of God's Kingdom. Therefore, there can be no earthly Kingdom unless there is a church to bring it forth.

The heart of Jesus' message was that men and women were to become the children of God that they might demonstrate the eternal truths in the flesh. His disciples in recording his words also made it the heart of their message.

Jesus not only required his followers to pray for the Kingdom of God, but he also required that they seek it with all their hearts, might, mind, and strength. Seek and establish, were the key words of kingdom building.

The church was to all peoples. Its dominant theological principle was to teach the Fatherhood of God, that all kindred, tongues and peoples were infinitely precious in the sight of God. It is the duty of the church to so love all mankind that there will be no privileged persons in God's Kingdom. The church is to serve all men with dignity and love that the teaching of our Lord may not be in vain.

The Church of Jesus Christ is to find her strength in serving humanity, and her greatest joy in being obedient to God's will.

KINGDOM OF GOD IS SOCIAL:

Charles Foster Kent was right when he insisted the Kingdom of God is the standard of social life. The Prophets Hosea and Isaiah who were social reformers of Northern Israel and Judah were keenly alive to the fact that they belonged to a people of unclean lips. (15) Repeatedly they denounced the corrupt rulers of Israel, (16) Judicial injustice (17), and economic inequality and wasteful luxury. (18)

The warning voice of the prophets to Israel were to establish God's Zion, or perish. The heart of their message was that God was the supreme lover and that man was the chief object of this love.

The basic passions and motives of our society have changed little from those of Israel. The same problems and sins that perplexed and destroyed Israel have entrenched themselves within our society. We have a repressed moral inferiority complex. We refuse to confess our sins to God or man. We are dissatisfied with ourselves because of what we have made of our opportunities. Secretly we know we are unworthy of God's blessing and grace, but we go on accepting them and giving little in return. This moral complex is the heart of the trouble of our society. We have betrayed and disobeyed our conscience, refused to live up to our ideals and therefore stunted our characters. All because it has been a selfish stewardship instead of a Godly stewardship. Our endeavors are sure to go down in defeat because our society has become self-centered instead of God-centered. This is the root of inequality and evil. David recognized this when he wrote, "Against thee and only thee have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest." (19) "And because iniquity doth abound, the love of many shall wax cold." (20)

Men have therefore wronged society because they have had no passionate loyalty to God. They have been unfaithful to God because they do not love Him,

and because they do not know Him. This is what stimulated the prophet Hosea to say, "My people are being destroyed for lack of knowledge." (21) The antidote to the sickness of society is a knowledge of the Kingdom of God. If there is to be a perfect order as the Church of Jesus Christ teaches, those who are to participate in its establishment must have an intimate knowledge of the character and purpose of our Lord, who not only was the perfect one, but gave his life that through knowledge of, and obedience to, Him, his children might build this perfect society.

Only those who know the perfect way can build the Kingdom of God. Ignorant people cannot build God's way of life because they just don't know how. They might want to with all of their hearts, but are disqualified because of the lack of knowledge. Knowledge does not come through instruction only, but by personal insight, experience, and the Holy Ghost. Paul, in writing to the saints of Thessalonica, admonished them "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance..." (22) He was assuring them that when they received this kind of knowledge, they would be willing and able to fulfill all of their obligations to society.

- | | |
|--|-----------------------|
| (1) Harris Franklin Roll - The Teachings of Jesus | |
| (2) Charles Foster Kent - Social Teachings of the Prophets and Jesus | |
| (3) Charles Gore - Christ and Society | (13) Rev. 12:7 (I.V.) |
| (4) D&C 36:12 | (14) 1 Cor. 15:12 |
| (5) D&C 81:4 | (15) Isaiah 6:5 |
| (6) D&C 102:9 | (16) Isaiah 3:14, 15 |
| (7) Isaiah 2:3 | (17) Isaiah 5:23 |
| (8) Luke 17:21 | (18) Isaiah 5:11 - 17 |
| (9) Romans 14:17, 18 | (19) Psalms 51:4 |
| (10) D&C 94:5 | (20) Matthew 24:12 |
| (11) John 6:38 | (21) Hosea 4:6 |
| (12) Rev. 12:2 (I. V.) | (22) 1 Thes. 1:5 |

Questions for Discussion:

1. Give two reasons why it is essential that the Kingdom of God be established.
2. Are we the only church working for the Kingdom? How do we differ from the others?
3. Why is this statement not true? "Give man enough time and he will achieve the Kingdom of God by the simple matter of evaluation."
4. The final goal of the Kingdom of God is _____. How do you know this is true?
5. List one scripture from each of the Three Standard Books that deals with the Kingdom of God.
6. What are three personal qualities that are found in the lives of effective Kingdom builders?
7. Why must a Kingdom builder seek to do God's will and not his own?
8. Why is knowledge of Christ so important in establishing the Kingdom?
9. How can praying for the Kingdom of God help? Is prayer alone sufficient?
10. Explain the phrase, "It is the responsibility of the church to nurture, feed and care for the individual members as it is the responsibility of the mother to nurture, feed and care for her children." How does this relate to the Kingdom?

LESSON 11

REVIEW (Scriptures, Authority, The Kingdom of God)

Note to Teacher: Our beliefs become clear through repetition, personal meditation and study. Review will allow the student to ask additional questions and state new insights.

Assignment for this lesson:

1. Talk to a priesthood member concerning his office and authority. Find out under what conditions he best fulfills his office and feels his authority.
2. Read about the Kingdom of God from sources other than this text.

Suggestions:

- Fundamentals - F. Henry Edwards
 - Tracts on the subject
 - Authority and Priesthood.
3. Know scriptures of at least two religions not based on Christianity.

Questions for Discussion:

1. Name the Three Standard Books of the church and tell the place of each in understanding God and His Kingdom.
2. Can one say that scripture is being written today? Explain.
3. Are there modern needs and concerns which Scriptures can help to solve? What are they and what are the scriptures?
4. Could the church function as the Church of Christ without authority of priesthood? Why not?
5. What unique offerings does our church give to the world in the field of authority?
6. Give instances where man exceeded his authority or tried to serve without it.
7. Why is the Kingdom of God motif uppermost in the minds of church members? How has it stabilized the church in some of its darker hours?
8. Why can it be said, "Only those who are reborn of the water and the spirit can establish the Kingdom of God?"

LESSON 12

SIN

“WE BELIEVE that men will be punished for their own sins and not for Adam’s transgression.”

THE ORIGINAL SIN:

The word of God indicates that all men are created in a state of innocence at birth. They are not created in a state of perfection. We believe that Adam and Eve were created in a state of innocence. Their fall was not from perfection. Their fall was from a state of innocence.

The fact that God created man and pronounced that creation good does not indicate the immediate perfection of man. The Creator could not have been true to Himself and man if the finished product had been realized in the act of spiritual and physical creation. Perfection was to be realized through the process of conditioning by will or choice. No one could do for man what he himself must do alone. Herein is the essence of his agency.

The gift of intelligence is the essence of our being. An ingenious arrangement of spirit, in man, made it possible for him to reach out and comprehend truth. All truth, as also all intelligence, has been placed within the area of man’s intellect. This is fundamental to the exercise of agency. It was not until man was placed in the Garden of Eden that his agency was given. Choice depends upon the existence of two or more objects or ideas. When this condition exists, judgement can be exercised. Such was the symbolism in the garden situation.

In spite of the command of God, Adam and Eve decided to eat the forbidden fruit. They desired the thing which seemed most immediate and needful to them. As a result of this transgression, sin entered into their natures. At the same time intelligence began to exist among men and truth began to be comprehended. The existence of one demanded the existence of the other. In the act of choosing, man set himself upon the road to either become a son of God or a son of Perdition. The choice was his and only his. The degree of his right or wrong choices, and acting upon these choices, determined his destiny. Even though God forgave Adam his sin in the garden he was destined to experience the result of his sinning. That result was death. Since the days of our first parents we have inherited the potential to choose either life or death. The struggle is ever with us between good and evil. We are constantly faced with the problem of agency. We cannot escape it.

The sin in the garden of Eden was not the violation of the marriage covenant. The Father had commanded Adam and Eve to be fruitful and multiply, which relates to marriage. It is impossible to imagine that God would condemn man for obeying one of His commands. Adam and Eve were not aware of their bodily structure until after they had transgressed the first command. They were as innocent as children prior to the first transgression. They were growing up in their understanding of life. Their knowledge was in a very immature and undeveloped state. If they had remained and eaten together of the tree of life they would have been immature in their eternal existence, and the plan of God for them toward perfection would have been stopped. They would have had eternal immaturity with eternal existence. This was not to be.

It seems reasonable, in the plan of justice, that each man projected into the world must experience this cycle of life as did our first parents; birth in innocence, exercise of judgement and choice; determination of his own destiny through the struggle of agency; and the revelation of Jesus Christ which gives point and meaning to existence. The fact that man was driven from the garden

indicates that in his sinful condition the process of procreation was to persist. In this sense children are conceived in sin. When they begin to arrive at the condition of accountability sin conceives in their hearts due to the insidious and subtle temptations of Satan to transgress the laws of God.

Agency can work only in a state of relative freedom. Man needs time to think, evaluate and act. His life span on earth is necessary for the expression of these functions. Within the framework of this freedom to act for himself lies the fundamental need for revelation and redemption from God. Even though man is endowed with agency and free will, it is God who established the conditions of his redemption. It was, and is, in this atmosphere of opposites that succeeding generations were and are born. History is the testimony of how well man has responded in either direction.

REDEMPTION FROM SIN:

Redemption from sin rests primarily with God. Man cannot nor does he possess the power to redeem himself. He possesses the ability, through choice, to redeem himself as those choices are directed and related to the redemptive plan of God through Christ. An infinite atonement had to be made for man. The vicarious sacrifice made for man through Jesus Christ was in the original plan. Inasmuch as Christ was involved in man's creation He must also be involved in his salvation. Against the background of the purpose of God - that of bringing to pass the immortality and eternal life of man, we must necessarily understand the relationship of man's experience in the use of agency. We understand his temptations and sins, his redemption through Christ by repentance and baptism by water for the remission of sins. We see his worthiness, because of obedience to laws and ordinances, to receive the Holy Spirit in order to continue the transformation of his fallen nature into that of a Son of God.

THE NATURE OF SIN:

Once a man has sinned there is established a sympathetic tendency to commit sin again. The act of sinning writes itself into the nature of man. Repentance cannot erase the effect immediately. The memory and effect are still there. For this reason death is the only answer. It is the only way of release. In this light it is a blessing. The tragedy lies in the fact that sin remains a quality of spirit and is taken with man into death. He cannot rid himself of this even in death. The body disintegrates and goes back to its original sphere. The spirit of man retains its quality and its nature is changed through repentance. There is no escape from self. Sin corrupts our natures. It conditions the will and heart to hardness and ultimately rebellion against God. This is the most serious manifestation of sin in man. Interminable absence from the presence of God and Christ and the ministry of the Holy Spirit is the worst effect of the nature of sin.

FORGIVENESS OF SIN:

Sin is both individual and social. The responsibility for sin rests with Satan and is shared in by those who obey and follow him. We also share in the effects of sin to the degree of our sinning. However, there is the principle of the forgiveness of sins. This is revealed in the outreach of love as it flows from God through Christ by the power of the Holy Spirit. Men must develop a forgiving nature. Jesus taught, "forgive us our trespasses as we forgive those who trespass against us." The delicate balance between forgiveness and forgiveness spells the difference between fellowship with God and Christ and fellowman, and fellowship with darkness.

Men cannot carry forever the effects of their sinning. Those who do, deny themselves the priceless possession of peace of mind. Those who are at peace

within are those who have been forgiven. The conditions for forgiveness lie within man. Those conditions are written in his very nature. The opportunity for forgiveness lies before all. The fact of forgiveness lies with those who have accepted the challenge to become sons of God. It is God who declares the conditions for forgiveness. It is obedience to those conditions that frees man from his sin. As man understands the relationship of repentance and forgiveness to his growth and development toward fellowship with his God as a son, he begins to appreciate the full value of his being. Men must see the social value involved in forgiveness. When the effects of forgiveness are made evident in our lives others are challenged to follow the path of forgiveness and enjoy the fruits of this way of life.

The Kingdom of God is the ultimate goal of man's existence and achievement. The degree of his cooperative effort to establish righteousness in every field of legitimate human relationships marks the degree of his forgiveness. Inasmuch as repentance is the basis for forgiveness, repentance finds its expression in the building up of right social relationships between man and fellowman. These relationships are identified in institutions within the zionic community. Men are not really forgiven until they manifest their relationship to God through the zionic plans. They find there an ever-growing, unfolding revelation of God's Spirit within the community of man.

Baptism for the remission of sins is not fully realized in the act itself. There are personal sins which might be forgiven in the experience of the performance of the ordinance. There are many sins which are forgiven only through accepting the *PRINCIPLE* of baptism as a way of life. Baptism, in this light, becomes the beginning of the fulfillment of forgiveness and not the culmination of forgiveness. Remission of sins is achieved at the end of building the zionic community. For this reason sin persists in the church in proportion to the distance between what we are and what we are to be. Baptism commits us to the promise of forgiveness and remission of sins, but the achievement of the kingdom is the guarantee of complete remission of sins.

The achievement of the abundant life is realized through struggle and eternal vigilance. Singleness of purpose under God is the eternal principle underlying the zionic life. In this upward way many areas of immaturity reveal themselves. Each error, made in an honest effort under God to establish the kingdom, will be forgiven immediately if we correct the error.

A responsibility rests upon the people toward the forgiveness of sins. Sometimes sins are magnified out of proportion to their true setting and situation. When enlarged upon through gossip and when the facts are not known, almost invariably there is established an impossible barrier for the sinner to re-establish himself in the company of his fellows. Forgiveness must transcend the sinner's repentance. If it does not we are jeopardizing the man's salvation. When we hinder the function of forgiveness we are placing ourselves in a delicate and precarious position.

JUDGE NOT THAT YE BE NOT JUDGED:

We can be sure of the fact that final judgement rests with God. He shall have the final word in evaluating any and all conditions resident in man. He made man. He seeks to perfect man. He judges man. It is by His grace that we are saved. The measure of our salvation is in our acceptance of His grace. His love for man is unmeasured. It is in this principle of love for man that mercy and justice are the moving factors in the final judgement. When we partake of His nature we are motivated in our judgements by the same spirit which motivates Him. Joy, responsibility and pleasure become ours when our life has His nature and the infusion of His Spirit.

REFERENCES:

Section 28:8-14 (Doctrine and Covenants)
Section 45:1, 2 (Doctrine and Covenants)
2 Nephi 13:18-32 (Book of Mormon)
Matthew 6:13, 14, 16 (Inspired Version)
Matthew 12:26, 27, 28 (Inspired Version)
John, Chapter 17 (Inspired Version)
Romans, Chapters 5, 6, 7 (Inspired Version)
Hebrews, Chapters 1, 2 (Inspired Version)
Hebrews 9:24 -28 (Inspired Version)
Revelations, Chapters 20, 21, 22 (Inspired Version)

Questions for Discussion:

1. What is sin?
2. Evaluate this statement, "A man can constantly think sinful thoughts and yet remain pure."
3. The original sin was one of the following:
 - (1) violation of the marriage contract.
 - (2) partaking of the forbidden fruit.
 - (3) rebellion against God and His desires.Which was it and can we still commit the original sin?
4. Where does the responsibility for sin lie? Are things sinful if they affect us only and not others?
5. Can anything we do that involves a wrong choice affect us only?
6. What three things does sin do to us?
7. Why should we be concerned about the balance between forgiveness and the ability to forgive?
8. Why should men not judge one another?
9. Why is agency such an essential part of man's growth toward perfection?
10. Why is it important that man develop a forgiving nature?

LESSON 13 THE ORDINANCES

PRELIMINARY READING:

"And God set some in the church...apostles, prophets,...miracles, healings, helps, governments..." 1 Cor. 12:28.

"Therefore, in the ordinances thereof (priesthood) the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh..." D & C 83:3c

The word "ordinances" appears only once in the gospels,"(1) It appears four or five times in the epistles but not always in a commendable manner. (2) In the first and the last of these references ordinances of civil authorities are in the minds of the writers. When the first two verses of Romans 13 are read from the Inspired Version, the church appears to have ordinances such as civil governments have.

Paul's seeming denunciation of some ordinances should not be taken to mean that there were no ordinances in the church of Christ. Had this been his intention he would not have told us of "helps and governments" in the church. If there is government in the church, there must be something of God ordained for that government to do. The church on earth has always been pictured as militant and as such she needs "helps." These helps are imparted spiritually and on some occasions, as shall be seen, in a ceremonial manner known under the term of ordinances. The difficulty with the Jews was that they took the ordinances of God and made them the end. Paul saw the ordinances, as well as the whole of the Mosaic law, acting as a veil obscuring Christ from men. (3) In this sense only were the ordinances denounced.

E.C. Dargon in his too brief an article on "ordinances" as appears in the "Dictionary of Christ and The Gospels," gives this definition to the word: "a rightful enactment of rightful authority." The wording may differ according to the taste of the one defining but the kernel would remain the same as Mr. Dargon gave it. When the historian Luke writes about Zacharias and Elizabeth "walking in all the commandments and ordinances of the Lord," they were rightfully enacting that which divine authority gave them. In the marginal reference of the King James Version, Oxford publication, of Hebrew 9:1, there is a meaning to ordinances which connects the ceremonial with the moral. Hence when we talk of the ordinances of the gospel we are talking of that part of the teaching of our Lord which catches the eye but yet has a deep spiritual meaning affecting our moral conduct. Such doctrines as baptism, the laying on of hands, and the enactment of the Sacrament of the Lord's supper are ordinances. They are ceremonial in nature, but underlying the ceremony there is a spiritual force influencing our behavior.

With the coming of the Reformation there arose a heated debate between the old and established religion and the new reformers concerning the meaning and value of the sacraments. Even reformers held different views. Because of the over-emphasis by the disputants the meaning of the ordinances suffered considerably. The burning issue was the presence of Christ in the emblems of the Lord's Supper. The outcome of this affected the value of other ordinances. Zwingli and Calvin, because of their oppositions to the sacraments, became known as the Sacramentarians. * Their followers are still with us. Ordinances are meaningless to them. In the heat of the debate, those who believed in transubstantiation and consubstantiation were accused of performing magic in the name of religion. The accusation was justified because those who believed in the sacraments (sacra-

mentalists)* carried their points to the other extreme by saying that once the prayer of the priest is said over the emblems, the bread and wine become changed to the actual flesh and blood of the Lord. For this reason, any ordinance requiring priestly action is looked upon with disfavor by many of our Protestant friends. In the furor of the disputants the simple but impressive meaning of the ordinances was lost.

Knowing of the confusion which existed in the theological world it is with pleasure we read in Latter Day Revelation of the value of the ordinances. (4) It is extremely doubtful that Joseph Smith was acquainted with this theological debate over the meaning of the ordinances and sacraments. Yet, in spite of the lack in theological training, he brought to us the statement which we chose as a heading for our study. Without Divine help he could not have done it. We may be accounted naive for taking his word in support of ordinances as being final, but the Scriptures which are the authority to Protestants convince us that our stand is correct.

From this statement in the Doctrine and Covenants it is made clear that priesthood is a prerequisite to the performance of ordinances. This is not only true because we believe the statement to be the word of the Lord, but it is true because of the testimony of the New Testament.

Man is a needy creature. This statement went without any challenge until the second third of the last century. With the exception of the followers of Karl Marx few are they who would dispute its accuracy today. Christ was God's answer to this universal need. As a Redeemer he had a message, and the message is just as important as the messenger. (5) To carry this message to the world and administer its ordinances, he called out certain men from among his disciples, ordained them and sent them. (6) The qualifications of these men were "compassion" (7), and "godly" life. (8) God calls these men through His Holy Spirit. (9) Because of their compassion for their fellowmen and also because of their godliness the power of God is manifested through them when the ordinances are performed.

The above statement may give the wrong meaning if it is to be considered alone. This is what caused the Sacramentarians to cry "magic." There is another half to be considered - the needy and penitent individual. When his condition is understood and the reason for which he is seeking for "help" through the ordinances is made known, then can we comprehend the full meaning of the ordinances. The manifestation of God is not a onesided transaction. Our Lord was helpless against unbelief, (10) and in most cases his ministers are fruitless without the godliness of the penitent seeker.

Those who reap the benefits of the manifestations of God through the ordinances are plainly identified in the teachings of our Lord. They are the morally sick, who have a knowledge of their need. They are like the publicans and sinners (11) and not self-satisfied like the Pharisees. They are the ones who recognize Him as the true shepherd of the flock, (12) and keep His commandments. (13)

The question is often asked, who are the ones that receive the benefit of religion? The answer is simple. The needy who go to the Saviour with complete humility and self-surrender. Through repentance these men make their return. When we see such an individual going into the waters of baptism we should not think of him as a man being simply immersed. If we do that we miss the meaning and value of the ordinance. What we should see is a man once filled with fears and the perplexities of life. We should see him as he once frantically tried to drown the pains of his fears in such escape measures as the pursuit of happiness through the accumulation of wealth, the gratification of his carnal nature with intoxicants, sports, sex, and the like only to find himself in greater misery. But now he has found the true physician through faith, and in humility is going through

the waters of regeneration vowing all to the service of his new Master. Baptism to him is promise of godly life and with it comes the manifestation of God through the remission of sins. Forgiveness is an experience and a most thrilling one. It releases man from his old self and turns his energies in a completely different direction - the building of the Kingdom of God on earth. This is religion, and in the ordinance of baptism the power of godliness is manifested in forgiveness - a new creature is born.

It is anticipated that from this moment on the life of this individual would be a godly one. A godly life is one that carries out the teachings of the Lord. But let us not be guilty of the thought that the carrying out of instruction is enough. These instructions must be intelligently obeyed in the spirit of humility, dependance, and love. We have to continue to be children crying out "Our Father," and not "My Father." This means that we have brothers towards whom we have responsibilities. The godly man is one who is aware of the peril surrounding him, and like Paul would say, "Let him that thinketh he stands take heed lest he fall." (14)

When combining the two, the compassionate and godly life of the minister and the penitent godly life of the one ministered to, power will be manifested. This power in Latter Day revelation is referred to as the "power of godliness." (15) In the face of our accumulated knowledge in physical sciences and arts this statement is not surprising. As there is power in studiousness, cleanliness, etc., so there is in godliness.

An example of this is our present automobile. The battery is there to give us the first turnover - the start. We cannot drive on the battery very long. But in this car there is a mechanism called the generator. As we drive, the generator is working quietly and storing power in the battery for the time of need. The same thing is true in the Christian life. By the power of God we were given the first turnover that brought us to him and his church. As we live our lives in a godly way we are storing power against the time of need. Perils will attack us. This is where the ordinances become important for it is through them that the power of godliness is made manifest. As the godly man participates in the ordinances, with the servant of God, there comes the power of Christ for "The effectual fervent prayer of a righteous man availeth much." (16)

All the ordinances require the use of the hands. This is true of baptisms and the administering of the Lord's Supper as well as of the more obvious ones such as the blessing of children or administering to the sick. The use of the hands to those who do not believe in the ordinances is something that borders on the ridiculous. They fail to recognize that the hand expresses that which words cannot express. A good warm hand shake conveys a feeling of friendship which words are not able to convey. A clenched fist tells us something and so do folded hands. Much has been said on this, but let us keep in mind that "the feet of them that preach the gospel of peace, and bring glad tidings of good things," are holy. (17) If this is true in the case of the feet, how much more true should it be when it comes to their hands for they are the symbol of power.

This lesson is too brief to deal with the ordinances in detail, but here is an example of what the blessing of children means to godly parents. After they come in contact with this message they endeavor to live godly lives. When they were married they began to look for a progeny and their lives of prayer were directed to that end. A child was given. What was the first thought? God gave them the child and to Him the child belongs. They are only stewards or guardians over it. Part of their prayer was answered, but that part of the life of the child which lies in the future is still the object of prayer. Only God can make this life meaningful. Consequently, they follow the example set by our Lord and take the child to be blessed. Why? Because they recognized God's calling behind the elder and

recognize his godly life. Behind his hands and his words is the power of God. Also they recognize their importance in dealing with the many-sided needs of their child, and ask God to bless them so they may continue in this stewardship. They ask that the life of the child, physically and spiritually, may be protected by him. To some the act may be simply cute, but to the minister, because of his compassion, the occasion is serious. To the parents it is a moment of thanksgiving as well as help in the guidance they need so much.

* See *Sacramentarians - Encyclopedia Britannica*

- | | |
|--|----------------------|
| (1) Luke 1:6 | |
| (2) Romans 13:, Eph. 2:15, Col. 2:14, Heb. 9:10, 1 Peter 2:13 | |
| (3) 2 Cor. 3:14-16 | |
| (4) D&C 1:35,52:4,5, 53:2, 64:2, 83:3, 84:45-46, 104:8-10, 107:13, 122:3 | |
| (5) Matt. 7:3ff, John 1:1-5, 3:1-16, 12:46ff | |
| (6) Matt. 10:1-5, 28:16ff, Mk. 16:12-18, John 15:16 | |
| (7) Heb. 5:1-3 | |
| (8) Ps. 4:1-3 | (13) John 14:21 |
| (9) John 15:16, Acts 13:1-3, Heb. 5:4 | (14) 1 Cor. 10:12 |
| (10) Mark 5:1-6 | (15) D&C 83:3c |
| (11) Matt. 9:10-13, Lk. 18:10-14 | (16) James 5:16 |
| (12) John 10:1-15 | (17) Romans 10:14-16 |

Questions for Discussion:

1. Name five ordinances within the church.
2. How does an ordinance differ from a sacrament?
3. What is the relationship of priesthood to ordinances?
4. In order for Godliness to be made manifest through the ordinances there must be a combination of factors. What are they? What two (or more) individuals have to be involved? What kind of individuals must they be for maximum power?
5. Why did Paul once seem to denounce all ordinances?
Did he mean to do away with them?
6. What does modern day revelation have to say about the power of godliness man manifests in the flesh? What does it involve?
7. Who benefits most from the gospel of Christ?
8. List again the five ordinances and tell the need for each in the church in light of the class discussion.

PRINCIPLES OF DOCTRINE AND REPENTANCE

The modern Christian world tends to discount the importance of doctrine on the basis of the fact that it only creates confusion. The confusion, of course, results from the many opinions of men as to what this doctrine really is. The Restoration movement has once again called attention to the importance of the Doctrine of Christ. Christ placed emphasis upon the fact that, "My doctrine is not mine, but his that sent me." (1) As He taught, men were astonished at His doctrine because of the authority with which he taught. (2) Paul was thankful because the Roman saints had obeyed the doctrine and had thus become the servants of righteousness. (3) He told Timothy that if he would take heed and continue "unto the doctrine" he would "save both thyself, and them that hear thee." (4) He warned the Galatians against a being, angel or man, who would teach any other doctrine (5) and predicted the time when men would not endure sound doctrine but heap to themselves teachers having itching ears. (6) John warned that if men did not abide in the doctrine of Christ they would not have God, but promised, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." (7) Thus, we see that Christ, and the apostles after him, placed great emphasis on this doctrine.

THE PRINCIPLES OF THE DOCTRINE OF CHRIST:

In the oft quoted Hebrew letter we find enumerated six of the principles of the doctrine of Christ. (8) The King James Version says, "Therefore leaving the principles...let us go on to perfection;..." The Inspired Version reads, "Therefore not leaving..." There has been much discussion as to this difference, however, the key thought expressed by its author is, "Let us go on unto perfection." This is the purpose of Christ and His doctrine. These principles here enumerated are elementary. They form the basis of growth but if we always stay right there and never go beyond, we never reach the goal. Undoubtedly the King James translators gathered this thought and thus placed in as "leaving the principles." However, these men did not understand the place of doctrine in the lives of man. It took a young man, inspired of God to see that place.

WHAT PURPOSE THIS DOCTRINE:

For many years the principles of the doctrine of Christ were illustrated with the gospel ladder. While this has probably been helpful to many people it does convey the idea of leaving the principles. It is inconceivable that a man could ever leave faith behind and still have power to move to perfection. As in this, so is it with the other principles. The principles of the doctrine of Christ must be constantly operative within our lives if we are to move toward him at all.

Instead of the gospel ladder let us think of the illustration of a great tree. When it is small its roots are tiny and there are not too many of them. However, as it grows upward, it does so in proportion to the growth of these roots. If the tree grows out of proportion to the roots it is unstable and will not stand the test of wind and storm but will fall. The roots serve two purposes for this tree; 1. they gather strength and food so that the tree may grow; 2. they furnish the stability that keeps the tree standing against all forces of destruction. So it is with the principles of the doctrine of Christ. Repentance, faith, baptism and the other principles reach out and bring into our lives the power of God which in turn helps us to grow. However, unless these principles themselves grow and become strong within us, our growth is unstable and we will fall when faced with the crisis of life.

DIVISIONS OF THE PRINCIPLES:

The six principles, as we know them, fall into three natural divisions which cover the scope of man's relationships both here and in eternity. The first two, repentance and faith, are moral principles. To a great extent these are things which are personal. I must repent as an individual. I must have faith within me. The next two, baptism and the laying on of hands, are sacramental. In these man recognizes his need of covenanting with and receiving help from God. A man makes his allegiance with God through these principles or ordinances. He accepts in his life the church and the authorized representatives of God. He thus reaches out past self to God and the Christian society. The last two principles are called eschatological. This means having to do with life after death or immortality. As man responds to these principles he reaches out beyond the span of mortal life and lives with the sense of immortality seeking eternal life with God. Only as man lives with the sense of eternal values can he move on to perfection.

REPENTANCE:

The first of the six principles of the doctrine of Christ enumerated in the letter to the Hebrews is repentance. We approach this with three questions: 1. What is repentance? 2. Why is repentance necessary? 3. How can repentance work in my life?

WHAT IS REPENTANCE?

Webster says that repentance is, "to feel pain or sorrow on account of something done or left undone - change from past evil."

Paul tells us that repentance is motivated by Godly sorrow that demands a change in our lives. (9) He indicates that worldly sorrow is not enough. This is typified by the example of the boy who got caught swearing and had his mouth washed with soap. He was truly sorry, but mostly because he got caught and was punished. Such sorrow does not inspire change. Only as men are challenged by their love of God and a sense of their great need can they be moved to change from the evil of their lives.

True repentance is not satisfied by merely ceasing to do evil. Repentance inspired by godly sorrow does not work by self-pity, or self-condemnation, but rather by the challenge of learning to do well. It is in this sense that Isaiah said, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." (10) When Judas recognized the wickedness of his betrayal of Christ he was made truly sorry for that which he had done. However, he was not made sorry to the point of doing well. In a moment of self-pity and condemnation he took his own life. Without doubt Peter also sorrowed much when he recognized the wickedness of his three-time denial of discipleship. The crowing of the cock brought this realization and must have filled his life with remorse for that which he had done. The difference between Judas and Peter can be called repentance. Judas hanged himself in his sin. Peter, sorrowing with a Godly sorrow, went forth to rectify that which he had done and became one of the greatest of the witnesses for Jesus.

Ezekiel commanded, "Repent...turn away from all iniquity...make you a new heart and a new spirit." (11) Here again we have embodied the idea of not only ceasing to do evil but of entering into a new way of life. As stated by Webster, this change might be not only *from* something *done* but something *left undone*. The kingdom languishes not only because of what men *do* but especially because of that which they *fail to do*. In his chastisement of the saints as they were being driven out of Independence, God spoke of their transgressions from the point that, "They have not learned to be obedient...do not impart of substance..."

(12) Men need to repent of the things they leave undone in the sense that because of the Godly sorrow they feel, they will cease this "not doing" and through obedience to Christ, "make a new heart and a new spirit."

Any consideration of repentance demands a consideration of what sin is, what transgression is. As before discussed, we have seen that sin is manifest in many ways but basically it is rebellion against God and His way of life (or the way of life he has planned for man). This rebellion may be expressed as we take our lives and move in the opposite direction to the divine purpose of life. It may be expressed as we move in the direction of that divine purpose but with a speed less than possible if we used our full potential. It certainly is expressed as we stand in the path or retard the progress of another. In other words, that which we do, or fail to do, which retards the achievement of the purpose of life, either in ourselves or others is sinful and is an expression of our rebellion. Sin, then, is more than an act of a moment; rather it is a way of life. Inasmuch as repentance is a change from evil and a move to good we see that this is a process. It is not a thing of a moment but a life time movement. Perhaps we could sum this up by saying repentance is the adjusting of man's way of life to Christ's way of life.

WHY IS REPENTANCE NECESSARY?

Ezekiel pleads, "...Repent...so iniquity shall not be your ruin...why will ye die...wherefore turn ye and live." (13) We must repent that we might live. Jesus reiterated this when he admonished, "...except ye repent ye shall all likewise perish." (14)

Since repentance is adjustment of man's way of life to Christ's way of life, repentance is necessary if man is to return to God. James said, "draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." (15) Without repentance man cannot draw nigh to God and must stay forever separate from the source of all good, love and mercy.

HOW CAN REPENTANCE WORK IN MY LIFE?

Basic to repentance in any life is recognition of need for repenting. This is not an easy matter. It is natural for the sinner to defend himself. While most men do not sin wilfully, many rationalize themselves into thinking they are not sinners. The fact is that sin blinds us. (16) We need help. Somehow we must see ourselves for what we are in relationship to Christ and what we could be.

The prodigal son was blinded by sin and spent his inheritance in riotous living. It was not until he awakened to his condition, being forced to work as a swineherd, that he saw his need of repentance. It was here that he realized how much better was the way of life of his father. He then faced his sin squarely, realistically and determined to pay the price of return to his father. So it is with us. There must come to us the conviction that God's way is best. This conviction must be so deep that because of Godly sorrow born out of love for Him, we will completely disassociate ourselves from our sins and utterly repudiate them.

As we gain this deep conviction we still find ourselves weak. Paul recognized this as he said, "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ." (17) Our repentance can not be successful without His power. We thus need to bring ourselves into constant association with Christ, in thinking, acting and speaking. In such association we find strength. If we love him enough this association will help us become like him. To the extent that the the spirit of Christ dwells in us, sin must depart for the two are not compatible. Thus, the process of repentance begins.

Repentance must be continuous. We must be aware of the danger of returning to the former way of life. As we drive sin out of our lives we must fill them with the joy of good works.

SUMMATION:

Repentance is more than ceasing to do evil. It is even more than learning to do well. It only becomes complete when we come into obedience with all of His commandments; when, having availed ourselves of all the help He offers, we have adjusted our lives to His way of life and moved forward with Him to the abundant life.

Repentance comes from the heart and becomes, "an upward change in the direction of a man's life - and it occurs because that man has met God, has felt God's rightful claim on his life, and has given to God the place which is His due. Repentance is a change of mind, based on a change of heart, and issuing in a changed way of living." (18)

- | | |
|--------------------|---|
| (1) John 7:14-16 | (10) Isaiah 1:16-17 |
| (2) Matt. 7:36-37 | (11) Ezekeil 18:3-31 |
| (3) Romans 6:17-18 | (12) D & C 102:2 |
| (4) 1 Tim. 4:16 | (13) Ezekiel 18:30-32 |
| (5) Gal. 1:7-9 | (14) Luke 13:3 |
| (6) 2 Tim. 4:2-4 | (15) James 4:6 |
| (7) 2 John 1:9 | (16) John 2:8-13 |
| (8) Heb. 6:1-2 | (17) Romans 7:19 and 7:26-27 |
| (9) 2 Cor. 7:9-10 | (18) Fundamentals - F.H. Edwards Page 131 |

Suggested Reading:

Fundamentals - F.H. Edwards pages 128 - 131

Missionary Sermon Studies - F.H. Edwards Pages 154 - 176

Questions for Discussion:

1. Why is doctrine important?
2. What scriptural evidence do we have that Christ believed and taught doctrine?
3. What is repentance?
4. Why is repentance necessary?
5. What are the basic elements of repentance?
6. How can repentance be a working factor in our daily lives?

LESSON 15

FAITH

Faith comes to us as one of the principles of the doctrine taught by Christ. (1) It is also listed as a gift of the spirit of God. (2) There can be little doubt that the Master taught faith both by precept and example. Likewise it is questionable whether many have ever caught a truly expanded vision or understanding of it. Man, on occasion, has been moved by faith to the achievement of greatness in relationship to the purpose of God. However, far too often the real power of faith and the appreciation thereof has remained hidden to man's vision.

WHAT IS FAITH?

FAITH IN GOD:

The Hebrew letter tells us that "Faith is the assurance of things hoped for, the evidence of things not seen." (3) In keeping with this, N.L. Jacobsen says, "Faith is a spiritual sense of reality." In his thinking, then, this assurance of things hoped for results from the witness of the Spirit within us. In this thought we can see plainly that faith is truly one of the gifts of the Spirit. This is consistent with all we read in the Scriptures. Without this spiritual sense of reality which is a gift of God's Spirit, the principle of faith could not function fully in our lives.

When we speak of faith as a principle of the doctrine of Christ we think of the function of faith, our response to this spiritual sense of reality. May we say at this point, however, that we may receive this spiritual sense without any specific experience that we could point out. As we speak of the spiritual sense of reality, we speak of that which bears witness to us, many times in unknown ways of truth. There is some truth that seems to be born within us, other truth comes as we move forward in search of it. There is some truth that can be proven by experience but there is some that can only be known by faith - the spiritual sense of reality.

As an active principle within our lives faith can be defined in a number of ways. It is, "Hope in action" (4), "The dynamic of action" (5), "Vision plus valor" (6) or, "The adventuring for a divine possibility that we believe exists." (7) All of these tell us about the same thing. "Hope in action" indicates that we move in accord with the assurance that is within us. "The dynamic (of or pertaining to power (8) of action" defines faith as the power to move according to this assurance, or perhaps we should say the power that causes us to move this way. "Vision plus valor" - (valor meaning "strength of mind or spirit which enables a man to encounter danger with firmness" (9) points to the strength which carries man toward that which he has not yet reached but has visioned by faith. Lastly, "Adventuring for a divine possibility that we believe to exist," carries also the connotation of moving forward toward the achievement of that which has not been experienced but which the gift of faith has assured us is possible.

In the light of the foregoing we see something of the meaning of the statement, "Even so faith, if it have not works, is dead, being alone." (10) If faith, a gift of the Spirit, gives us the spiritual sense of reality, and faith as an active principle does not cause us to move forward to achieve that which is not seen, faith, the gift, becomes dead within us. Without the active principle of faith giving us power, moving us to achievement of divine purpose, the sense of divine purpose accomplishes little if anything in our lives. No matter how much we believe in the possibility of Zion, if we have not power to adventure with our lives toward that possibility, the belief is of little effect or result in our lives.

It is indeed unfortunate that in our thinking we have too often tried to separate faith the gift and faith the principle. They are dependent upon each other and in effect if either of the two is missing faith can have no power for us. Just as achievement of divine purpose (of which we are assured by the gift of faith) is impossible without the active principle of faith working within us and moving us toward this achievement, so also is it impossible for the active principle of faith to move us toward achievement of that divine purpose of which we have no vision or assurance. Thus faith without this spiritual sense or assurance, or faith without dynamic action moving us in the direction of this assurance, is incomplete.

If this thought is carried far enough, we realize that if the principle of faith is to be the power it ought to be to us there needs to be some spiritual assurance of God's will in us. The active principle of faith cannot operate against the will of God. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove to yonder place, and it shall remove; and nothing shall be impossible unto you." (11) This statement has often been misunderstood because we have interpreted it in the sense of the active principle of faith and forgotten that faith is also a gift which brings spiritual assurance of divine will. It is not logical to think that man by any thought or prayer could cause that to happen which was in opposition to this will. The power of the faith of Jesus was possible because of his knowledge of God's will. Jesus said, "And he that hath sent me is with me; the Father hath not left me alone; for I do always those things which please him." (12) Also, "For I can of mine own self do nothing; because I seek not mine own will, but the will of the Father who hath sent me." (13) In keeping with these statements by the Master, does it seem likely that He could have healed the sick and caused the blind to see if it had not been in accord with the will of His Heavenly Father? Just prior to the raising of Lazarus, Jesus said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." (14) Here was the gift of faith made evident for Jesus knew God had heard him, he had divine assurance. With this knowledge and in light of his statement, "I seek not mine own will, but the will of the Father who hath sent me," is it conceivable that Christ would have commanded Lazarus to come forth if it had been inconsistent with the will of God? The principle of faith was powerful in the life of Christ because He always subjected His will to the will of the Father. In the agony of prayer concerning His own crucifixion he said, "Father, if thou willing be, remove this cup from me; nevertheless, not my will, but thine be done." (15)

It might seem that we have dwelt unnecessarily on this phase of faith and the affirmation that faith in the ultimate sense will result from a knowledge of God's will. However, we must know that only as we come closer to Him, only as we attune our lives to His will can the power of faith increase significantly in our lives.

FAITH - OTHER THAN IN GOD:

We have thus far spoken of faith in the sense of faith in God. We must recognize that with few exceptions all men have faith, although some do not have faith in God. Only those who wander aimlessly through life have no faith at all. "Thoughtful men who have no faith in God set up in the place of God their faith in humanity." (16) Such faith as this works as a principle, often moving men to heights of achievement, yet it can never move them to the fullest possibilities of divine purpose for it lacks divine assurance and revelation of that purpose. However, whether it be faith in God or faith in something else, "Strong faith involves confident trust, resulting in willing cooperation." (17)

HAVE FAITH IN GOD - WHY?

The words of Christ, "Have faith in God" (18), were more than advice and counsel. They were more in the nature of command. Why? We read, "Without faith it is impossible to please him (God)." (19) As a loving, Heavenly Father, concerned for our eternal well-being, God cannot be pleased except we avail ourselves of every opportunity for the achievement of eternal life. Eternal life is a quality of life which the Scriptures indicate will be worthy of dwelling with Him. Therefore, our faith must be centered in that which will "produce in us the most assurance about the things that matter most." (20) Nothing short of faith in God can do this. It was out of compassionate concern for man that Jesus said, "Have faith in God."

Faith in God becomes a shield to protect us against the fiery darts of the wicked. (21) The forces of evil are constantly around us seeking to destroy us, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (22) Only as the gift of faith brings divine assurance can the principle of faith move us positively in the direction of God and protect us from the evil of which idle, purposeless men are susceptible. Men whose lives are not caught up in the onward movement of accomplishment of God's purposes, having not the protection of faith, stand in grave danger of becoming victims of the deceit by which, "the devil cheateth their souls, and leadeth them away carefully down to hell." (23) It must have been with the knowledge of this that Christ said, "Simon, Simon, behold Satan hath desired you, that he may sift the children of men as wheat. But I have prayed for you that your faith fail not..." (24)

Faith in God brings the assurance and strength that helps us through times of crisis. The vision of faith challenges us beyond the crisis of our day to the possibility of a loftier race, a better day, a greater life. The assurance of faith calls us on beyond momentary doubt, discouragement and fear. The confident trust of faith witnesses "The works, and designs, and the purposes of God, cannot be frustrated, neither can they come to naught." (25)

Faith in God offers the best explanation of our universe and our place in it. It answers more questions more inspiringly than any other belief has done. True, faith in God challenges men above mediocracy. It does not permit us to be satisfied with contributing to the enrichment of life less than the best there is within us. Such faith clarifies the relationship of man with God and his fellowman, creating within us compassionate concern for all.

Enlightened faith in God calls men to become, "the sons of God."

Why Faith in God? ---without it man can never know the joy for which he was created.

POWER OF FAITH:

Fortunately the power of faith is not a hypothetical idea. Evidences of this power in the lives of men is abundant. Throughout the Scriptures we find testimony of the faith and the fruits thereof. In the Hebrew letter (26) many of these are recorded. The author calls our attention to the fruits of faith in the lives of such as Enoch, Noah, Abraham, Sarah, Moses and many others. By the power of faith, the brother of Jared beheld the person of our Lord and was shown all things. (27)

FAITH IN CHRIST:

"Let not your heart be troubled, ye believe in God, believe also in me." (28) As we must have faith in God, so also is faith in Jesus Christ necessary. Faith in God points to Him. He is our Saviour who paid the price of atonement that we might have power to achieve divine purpose. In His gospel we find the

the guide-posts pointing the path of our return to God. Faith in Him, in His promises and in His instructions changes our sense of values. By faith, we so adjust our lives that the Holy Spirit can dwell within, renewing and transforming us into the "new man, which after God is created in righteousness and true holiness." (29)

CONCLUDING THOUGHT:

Faith, as a gift of the Spirit, provides us the spiritual sense of reality toward which the principle of faith can move. Just as we limit by our lives the manifestation of the other gifts of the spirit, so also we limit the manifestations of the gift of faith. As Paul has admonished, we ought to covet earnestly the best gifts. This is most surely true of the gift of faith. As we seek the gift of faith we should also actively accept the principle of faith and make possible its working in our lives. If we will seek this faith and nurture it, it will grow in our lives and through it we will gain strength and stability for our growth toward perfection.

- | | |
|---|--|
| (1) Heb. 6:1,2 | (16) Missionary Sermon Studies (Edwards)
page 145 |
| (2) 1 Cor. 12:9 | |
| (3) Heb. 11:1 | (17) Ibid |
| (4) Anonymous | (18) Mark 11:24 |
| (5) Ibid | (19) Heb. 11:6 |
| (6) H.E. Fosdick | (20) Missionary Sermon Studies (Edwards)
page 145 |
| (7) Anonymous | (21) Eph. 6:16 |
| (8) Webster's New International
Dictionary | (22) Eph. 6:12 |
| (9) Ibid | (23) 2 Nephi 12:25 - 30 |
| (10) James 2:17 | (24) Luke 22:31,32 |
| (11) Matt. 17:20 | (25) D & C 2:1 |
| (12) John 8:29 | (26) Heb. 11th Chap. |
| (13) John 5:31 | (27) Ether 5:19-21 |
| (14) John 11:41, 42 | (28) John 14:1 |
| (15) Luke 22:42 | (29) Eph. 4:23,24 |

Suggested Reading:

Missionary Sermon Studies: (Edwards) pp. 145 - 151.

Questions for Discussion:

1. What is the purpose of the six principles in the life of man?
2. Are faith and belief the same thing? Explain.
3. Why are faith and repentance called the "moral principles?"
4. What is the purpose of faith?
5. Why can it be said, "All men have a form of faith?"
6. How does our faith affect our work?

LESSON 16 BAPTISMS - LAYING ON OF HANDS

Faith and Repentance are moral principles which depend directly upon man and his relationship with God. As we approach the principle of Baptism we think in terms of a sacramental ordinance in which man makes his covenant with God through Christ's church and by the authority of one divinely commissioned to represent and act for Christ.

WHAT IS BAPTISM:

Essentially, Baptism is an ordinance commanded of God through which man makes his covenant with God and becomes a member of Christ's church. Socially, it is a positive action by which man recognizes his need of allying himself with God.

Paul said, "Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life." (1) With this understanding, baptism becomes more than a covenant which a man would make by his own power, for herein is the power of God. Our baptism in water is symbolic of the burial of Christ and in this we are buried with Him into death that will permit a new life to emerge. Likewise, as Christ was raised by the glory of God so also by that power can we be raised to this newness of life. In the Colossian epistle Paul says it this way, "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (2) Again, let us note that it is the power of God in baptism that raises us to this newness of life.

Jesus, in answer to Nicodemus, said, "...Except a man be born again he cannot see the kingdom of God... Except a man be born of water, and the Spirit he cannot enter into the kingdom of God." (3) The reference to baptism as rebirth is significant. It also points to this new life idea. As we examine what takes place as a result of birth we can see this plainly. Prior to birth the unborn individual is completely limited. By the nature of his existence he is dependent and will ever remain so until he is born. He is limited also by darkness which blinds his vision. He is likewise limited as to possibilities of growth physically and otherwise. Birth removes these limitations. While it is true that a newborn child is still completely dependent, the possibility of growing to maturity now exists. Darkness is removed and he can see. As time goes on he will be able to identify that which he sees. Physically he is now free to grow. His intellect now becomes useful. Through birth he enters a new life with possibilities he could not have realized if he had remained unborn.

So it is with baptism. Before baptism man is limited by darkness which blinds his vision (he cannot see the kingdom). As long as he lives without baptism he is also limited and without possibility of growth to mature sonship. Just as the newborn child enters a new life so does the reborn Christian. It might be well to note, however, that just as the newborn child must grow to reach maturity, so also must the reborn Christian grow if he is to reach the goal set by the Master.

WHY BAPTISM?

The very analysis of what baptism is, and does, gives significant reason for it. In addition to this the Scriptures indicate a number of others.

Certainly the fact that it is a command of Christ gives reason for baptism. We have noted His command for rebirth saying that without it man could neither see nor enter the kingdom. In what is considered His last great commission He said, "Go ye therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost;..." (4)

Baptism is also for remission of sins. John proclaimed the "baptism of repentance for the remission of sins." (5) In answer to the question of those who had crucified Christ, Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins..." (6) Ananias said to Paul, "...arise, and be baptized, and wash away thy sins,..." (7)

As Jesus came to John and asked for baptism, John hesitated. He could probably see no reason for Christ, the Son of God, to be baptized. Nevertheless, Jesus said, "Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness." (8) On another occasion the Master clearly places baptism as part of the plan of salvation as he said, "He that believeth and is baptized, shall be saved." (9)

WHO SHALL BE BAPTIZED?

Repentance is an apparent requirement for those who would be baptized. (10) John the Baptist rebuked the Pharisees and Sadducees, "Repent, therefore, and bring forth fruits meet for repentance;..." (11) This command was repeated at Pentecost. (12)

We also find that those baptized on the day of Pentecost were "they that gladly received his (Peter's) word." (13) When the eunuch asked, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart thou mayest." (14)

Who shall be baptized - those who repent, believe, and gladly receive the teachings of Jesus.

MODE OF BAPTISM:

From the earliest days of the church established by Jesus the mode of baptism was immersion. This was true with few exceptions until in 1311 other modes were pronounced as acceptable. It is obvious that Jesus was thus baptized for when He was baptized He, "went up straightway out of the water." (15)

The word "baptism" is derived from the Greek word "baptizo" which means to dip, to immerse, to plunge under. (16) In direct translation from the Greek it is translated that way, i.e. "John the Immerser," "...the Doctrine of Immersions," "And Jesus being immersed, went up from the water..." (17)

Certainly the symbolic significance of baptism cannot be portrayed in any other way. We have seen that Paul calls it burial with Christ by baptism. Only total immersion can fulfill this. We also find that John was baptizing at Aenon specifically because there was "much water" there. (18) Of all modes of baptism now used by the many churches, only immersion would have require "much water." Likewise, when Philip baptized the eunuch, "both Philip and the eunuch" went down into the water. (19) There is no evidence that baptism was ever performed in any other way in the church under the personal direction of Christ or the apostles. Some claim that there is no command of Christ to immerse, yet by the very fact that the word then used meant to immerse is sufficient evidence of this command. A word for word translation from Greek records Matthew 28:19 as follows, "Going forth disciple you all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit..." (20)

We affirm that if one is willing to give his all to Christ through baptism, there is no need to change the mode of baptism for personal convenience. To change the mode is to bring change to the ordinance not only in its actual performance but eventually in the significance attached thereto. It is because of such changes that darkness enters the minds of men.

BAPTISM OF CHILDREN:

Since we affirm that baptism involves a sacred covenant, we believe that it is neither required nor does it have any value to those who have not reached the age of moral responsibility - an age of understanding where they can believe with all their heart. The fact that Jesus blessed little children rather than baptized them is significant. Mormon specifically denies the need of baptizing little children saying that they are alive in Christ. (21) Modern day revelation tells us that when a child is eight years old, he has become accountable. It further places responsibility upon the parents to teach the child so that at this age he will have sufficient understanding to believe with all his heart and to desire to intelligently covenant with God. (22).

AUTHORITY TO BAPTIZE:

One cannot become a citizen of any earthly kingdom unless he has met the requirements for citizenship. Also, even though he may have met these requirements, citizenship can only be administered by one having specific authority to do so. In like manner, we positively affirm that no one can become a citizen of the kingdom of God without meeting the requirements for becoming and also he can only be inducted into the kingdom by one who has been given specific authority of God for this purpose. Baptism from other sources is invalid regardless of the sincerity of the participants. Paul recognized this and rebaptized some at Ephesus who believed they had been baptized into discipleship. (23)

URGENCY OF BAPTISM:

Man has a tendency to procrastinate. Only as we feel the urgency of a situation do we normally act quickly. This urgency may arise out of a sense of desire, need or fear. In all too many cases baptism has been presented without emphasis upon the need for quick action. We have sometimes heard non-members actually urged to take their time and be sure. While Christ wants them to be sure, He does not want them to take their time about it. It is urgent that they become convicted and with that conviction make their covenant through baptism.

This note of urgency was felt at Pentecost and about three thousand were baptized on the very day of their belief. By their conviction and Godly sorrow for that which they had done, the process of repentance began its work within them. (24) The eunuch was baptized as soon as he and Philip reached sufficient water (25) and Ananias urged Paul to action with these words, "And now why tarriest thou? arise, and be baptized, and wash away thy sins..." (26) Other examples of those who were baptized without delay once they received the word are, Cornelius (27), the Philippian jailer (at midnight) (28), and those who Paul rebaptized at Ephesus. (29)

There are two reasons for this urgency. One, man needs to be born again of water and Spirit for his own sake. The longer he delays this, the longer he lives in darkness and voluntary limitation. Man needs to be baptized that the life God created him to have might be opened unto him. From the individual need alone, then, baptism is of such importance as to be urgent.

From God's viewpoint, baptism of man is equally urgent. Until man is baptized, God can never help him to become what he ought to be. Until enough men become what they ought to be the kingdom cannot exist triumphantly. Just as man needs God so does God need man if His work and glory are to come to pass. Certainly any consistent consideration of the society of men reveals the urgency of the coming of the Kingdom triumphant. Until this kingdom becomes a reality men will continue to live lives filled with "blood, sweat, and tears." The innocent will continue to suffer the untold miseries of hunger and pain and

death will increase its hold for destruction within man. Only the kingdom can end all of this. Only as men recognize their need and God's need and give themselves without reserve to Him who hath made us, can the triumphant kingdom be realized. It is urgent that men shall hear, believe and be baptized, thus laying the gift of their lives at the altar of God.

Paul said, "For as many of you as have been baptized into Christ have put on Christ." (30) Through baptism man affirms his appreciation of Christ and all that He has done and does for us. It is truly a privilege to join with Him through baptism, accepting from Him the power to become the sons of God, to work with Him in building up the kingdom of God and establishing His righteousness, and to share with Him as "joint heirs" of God.

LAYING ON OF HANDS:

As has been noted in the lesson on Ordinances, the principle of laying on of hands is significant in each act participated in by the compassionate Godly minister and the penitent, needful seeker. Some significance may be attached to the fact that in each case the needy individual approaches God seeking a gift or blessing. In his seeking he recognizes the authorized ministers of God as those standing in the stead of Christ. Together the minister and seeker approach God.

The use of the hands in the act of giving gifts is common. We find that it is so with the ordinances. The gift of God comes to the seeker through the laying on of hands by God's servants. (31) While neither man nor his hands bestow the gift, it is through, or by, the laying on of his hands that God bestows the gift.

CHRIST AND THE APOSTLES:

Jesus taught His doctrine not only by precept but by example. This is equally true with the principle of laying on of hands as it is with the others. When little children were brought to Him, "...he took them up in his arms, and put his hands upon them." (32) He might have simply said a prayer in their behalf but this was more than that. The fact that He blessed them indicates that He bestowed a blessing upon them, He gave them of the blessing of God.

Laying on of hands for healing the sick was common with Jesus and His disciples. Mark records, "Jesus said, a prophet is not without honor save in his own country, and among his own kin, and in his own house. And he could do no mighty work there, save that he laid his hands upon a few sick folk and they were healed." (33) Luke tells us, "Now, when the sun was setting, all they who had any sick, with divers diseases, brought them unto him, and he laid his hands upon every one of them, and healed them." (34) Concerning Paul it is noted, "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him." (35) James admonished the sick to call for the elders who would anoint them with oil and by the prayer of faith, healing could come. (36)

Ordination of men to ministerial (priesthood) authority by the laying on of hands was recognized early in religious history. This was commanded in the case of Aaron (37) and Joshua. (38) In the church following the resurrection of Jesus we find record of this too. The seven men who were chosen to look after temporal things were thus ordained (39) as were Paul and Barnabas. (40) In the Book of Mormon record we also find this to be true. "And now it came to pass that after Alma had made an end of speaking unto the people of the church, ... he ordained priests and elders, by the laying on of hands according to the order of God, ..." (41)

When men were baptized of water, the gift of the Holy Ghost was bestowed upon them through the laying on of hands. Two Examples of this are found in the

instance of those baptized in Samaria, (42) and again with disciples in Ephesus baptized by Paul. (43) In his letter to Timothy Paul speaks of "the gift of God which is in thee by the putting on of my hands." (44) Moroni records, "The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles." (45) A similar command is found in latter day revelation. (46)

The laying on of hands is certainly one of the principles of the doctrine of Christ. Through it God bestows rich blessings upon man.

- | | |
|--|---|
| (1) Romans 6:4 | (24) Acts 2:41 |
| (2) Col. 2:12 | (25) Acts 8:36-38 |
| (3) John 3:3-5 | (26) Acts 22:16 |
| (4) Matt. 28:18 | (27) Acts 10:44-48 |
| (5) Mark 1:3 | (28) Acts 16:33 |
| (6) Acts 2:28 | (29) Acts 19:1-6 |
| (7) Acts 22:16 | (30) Gal. 3:27 |
| (8) Matt. 3:43 | (31) Acts 8:16-18, 19:6, 2 Tim. 1:6, etc. |
| (9) Mark 16:16 | (32) Mark 10:14 |
| (10) D & C 17:21 | (33) Mark 6:6,7 |
| (11) Matt. 3:35 | (34) Luke 4:40 |
| (12) Acts 2:38 | (35) James 1:14 |
| (13) Acts 2:41 | (36) James 5:14 |
| (14) Acts 8:37 | (37) Exodus 40:1, 12, 13 |
| (15) Matt. 3:45 | (38) Numbers 27:18-23 |
| (16) Missionary Sermon Studies p. 186 | (39) Acts 6:6,7 |
| (17) Emphatic Diaglott, Matt. 3:1,
Heb. 6:2, Matt. 3:16 | (40) Acts 13:3 |
| (18) John 3:23 | (41) Alma 4:1 |
| (19) Acts 8:38,39 | (42) Acts 8:14-17 |
| (20) See Emphatic Diaglott | (43) Acts 19:6 |
| (21) Moroni 8:25 | (44) 2 Tim. 1:6 |
| (22) D & C 68:4 | (45) Moroni 2:1,2 |
| (23) Acts 19:1-6 | (46) D & C 34:2, see also D&C 49:2 |

Suggested Reading:

Missionary Sermon Studies - Edwards, pp 184 - 210

Questions for Discussion:

1. Give a definition of the word *BAPTISM*.
2. Give three reasons why the Scriptures say a man must repent and be baptized.
3. Why are baptism and the laying on of hands called the "Sacramental Principles?"
4. Why are both of the two baptisms necessary? What is the meaning of each?
5. Why is authority of priesthood necessary in the rite of baptism? Upon what do we base the authority of our church?
6. Where do we find the precedent of the mode in which we baptize? Why is this mode the only one accepted by the church?

LESSON 17

THE RESURRECTION

The latter two of the six "principles of the doctrine of Christ" enumerated in the Hebrew letter are escatological principles, having to do with future life and final things. It is notable that in the six basic doctrines the Master challenged men to find God personally and relate their lives to His purpose. The Master challenged them to receive of the power of Godliness made manifest through participation in sacramental ordinances, and to live with a sense of reality concerning immortality and God's eternal plan for man's good. While the principles of resurrection and eternal judgement will find their fulfillment in times man cannot now know, yet their principles are actively at work within us now.

To every man who believes in life hereafter there comes an almost ceaseless stream of questions, many of which are unanswerable at least until our finite concepts are enlarged. We are prone to speculate and go beyond that which God has actually been able to reveal to us. Too frequently our concern for that which we believe to be final (eternal judgement) has taken so much of our attention that we have lost the beauty and significance of that which makes eternal life possible - the resurrection.

Many refuse to believe in the resurrection at all. Others simply take it for granted and move on to other things. Few men feel the real urgency of its proclamation or the deep consciousness that caused Job to proclaim, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after skin worms destroy this body; yet in my flesh shall I see God." (1)

Man cannot fully appreciate the Christ, our Redeemer, until there comes an appreciation of the resurrection and what it does for him. The story is told of a missionary who went to deepest Africa to work among the tribes there. It was their custom to raid neighboring tribes and take prisoners who became their slaves. As a symbol of bondage the slaves were forced to wear metal bands around their necks. Only as someone of their own tribe would risk his life to rescue them from their captors, would they be freed and remove the band from around their neck. The missionary tried to tell them of Christ and found to his dismay that there was no word in their language to portray the meaning of Redeemer. He tried to illustrate what he meant and after sometime their faces lit up and one said, "that's the one who takes the neck out." To them redeemer meant the one who freed them from bondage. Simple as that may seem it provides a vivid illustration of the importance of Christ and the resurrection. In this life we are under the bondage of sin and death. Christ, our Redeemer, paid the price of His own precious life that through atonement and resurrection we might be free from this bondage. He breaks the bonds of sin and death. He sets the prisoner free! Because of his sense of reality, his conviction of resurrection, Paul triumphantly challenged, "O death, where is thy sting? O grave, where is thy victory?" (2) Great is the hope and endless the challenge that comes with the knowledge of the sureness and significance of the resurrection. Then there is an assurance that death does not end life but that, through the power of God revealed in Christ, life will be eternal! It is no marvel that the apostles and disciples of that early day went forth to preach a new and vibrant message - the resurrection. The resurrection of Christ guarantees that man shall not always be bound either by mortal flesh and concept or by death. In the hope of resurrection there shines forth the challenge of life beyond our fondest dreams. In this spirit Paul called attention to the promise of old, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the

things which God hath prepared for them that love him." (3)

THE RESURRECTION - A REALITY:

The resurrection is not a dream nor is it a hypothetical idea, through Jesus Christ it becomes a reality. He became "the first fruits of them that slept," (4) Surely he had restored life to the widow's son, (5) the daughter of Jarius, (6) and Lazarus. (7) While this demonstrated his power over death it was not resurrection but rather restoration to mortal life. Resurrection is more than this. "It is a guarantee of security in life, and of the opportunity to function through bodies fitted to our spirits." (8)

Though the fact of Jesus' resurrection is questioned by some today, there was no question in the minds of the early saints for many had seen Him. (9) Such evidence as this left no room for doubt. This fact of His resurrection deepened their conviction of His divinity and increased their appreciation of His power.

THE RESURRECTION IN MORTAL LIFE:

Through baptism, Christ has made possible the function of the principle of resurrection in mortal life. We can experience it! Paul said of some who had been "dead in the trespasses of sin" -- "you hath he quickened." (10) Speaking of baptism he also said, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; 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." (11) It is His power that raises us through baptism to a "newness of life" making it possible for us to be free from the bondage of sin. It is also His power that shall raise us through the resurrection to immortality and the possibility of eternal life.

TESTIMONY OF THE RESSURECTION:

Old Testament prophets, by the power of God, saw and bore witness of the resurrection centuries before it became a reality through Christ. We have noted the moving testimony of Job. Hosea, speaking in God's name said, "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction." (12) Ezekiel was commanded to, "...prophesy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves..." (13)

So sure was the witness of Paul that resurrection was a reality that he proclaimed, "But if there be no resurrection of the dead, then is Christ not risen; And if Christ be not risen, then is our preaching in vain, and your faith is also vain. ...If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept... For as in Adam all die, even so in Christ shall all be made alive." (14) With assurance he taught, "For the trumpet shall sound, and the dead shall be raised incorruptible, and he shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (15)

Book of Mormon writers also bore their witness. Abinadi affirms, "...there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ. He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death." (16) Amulek, in discussion with the unbelieving Zeezrom, "For behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit

and the body shall be reunited again in its perfect form;..." (17)

Indeed, there is an abundance of testimony of the resurrection.

WITH WHAT BODY SHALL WE COME?

This is a question that has concerned some ever since the concept of resurrection was given. Paul recognized this question and answered, "Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body which shall be, but grain, it may be of wheat, or some other; But God giveth it a body as it hath pleased him, and to every seed his own body." (18) It really doesn't matter what body we shall have in the resurrection. We can be assured that God will provide us with a body perfect for whatever condition we may be in. It just isn't important what body as long as that body meets the need of that condition. Paul's analogy of seed indicates a number of possibilities for while the grain of wheat produces other grains like it, the tulip bulb shoots forth a new and glorious body. In other realms of life, the fuzzy, creeping caterpillar emerges from apparent death in the form of a beautiful butterfly. While argument cannot settle the question we can be sure it will be a wonderful body. Through Paul comes the promise that Christ, "...shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (19)

TWO RESURRECTIONS:

Thus far we have spoken of the glory of the resurrection. However, the fact of resurrection brings two possibilities since the life we now live shall have effect on the life that is to come.

We find that there will be two resurrections. The first will be one of ever-joy for these are the dead in Christ. Jesus said, "...the hour is coming in the which all who are in their graves shall hear his voice (speaking of the Son of Man) and shall come forth; they who have done good in the resurrection of the just; and they who have done evil, in the resurrection of the unjust." (20) In the first epistle to the Thessalonians we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first..." (21) Abinadi taught, "...all those that have kept the commandments of God, shall come forth in the first resurrection." (22)

The second resurrection will be that of the unjust. (23) Speaking of this Daniel prophesied, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." (24) Abinadi speaking of some who come forth in this second resurrection said, "...all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection." (25)

We ought to be challenged to so live as to merit a place in the first resurrection for on such as these, "the second death hath no power." (26) We need likewise to be warned of the danger that faces those who come forth in the second resurrection.

CONCLUSION:

The principle of resurrection is proven. By the power of Christ, through resurrection, all men shall be raised to the possibility of eternal life with God or eternal suffering. To some it will mean salvation, but to others it will mean damnation. With the apostles and men of old let us fervently proclaim this principle of life that is endless.

- | | |
|--|-----------------------|
| (1) Job 19:23-25 | (14) 1 Cor. 15:12-22 |
| (2) 1 Cor. 15:55 | (15) 1 Cor. 15:52, 53 |
| (3) 1 Cor. 2:9 | (16) Mosiah 8:80,81 |
| (4) 1 Cor. 15:20 | (17) Alma 8:98-100 |
| (5) Luke 7:11-15 | (18) 1 Cor. 15:36-38 |
| (6) Mark 5:27-33 | (19) Phil. 3:21 |
| (7) John 11:41-44 | (20) John 5:28,29 |
| (8) Fundamentals page 337 | (21) 1 Thes. 4:16 |
| (9) Missionary Sermon Studies page 259 | (22) Mosiah 8:56 |
| (10) Eph. 2:1, read also verses 5,6 | (23) John 5:28,29 |
| (11) Rom. 6:4 | (24) Daniel 12:2 |
| (12) Hosea 13:14 | (25) Mosiah 8:62 |
| (13) Ezek. 37:12 | (26) Rev. 20:6 |

Suggested Readings:

Fundamentals - F. H. Edwards pp. 336 - 340

Missionary Sermon Studies - F. H. Edwards pp. 253 - 266

Questions for Discussion:

1. Why are resurrection and eternal judgment called the "eschatological principles?"
2. What scriptural proof do we have that resurrection is a reality?
3. How does the principle of resurrection function in our mortal life?
4. What are the two resurrections?
5. How did Christ teach and fulfill the principle of resurrection?
6. Is it possible to be a good Christian and not believe in the principle of resurrection? Explain.

LESSON 18

ETERNAL JUDGMENT

As we approach this matter of eternal judgment it is with a realization that much about life in the hereafter is beyond our present knowledge. This may be because we could not understand if God revealed it, or it may be that God feels we do not need more than He has given. Rather than reach into the realms of speculation we prefer to stay on the basis of the fundamental principles of that which has been made known. Obviously, even this requires caution for our interpretation of these principles can greatly affect our final thinking. The Restoration movement has insisted that all scripture be interpreted to reveal God as He is, loving, kind, merciful and just. As a result many of our affirmations concerning the hereafter are distinctive. We begin our discussion thinking first about various kinds of judgment.

MORAL JUDGMENT:

By the very nature of things, there is a result connected with every act we perform, every thought we think. This is true regardless of whether the act is good or bad. To the extent that we can control our action and thought, we are morally responsible for these results, good or bad. Consequently the results become moral judgments. Kimpel says, "Moral judgment...is the relation between acts for which men are responsible and their consequences." (1) Moral judgment is always with us and around us, it is as ever present as life itself.

SOCIAL JUDGMENT:

There are some results in our lives for which we are not responsible, they occur because of the actions of others over whom we have no control. Nevertheless, these have effect for good or bad on our lives. Just as our lives are affected by actions of others so our actions have affect on others also. These consequences might well be called social judgment - results of the society in which we live. Social Judgment is also ever present with man. Recognizing this we can not escape the sense of our responsibility to society for that which we do.

JUDGMENT AT DEATH:

Many modern thinkers would like to have us believe that moral and social judgments are the only judgments men face. The Restoration movement continues to affirm that the principle of judgment which is everpresent in this life continues in the life to come. As we experience moral judgments in this life so also shall we experience moral judgments in eternity for there are eternal consequences that follow every act for which we are responsible. There are those who believe that the sufferings of this life combine to make the "hell" spoken of scripturally. Not so! The Scriptures tell us that when a man dies his body returns to the dust from whence it came and the spirit returns to God who gave it. (2) At this time an apparent judgment takes place for the spirits of the righteous go to Paradise. (3) The rebellious and unbelieving are assigned to Hell. (4) This is not eternal judgment but nevertheless it is judgment, moral judgment in the continuation of life.

We affirm that this is not eternal judgment because it is apparent that both in Paradise and Hell, men shall be taught and given opportunity to respond to Christ. It is certain that those who go to Hell are taught - for Christ is their teacher. (5) It is certainly consistent to believe that inasmuch as those in Hell are taught by Christ, "Paradise is a place of rest and education." (6)

As noted in previous study the concept of Christ teaching the spirits in prison

that they "might be judged according to men in the flesh but live in the spirit according to God" (7) is not so much a teaching of second chance as it is of the continuous outreach of God and the fact that His concern with man does not end at the grave. As men by their meager standards of justice have come to try to teach the prisoner who has sinned against society (committed crime) so that when he comes again into that society he will come not as a criminal but as a good citizen; how much more will our Lord reach forth to try to help prisoners in the pit (hell) in an effort to give them power to become good citizens in the heavenly kingdom. Nevertheless, let it be noted here that these do not escape the inevitable results of their sinful and rebellious lives for even as they are being taught they are prisoners, having denied themselves the blessings of Paradise.

Much of the popular concept of Hell blinds men to its reality and purpose. Hell, essentially, is the abode of the rebellious and unbelieving from death until the great day of judgment. It is referred to also as the pit (8) and the pit is referred to as the prison. (9) It is likewise apparent that there are different levels in hell for both Moses and David speak of the "lowest hell." (10)

ETERNAL JUDGMENT:

As we have noted, the judgment of which we have been speaking is not eternal judgment. It is apparent that even "those consigned to Hell will not remain there forever, for death and Hell must deliver up the dead and will then be themselves destroyed." (11) This is but more evidence that all men must one day face eternal judgment, we cannot escape responsibility for the way we live either here or in eternity. Following that judgment some will live gloriously in the presence of God or in lesser glories but others will taste the second death.

God will not be vindictive in eternal judgment, His mercy will be extended beyond the fondest hopes of man. Nevertheless, the law of mercy cannot cancel the law of justice, for even as He is infinitely merciful he is also infinitely just. (12) Even though He reaches with grace through the life beyond in His attempt to save man there comes a time when man, if he has left sin unchecked in his life, is beyond salvation. Thus, there must come a time when all men will stand before God to be judged and receive the rewards of their choosing, choices made in their lives to that time. By this time, their eternal character is indelibly stamped upon them and through judgment they are sent to be with their kind.

BY WHAT SHALL MEN BE JUDGED?

"Jesus is both the judge and the standard of judgment. The character and personality of Jesus are the ultimate standards for humanity; and we must be judged by our approximation of these standards." (13) The more we read of Christ and the judgment, the more we are convinced of the correctness of the foregoing statement. It is true that we are to be judged according to our works. (14) We are also to be judged according to the words of Christ, (15) and by the law. (16) Nevertheless, each of these is ultimately related to Him. By the law is established a basic way of life, by His words and life there comes the ultimate standards for humanity and our works are the measure of our approximation of these.

REWARDS OF GLORY:

The very nature of justice tells us that not all men should receive the same reward. Inasmuch as judgment and reward depend upon our approximation to the standards of humanity set by the Christ, the differences in men regarding this relationship or approximation demand varying degrees of reward. Our Master when speaking of the "many mansions" (17) revealed this. Paul also bore witness as

he wrote of the glory of the sun, moon, and stars. (18)

Latter day revelation tells us that those who are fitted for life in the celestial kingdom with God are those who received the testimony of Jesus and were obedient to His commandments whereby they received the Holy Spirit in their lives and gained power through faith to overcome. They have been willing to receive of the fullness of the gospel and have responded positively with their lives. Most important of all, "these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood..." (19) Some by interpretation have felt that this indicated that only those who accepted the fullness of the gospel during this life could ever attain such glory. Such interpretation does injustice to the nature of God for many have died, and will yet die, without any earthly opportunity to receive this fullness. The fact of the infinite justice and mercy of God demands that all men have opportunity to accept this fullness of Christ either in this life or in the life to come. The spirit of God revealed this to Joseph Smith in Kirtland Temple on the day his father was ordained as Patriarch of the church. "All who have died without a knowledge of this gospel who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (20) While this is not included in the Doctrine and Covenants and thus does not carry the same significance as revelations found therein, it is consistent with the nature of God and His grace.

Of the terrestrial world we read that this differs in glory as the moon differs from the sun. In this kingdom will be some who "are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it." They are also "honorably men of the earth, who were blinded by the craftiness of men." These receive of the glory of God but not the fullness, the presence of the Son but the fullness of the Father. They obtain not the crown over the kingdom of God because they were not valiant in testimony. To sum this up these are those who for one reason or another refused to accept the fullness of the gospel when that opportunity came to them, they were satisfied with less. In this life they either rejected His gospel and thus had to pay the price of imprisonment to receive Him or they were willing to accept a portion and were part of the deception which caused them to fail to seek the fullness Christ made possible. (21)

Concerning the telestial we find a number of interesting things. (22) As one star differs from another star in glory it seems there are to be many degrees of reward in this classification. These are men who have spent much time in Hell. They did not come forth in the first resurrection but remained among the wicked during the millennial reign. Among them are liars, sorcerers, adulterers, whoremongers - those who have manifested all manner of evil save one - "they deny not the Holy Spirit." They have eternally refused to receive the gospel and testimony of Jesus. As a result they receive not the fullness of the Father, or the Son, in the eternal world. "But of the Holy Spirit through the ministrations of the terrestrial." These have suffered the wrath of Almighty God, "until the fullness of times" when Christ has subdued all enemies. In that great day of judgment they shall see that which they had not seen and "These all shall bow the knee and every tongue shall confess to him who sits upon the throne." They shall have dominion in the mansions prepared for them and shall be servants of the most high, BUT "where God and Christ dwell they cannot come worlds without end." In many ways the glory of the telestial and those permitted to enjoy it

seem beyond human comprehension. Only a deep conviction of the extent of God's love and mercy can explain it. Here are men who rejected God and Christ for countless ages of time. They have paid the price of God's wrath on earth and through the long imprisonment of Hell. Nevertheless having paid this price, they stand before the judgment bar and receive a reward of glory according to the good they have done in their lives, little or great as it might have been. What mercy! What justice! What great love our Lord extends to all men! How great the challenge of this love! Only the sons of perdition, those who have rejected the power of God after receiving it in their lives, having wilfully yielded themselves to the power of the Devil and defied the power of God; only these taste of the awfulness of second death and are consigned to eternal torment in the lake of fire and brimstone along with the devil and his angels. (23)

WHAT OF ETERNAL PROGRESSION?

There are many who fail to see the eternal nature of eternal judgment. They feel that if Christ is to be successful in His work, the time must come when all men will stand worthily before God and live gloriously in His presence. As a result they believe in the doctrine of eternal progression. They believe that through the eons of eternity men will progress toward God until all achieve life with Him. This is not so, not because God does not want it to be, but because sin destroys agency. There comes a time when if man has yielded himself completely and endlessly, there is no agency left by which He can choose the power to return to God. Sin left unchecked will inevitably produce death. Sin at its worst, as seen in the sons of perdition inevitably produces even second death, a death so real that they shall not and cannot be redeemed in the due time of the Lord. (24) They have chosen the devil as their master and with him they must live. Even those of the telestial kingdom, who receive some degree of reward must ever remain where they are for "Where God and Christ dwell they cannot come, worlds without end." (25) From the day of their birth the principle of judgment has worked within them and now comes the climax of it all; this is eternal judgment. If they have not returned to God it is not Christ who has failed for He has conquered sin and death and victoriously offered every man the power to "become the sons of God," not only in this life but in the life to come. Christ does not fail, it is men who fail, by choice, to achieve the glory God created them to enjoy.

CONCLUSION:

Through the doctrine of eternal judgment we face reality and challenge. We are challenged by the infinite love of God and we face the reality that what we do each moment is important for it carries on into eternity. By the nature of our creation man is social and thus it is not alone our individual judgments that count but somehow we must also share in the judgments of those whose lives have been affected by ours.

A man told of a dream. He found himself on the day of judgment facing a great balance scale. On one side the scale held numberless people who showed sadness and pain. He was told that these were people whose progress toward God had been retarded because of that which he had done or left undone. In that moment his life was filled with remorse and fear. His attention was called to the other side of the scale and it was filled with numberless people whose faces exhibited happiness and he was told that these were some whose progress toward God had been increased because of his life and in that moment he was filled with unexcelled joy. He was awakened by a deep sense of the real importance of his life in relation to others, feeling that somehow his joy or sadness in eternity would be determined by the joy or sadness of those whose lives he had touched.

This is at best a dream: to one man it was real. Fantasy or dynamic truth it seems good to end our discussion at this point with a deep sense of responsibility to, and for, our fellowman, those for whom our Lord and Master gladly laid down His life. Let us move forward in the reality of judgment that is eternal. Let us move in an ever-expanding conviction of the infinite love and mercy of our Heavenly Father.

- | | |
|---|---|
| (1) Moral Principles in the Bible - Kimpel - p. 11 | (13) Fundamentals - p.346 |
| (2) Ecc. 12:7 | (14) Rev. 20:12,13, Matt. 7:31, Matt 16:30, 2 Nephi 12:66, Ecc. 12:13, 14, Gal 6:7, 8 |
| (3) Luke 23:44, Rev. 2:7 | (15) John 12:46-48, 2 Nephi 11:30 |
| (4) Ps. 9:17, 55:15 | (16) Romans 21:11-14, 2 Nephi 6:44ff |
| (5) Isa. 24:22, 1 Peter 3:18-20 | (17) John 14:1-3 |
| (6) Missionary Sermon Studies - p. 252 | (18) 1 Cor. 15:41 |
| (7) 2 Peter 4:6 | (19) D&C 76:5 |
| (8) Ezek. 51:16, 32:27-29 | (20) Church History Vol. 2, p. 16 |
| (9) Isa. 24:22 | (21) D&C 76:6 |
| (10) Deut. 32:22, Ps. 86:13, 88:6 | (22) D&C 76:7 |
| (11) Missionary Sermon Studies - p. 254 Rev. 20:13-14 | (23) D&C 76:4, Rev. 20:15 |
| (12) Alma 19:104-112 | (24) D&C 76:4e |
| | (25) D&C 76:4v |

Suggested Reading:

Fundamentals - F.H. Edwards - pp. 326-355

Missionary Sermon Studies - F.H.Edwards - pp. 267-282

Questions for Discussion:

1. Explain the statement, "Any glory less than the Celestial will be one of condemnation."
2. Why must we be careful in the study of this principle to avoid speculation and rely on revelation?
3. What is the difference between moral and social judgment?
4. What judgment awaits us immediately at death?
5. By what are all men judged?
6. What are the rewards of *GLORIES* and why do we not believe in progression in eternal life?

LESSON 19 STEWARDSHIP

The principle of stewardship is not new with the Restoration Movement. The Scriptures tell us that the first words of God to man expounded this principle. He said, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (1) In this brief statement we find the basic elements of stewardship.

"BE FRUITFUL AND MULTIPLY"

This command concerns man as a being. Part of our stewardship lies in the God-given privilege of sharing with Him in bringing new life into the world. If man ceases to be fruitful and multiply, the world will soon be without man. The Scriptures indicate that the earth and all hereon was made for man and that without man it cannot fulfill the purpose of its creation. (2) It is part of the divine plan that the race of men be continued and multiplied by man's obedience to this portion of God's law.

"REPLENISH THE EARTH, AND SUBDUE IT"

The earth was made for man, not by man. It was created not for any one man or generation but for *all* men including those yet unborn. If man subdues it (brings into cultivation (3)), cares for it according to God's laws of nature, the earth will always produce sufficient for man's need. It is only when men forget the principle of replenishing and subduing that the welfare of future generations is endangered.

"AND HAVE DOMINION OVER"

Man was also to have dominion over every living thing that moves. Dominion means, "the power of governing and controlling." (4) Man is given the responsibility of governing and controlling life on the earth. As we thus view the Scriptures we begin to see something of man's relationship to the earth and all things here. God created all of this and at no time has he relinquished the right of ownership. However, he did place man here to govern and manage this part of his creation. Thus, man is a steward for he, "acts as a custodian, administrator, or supervisor." (5)

PRODUCTION AND ACCOUNTING:

The promise of Christ is abundant life. (6) We believe this will be both physical and spiritual. There is no indication, however, that he would ever initiate the dole system. An abundant physical life will result from obedience to laws that make possible abundant physical production. He promises that when men seek first to build up the Kingdom all these things will be added. This is consistent with the principle of production. (7) The Kingdom is not a place of idleness but rather of constructive activity guided by intelligent obedience to all of God's laws. These include the laws of productivity - replenish and subdue. His parable of the talents (8) indicates that production is required and that every man will be called to account for that which has been entrusted to him. Thus, production and accounting are found to be essential to good stewardship.

A GOOD STEWARD LOOKS TO GOD:

In the foregoing we have seen that in relation to the earth and all things hereon man is the governor, that is, the steward. He is charged with the responsibility of being overseer. His relationship is not one of ownership but rather

that of manager. This being true, no thought about stewardship is complete until the proper relationship between God and man is established.

Among those who believe in God there is general agreement that He is good. He has been recognized as, "...the ultimate source of all that contributes to the enrichment and ennoblement of life." (9) The good steward senses his dependence upon God and recognizes the rightness of the command that he account for his stewardship. (10)

MAN AND FELLOWMAN

Certainly no presentation of stewardship would be complete that left out the relationship of man to his fellowman. Just as man is responsible for governing and subduing the earth and accounting to God, so also is he responsible for sharing with his fellowman. Since the earth was not created for one but for all, each must be concerned about the rest. (11)

TEMPORALITIES:

We can readily see that the principle of stewardship covers every phase of life including our bodies, talents, intellect and the rest. However, the Lord has made special effort to instruct men concerning stewardship over temporalities. Perhaps this is because they can so easily become the object of our worship and the seeking after riches so frequently governs our lives and becomes our master. (12) When this happens we lose sight of the values of eternity and shut ourselves off from the source of infinite power that can be ours as we share with God in his concern for all mankind.

Early in the experience of man, the law of the tithe was taught. The Inspired Version tells us that Abraham paid to Melchizedec, "...tithes of all that he had, of all the riches he possessed, which God had given him more than that which he had need." (13) The principle of the tithe of the increase is further taught in Deuteronomy. (14)

The importance of man recognizing God's rightful claim to the tithe of his increase is found in the charge of Malachi that those who refused to pay their tithe actually robbed God. (15) The promise that God would, "Open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," is not predicated upon the fact that man can purchase the blessings of God with money. It is definite in its proclaiming that only as men are obedient to God's laws, can they become able to receive and appreciate the spiritual blessings of God.

Material wealth is not evil. However, love of that wealth that causes man to withhold from God his rightful share is evil. Few men would willingly admit, even to themselves, that they loved money more than God. However, if a man fails to comply with God's law of temporalities it indicates that either he does not see his proper relationship to God, fellowman, and earth, or his love for material wealth is so great that he continues to hold to himself that which is not rightfully his. The person who really means to pay tithing but doesn't have anything left with which to pay, with few exceptions, must face the fact that either he has managed his stewardship poorly or he has wilfully used part of that which belongs to God.

ONE-TENTH OF INCREASE:

God does not demand from man that which is unjust. The interpretation of the law of the tithe that has been restored in these last days is evidence of this. God has created man with certain basic needs, food, clothing and shelter. These are necessities if the life of man is to be sustained. God has intended that every man have these. However, he also intended men to have available an abundance.

of that which, although it is not essential to life, does enrich it. That which man has above the necessities of life is an increase to him above his needs. It is of this increase that God requires a tithe. If a man is a good steward and has an increase little or big, he can pay his tithe. This is taken out of that which is above his actual needs. Thus as far as the law of the tithe is concerned each man is asked the same, one-tenth of that which he has above his need.

ACCOUNTING:

The matter of accounting is basic to the entire philosophy of stewardship. (16) It is recognized in all avenues of economy. The farmer who rents from another and pays rent on the basis of a percentage of his crops must make a faithful accounting of these if he is to know how much rent to rightfully pay. No landlord would be willing to have his renter pay by guess. Yet, many men refuse to account to God, preferring to pay their tithe by guess. We do not fulfill our responsibility as stewards by simply paying what we consider to be our tithe. Accounting is essential. Anything that we pay which is more than the tithe is not a tithe but an offering. Anything which we pay less than the tithe leaves us in debt. Thus, the only true basis for the paying of the tithe is accounting.

The matter of accounting brings an immediate question; where do I start? The answer is obvious; right where I am. There are those who would like to ignore any increase they have accumulated throughout the years of their lives and start simply by paying the tithe on future increases. However, the good steward will recognize that whatever he has accumulated as a net worth is an increase to him for, "we brought nothing into this world..." (17) The first written interpretation of this which we find in the Restoration Movement was recorded by Apostle Orson Hyde who said, "The celestial law requires one-tenth part of all a man's substance which he possesses at the time he comes into the church, and one-tenth part of his annual increase ever after." (18) Accounting begins with the filing of the inventory which makes it possible for a man to accurately determine his net worth (gain in life to that point) and thus discover what his accumulated tithe (debt to God) is. From that time forth, there is required the annual accounting which determines increase for each year.

The process of accounting for many is tedious. To some it seems an impossible task. Many good people shrug off this responsibility on the basis of inability to work with figures. Others say it is too much detail. Still others refuse because they feel it is nobody's business how they use their material possessions. Some even neglect this because they are fearful of finding they owe more than they want to pay. However, whatever the reason for failing to account may be, it is inadequate. The very people who refuse to account are many times those who talk most about the time when Zion will triumph and there will be no poor. All should look to that day, but we must recognize that even Zion will have to be economically sound.

Those who have recognized this law of accounting have found that we do not become good "accounters" overnight. It takes years of patient and purposeful effort to reach the place where we are able to accurately account for our stewardship over temporalities. Experience shows that few families are able to account for all things even after some years of effort. Many come to the end of the year unable to account for their use of a portion of that which has come to them. For the purpose of example let us say that an average family might reach the end of the year unable to account for \$100.00. If there were 10,000 families in Zion that would mean a total of \$1,000,000.00 for which there was no accurate accounting. If there were 100,000 families in Zion (surely not too many to expect) it would mean that there would be a sum of \$10,000,000.00 yearly used but not accounted for. This can not be! Thus, we see the importance of each person becoming

accurate in the matter of accounting for accumulative error in this field becomes staggering. Basically accounting is a matter of self-discipline. The individual who is not willing to discipline himself for the good of the group is not worthy of the Kingdom.

USE OF INCREASE:

Accounting and paying the tithe, however, still falls short of the command of stewardship. What a man does with the portion of his increase left after he has paid his tithe is equally important. He can do many things with his increase. He can use it 1. in riotous living, 2. to gain power over his neighbor, 3. to entice others to sin, 4. to gratify worldly lusts, 5. to gain other material increase and 6. to enrich the life of his fellowmen. It is obvious that some of these would be wicked and wasteful but actually any use of material increase that fails to bring an increase of enrichment to life falls short of the purpose for which God created it. In the use of the increase we dare not overlook our responsibilities to fellowman. It is from this increase that offerings, oblations, consecrations, surplus, wise investments come.

SEEK RICHES FOR TO DO GOOD:

There is no command in the Scriptures which states that wealth in itself is evil. Likewise, there is no command against seeking riches *IF* we seek with proper motive. We are promised that after we have obtained a hope in Christ we will obtain riches for we will seek them with intent to do good. (19) Herein lies the basic philosophy back of stewardship. We seek not, live not, for selfish purpose but that life might be enriched because of our being. Following the day of Pentecost, when men were transformed by God's spirit, they still possessed but their attitude of possession was changed for "neither said any of them that aught of the things which he possessed was his own; but they had all things in common." (20) In the days of Alma, the church and its members became exceedingly rich; having an abundance of whatsoever they stood in need; ... "they did prosper and become far more wealthy than those who did not belong to the church." (21) However, we find that the difference was in their attitude; they, "did not set their hearts upon riches." These men used their wealth for good and when men use wealth as God intends it to be used they can rightfully expect his blessings.

WHAT OF EQUALITY?

The term equality is most frequently used as we think of Zion and stewardship. However, again this is a matter of attitude. From the selfish standpoint, the concern of the individual for himself, we shall never be equal. Only as we lose ourselves in sharing with Christ his concern for all men, can equality be achieved. In modern revelation we find, "And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea even an hundredfold to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." (22) Equality is for the purpose of better managing our stewardships, that we may improve and gain, but this not for ourselves but for the church. This equality is achieved only when every man lives in the interest of his neighbor and does all things with an eye single to the glory of God. The Glory of God is to, "bring to pass the immortality and eternal life of man." (23) Thus, equality will result from the directing of our lives in terms of God's purpose for man. Temporal

equality achieved on such basis is essential if we are to receive, "the abundance of the manifestations of the Spirit," (24) and be "equal in obtaining heavenly things." (25)

A DAY OF SACRIFICE:

In keeping with the foregoing we find, "Behold, now it is called today ... a day of sacrifice, and a day for the tithing of my people ..." (26) It is significant that this comes to us in this order, first sacrifice and then tithing. The word sacrifice comes from the latin, "sacrificium" which is derived from two words, "sacer" which means "sacred" and "ficare" which means "to make." Literally, then, sacrifice means - "to make sacred." This is the heart of the matter. When man makes sacred his life, talents and material wealth, the return to God of his rightful portion (tithe) is a natural result. The mechanics of stewardship are secondary although necessary, and the thing of prime importance is man's attitude and purpose.

INTERPRETATION:

God has given us his law of temporalities on the foundation of basic principles. In many instances the actual application of these principles requires further consideration and decision. The Order of Bishops, referred to in revelation also as "The Bishopric" has been set in the church by God and given specific responsibility and authority at this point. The church has been directed that, "unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by The Bishopric should be acceded to." (27) Seven years after this instruction the Lord spoke again. "The church has been directed to accede to the rendition of The Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, ... the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed." (28) This is strong language but plain. The church must heed and follow the direction of The Bishopric in this matter. We do note that protection against "flagrant disregard of the rights of the people" has been provided by the possibility of appeal to the quorums of - "The Presidency, The Twelve, and The Seventy." (29)

WE WORSHIP THROUGH STEWARDSHIP:

As we conclude this lesson we note that no man's worship of God is complete without the full expression of his stewardship. As noted earlier, we look to God as the ultimate source of all that contributes to the ennoblement of life. Few Christians would differ with this point of view. "An individual, therefore, who does less than he can in using the resources of the earth for the ennoblement of life does less than he can in revering God as the creator of life." (30) This is a challenging thought. Recognizing its truthfulness, let us go forth to teach with more enthusiasm, God's law of stewardship.

- | | |
|--|---|
| (1) Gen. 1:30 | (7) Matt. 6:38 |
| (2) Gen. 1:31-32 | (8) Matt. 25:14-31 |
| (3) Webster's New International
Unabridged Dictionary - | (9) Moral Principles in the Bible
- Kimpel - p. 59 |
| (4) Ibid | (10) D&C 42:9, 101:2 |
| (5) Ibid | (11) D&C 81:4e-g |
| (6) John 10:10 | (12) Matt. 19:16-22 |

- | | |
|-------------------------------------|------------------------------------|
| (13) Gen. 14:39 | (23) D&C 22:23b |
| (14) Deut. 14:22 | (24) D&C 70:3d |
| (15) Mal. 3:9,10 | (25) D&C 77:1f |
| (16) Matt. 25:14-31 | (26) D&C 64:5a |
| (17) 1 Tim. 6:7 | (27) D&C 126:10c |
| (18) Millennial Star. Vol. 9, p. 12 | (28) D&C 129:8f, g |
| (19) Jacob 2:24 | (29) D&C 126:10d-e |
| (20) Acts 4:32 | (30) Moral principles in the Bible |
| (21) Alma 1:40-47 | - Kimpel - p. 69 |
| (22) D&C 81:4e-g | |

Questions for Discussion:

Note to Teacher: The aim of this lesson is to tie stewardship into the course of study so as to relate to the other six principles. This, too, is another principle by which man goes on to perfection.

1. How old is the practice of stewardship? Give scriptural references.
2. What are the basic elements of stewardship?
3. How is a good steward obligated to the society in which he lives?
4. Tell how a good steward relates himself and his possessions to God... to the church... to other people.
5. What are temporalities? How do they become spiritualized?
6. Why is accounting one of the most important parts of stewardship?
7. Can one be a good steward and not produce an increase?
8. It is said, "the mechanics of stewardship are secondary to the spirit of sacrifice." Do you agree? Explain.
9. How does a man worship through stewardship?

LESSON 20

REVELATION

The subject of Revelation is significant to us and should require more study and space but for the present our discussion will be limited to three fields, assuming that revelation is universally recognized. These fields are: 1. Revelation and man, 2. Revelation and the saints, 3. Revelation to seers and prophets. Out of this discussion there will arise two questions: 1. The credibility of revelation, and 2. Conditions for revelation.

REVELATION AND MAN:

For quite some time there was an idea among us that the subject of revelation was exclusive to the Latter Day Movement. This was due to the faulty appraisal on our part. Now the idea is widespread among all Christian sects and many of us are wondering what happened. In its broadest sense revelation is the very life of man regardless of his philosophy or geographical location. It is not exclusively Christian. All religions are based on a quickening spirit and their foundation is laid on a movement completely outside of man. As man looks upward, God looks downward, that is why prayer is universal. The Apostle John was right when he wrote of the true Light "Which lighteth every man that cometh into the world." (1)

This light received in various degrees gives man his morally discerning powers. Even among the primitive there are forms of conduct in which right and wrong are recognized. These moral standards, repulsive as they may be to us, are the result of a quickening spirit working within man. To deny it is to deny experience. It is the heritage of the human race.

The knowledge, which has been unfolding in multiple discoveries in the physical world, is the result of a spirit of revelation. This spirit of revelation has been working in man though man may attribute it to natural causes and evolutionary processes. Nevertheless, the germ thought for every major invention must be regarded as revelation. It is a disclosure of things unknown to man before. We may dismiss it as an "idea," or a "hunch," but where does an idea or hunch come from? It comes from that Light that lighteth every man that comes into the world.

The same is true of art, literature, music and the like. Something was born within the heart of the artist and gave him a picture of that which his hands were able to paint into a most glorious scene. Khalil Gibran, the Lebanese Mystic, before sketching "Jesus," saw him. Says he: "Last night I saw his face again, clearer than I have ever seen it. It was true toward my face - it was looking far into the vast night. I saw the profile. It was at once serene and stern, and I thought for a moment that he would smile, but he did not. He was youth, ageless and immortal." (2) The drawing of the Christ he saw is now in the International House on Riverside Drive, in New York City. What happened to this man happened and still happens to all men in these allied fields.

Ancient Israel, who regarded itself as the chosen of God had to recognize prophetic powers in others outside its exclusive circle as a nation and as a divine movement. By this very nature of the reference to Balaam in their literature they admit of a prophetic gift in others. (3)

REVELATION AND THE SAINTS:

Revelation to the saints differs from the type of revelation discussed in the preceding paragraphs. This revelation to the saints brings a recognition of Christ. It is difficult to coordinate the two thoughts together, but it is quite possible for

one to be quickened by the spirit of Christ and yet not recognize him. John made that very clear when he wrote: "He who was in the world, and the world was made by him, and the world knew him not." (4) But those recognizing him and receiving him, "to them gave he power to become the sons of God." (5) As sons they are accessible to the intimacy of the heavenly family circle. (6)

The beginning of this revelation is found in the outreach of man and the down-reach of God. It is now psychologically recognized that man is able to reach beyond the accepted scope of knowledge and get in touch with forces hitherto unknown. The prophets and the mystics belong to this category of people. This outreach must be with intensity or else it will be unproductive. "Blessed are they which do hunger and thirst after righteousness for they shall be filled," (7) said the Lord. When there is hunger the hunger is characterized with intensity. This is what led Peter to say, "Thou art the Christ, the son of the living God." (8) Peter did not arrive at this knowledge unaided. "Flesh and Blood" did not reveal it to him. The revelation came from "my Father which is in heaven." (9) There was an intensified hunger in the souls of the early followers of Jesus for the fulfillment of God's promises to Israel. We have a glimpse of this hunger in the joyous announcement of Phillip to Nathaniel. "We have *FOUND HIM*, of whom Moses in the Law, and the prophets, did write - Jesus of Nazareth, the son of Joseph." (10) As they looked heavenward God looked earthward and revealed the identity of His Son to their starved souls.

This revelation should be in the minds of those who are set apart for missionary work. John records two different utterances by the Lord when Jesus made it clear that no one man can follow him without the power of God drawing him. (11) The same thought is advanced by Luke, (12) and again by Paul when he made the emphatic statement: "that no man can say that Jesus is the Lord, but by the Holy Ghost." (13)

At first this revelation is private. It comes to the individual soul convincing him of the divinity of Christ. As the missionary declares the message of good news and the individual begins to recognize his need for divinity, God, by his spirit, enlightens. When the individual accepts the redeeming message he becomes entitled to further revelation as the adopted child of God. (14) This may come directly to the individual to help in particular needs as is the case with the manifestations of the spirit, (15) or to the individual as part of the body of Christ. There is no guarantee as to the particular type of revelation. The "spirit, dividing to every man severally as he will."

REVELATION TO PROPHETS AND SEERS:

Revelation to prophets and seers does not as a rule consider the personal needs of an individual but the needs of the church. When it is given to an individual it is given in consideration to the part he may play in the greater movement. The revelation experienced by Paul while on his way to Damascus to persecute the young church was not given for the sole purpose of edifying Paul. (16) The revelation to both Saul and Ananias was given in view of the need of the work. (17) The revelation to John on the Isle of Patmos was given for the benefit of the church as a whole. The seven churches of Asia are symbolic of the universal church.

Revelation was also given to seers and prophets for the clarification of doctrine and policy. The vision of Peter (18) while in prayer on the housetop of Simon, the tanner, (19) opened the doors of the church for the reception of the Gentiles and settled an important controversy. Many of the revelations in the Doctrine and Covenants deal with the same thing. The Apostle Paul was so careful in his teachings on doctrinal matters that he nearly always gave them the

sanction of the Lord, and when he had no revelation he said so plainly. (20) The heavenly light which came to the church through the seers and revelators distinguished her wisdom from worldly wisdom. (21) There are other things which Paul experienced as a seer and revelator which are not recorded. (22) Apparently such a revelation would have been difficult for carnal man to understand so the Apostle did not speak in detail.

This prophetic gift through seers and revelators is the property of the church for all time providing she is faithful to her mission. (23) Apostasy brought an end to this blessing, and the prophetic gift was not enjoyed until the coming forth of the Restoration.

It is difficult to make a distinction between prophets, seers and revelators if we were to depend on the teachings of the New Testament alone. The prophetic office, which Paul placed second in his physical picture of the church, could mean prophets in a generic sense, for instance, any one who prophesies, or it could mean prophets as seers and revelators in the strictest sense. This ambiguity has led some to believe that the office of prophet created such confusion in the administration of the church that it was finally abandoned. However, the implied meaning is heavy in favor of a distinction. This adds support to the church's physical picture as given in the book of Covenants.

Among the "manifestations of the spirit" which Paul lists there is one, "prophecy." This gift can be the property of any one chosen by the Lord. That one could either be male or female and not of necessity one holding priestly office. This is prophecy in the generic sense. However, the prophecy uttered by these listed in the organizational government of the church is prophecy in the restricted sense and comes through seers and revelators.

In the New Testament we have no decisive prophecy regarding the clarification of doctrine or the setting forth of a possible administrative act binding on the church as a whole which came from any source other than Peter, John or Paul. One possible exception is the prophecy of Agabus at Antioch (24) and the administrative act which followed provided for relief to the stricken area.

We do find that the prophecy of Agabus on the subject was not the first one given. Peter issued the warning previously when he "with many other words did testify and exhort, saying *SAVE YOURSELVES FROM THIS UNTOWARD GENERATION.*" (25) It is unfortunate that Luke did not record the "many other words" of Peter. Had he done so we would have had good reason to know why "fear came upon every soul." If it is apparently clear that the prophecy of Agabus set an administrative trend it is also much clearer that this Agabus came from Jerusalem to Antioch. Before he left Jerusalem Peter, who was an apostle and apparent seer, uttered a word of warning to the assembled people so that they began to conserve their meager resources to meet the un-named calamity and later moved to Pella. (26)

From the above analysis we can draw the safe conclusion that the prophecy of Agabus was an added testimony to what Peter had already given as a seer.

THE CREDIBILITY OF REVELATION:

There is one test for the credibility of revelation and that test is "experience." The high moral precepts taught by the prophets of the Old Testament could not have survived until our day had they been so many empty words. Experience has told us time and again that the departure from them meant ruin. When prophecy foretells the future, experience again is the standard of its truthfulness. (27) Revelation in its truest meaning points to Christ. This is true of the prophets who came before Christ as well as of those who appeared after his advent. Christ and his teachings have become an experience in history as well as in the lives of noble men. Once we depart from him and from his message we do not enjoy the

fullness of life. This has been true of the individual and the group. Credibility of the revelation in the Restoration also depends on experience. In its predictions, as well as in its moral teachings, the revelation that came to Joseph Smith is true. There was, and still is, need for it. (28)

CONDITION FOR REVELATION:

It is important that we consider the conditions for revelation. We may say that a saintly life is all that is needed but that would be an over-simplification of the point. There are certain qualities in the saintly life that need to be present. We tend to limit revelation to a prayer service or to a General Conference and with this limitation there has come up some psychological questions generating doubt. We need to seek to discover the revelation of God that surrounds us.

There are many things which may be discussed under this heading but there are three notable factors which we must insist on:

1. Intensity of concern over souls which leads to suffering.
2. Intensity in service and study.
3. Intensity in obedience, fasting, prayer and meditation.

The lives of the following, John on the Isle of Patmos, Paul, Daniel and the sons of Mosiah appear to have had these three qualifications which made prophets of them.

John, on the Isle of Patmos, had a revelation. It came as the result of his suffering for the word of God and concern over the seven churches which were located on the mainland right across the narrow body of water which separated him from the province of Asia. (29) It is also obvious that he was in prayer and fasting on Sunday, the Lord's day. How else could he be "in the spirit on the Lord's day?" He certainly gave heed to the command to "Be still and know that I am God." (30) The intensity of his concern, suffering, service and prayer led the spirit to show John that the seven churches and their ministers were in the hand of God.

To understand why Paul spoke of "visions and revelations of the Lord," one must read what he went through for the sake of the word of God and souls. He sums it up in his Second Letter to the Corinthians. (31) You may think of other statements of his which evidence that he possessed these three qualities that ultimately led him to his revelations from God.

Behind Daniel's visions was a concern which led to study, prayer and fasting. (32) The same is true of the sons of Mosiah. (33)

Finally, we must not ignore the statement of the Lord on this subject. Jesus said, "If a man love me, he will keep my commandments and my Father will love him, and we will come unto him, and make our abode with him." (34) Only as we are obedient to the commandments of Christ can we receive of Him.

- | | |
|--|-------------------------------------|
| (1) John 1: see also D&C 85:2,3 | (9) Ibid |
| (2) This Man from Lebanon, by Barbara Hutton | (10) John 1:43-45 |
| (3) Numbers, Chapters 22,23 | (11) John 6:44 A.V., 10:29, 17:6 |
| (4) John 1:10 | (12) Acts 2:47 |
| (5) John 1:12 | (13) 1 Cor. 12:3 |
| (6) Eph. 3:13-19 | (14) Romans 8:14-17 |
| (7) Matt. 5:8 | (15) 1 Cor. 12:3-11 |
| (8) Matt. 16:16-18 | (16) Acts 22:1-15 |
| | (17) Also See D & C Sections 6 & 16 |

- | | |
|--|---|
| (18) John 1:42 | (27) Matt. 24:35 |
| (19) Acts 10th chapter | (28) Read - He Saw History in the Making, by Njeim for evidence |
| (20) 1 Cor. 7:25 | (29) Rev. 1:9-ff |
| (21) 1 Cor. 2:7-14 | (30) Ps. 46:10 |
| (22) 2 Cor. 12:1-4 | (31) 2 Cor. 11:23-ff |
| (23) 1 Cor. 12:28, Eph. 4:11-14 | (32) Dan. 9:1-5 |
| (24) Acts 11:27ff | (33) Alma 12:1-13 |
| (25) Acts 2:38-44 | (34) John 14:23 |
| (26) Eusebius, Ecclestical History
Book III, Ch. V, Vol. 1, pp. 199-201 | |

Suggested Reading:

Belief in God - Dr. Charles Gore. Read his three Chapters on Revelation. Read also an article on "Revelation" in "Dictionary of Christ and the Gospels," published by Scribners.
Why We Believe in Divine Revelation, A.B. Phillips

Questions for Discussion:

1. Why can it be said, "Revelation is in the life of every man and is not exclusively Christian?"
2. How are art, literature and music examples of God's revelation?
3. How does revelation to the church differ from the kinds of revelations discussed in the first two questions?
4. What are the requirements for individual revelation?
5. How does revelation to prophets and seers differ from revelation to individuals?
6. Give scriptural examples of: Individual revelations
Prophetic revelations
7. How can revelation be tested?
8. What are the reasons why revelation must always be a factor in the church and in the life of man?

Salvation for the individual is the chief objective of all Christian teachings. However, it does not belong to Christianity alone. Every religion, Christian, Islam, and Judaism, has held out some hope, some program of salvation. There are as many different ideas as there are different religions as to the meaning of salvation and how it is attained.

The Restoration has brought a unique challenge to the religious world in regard to the final destiny of the soul of man. As a result of the many philosophies, it would be wise for us to consider well these questions. From what does man want to be saved? To what does he hope to be saved? By what means does he go about being saved? As we think through the first two questions we realize that salvation has two sides from which it can be viewed; what are we saved from and what are we saved to. We may be saved from the burning house and still lose all our possessions. The criminal may be saved from the electric chair but still have a life sentence. So it is in our spiritual warfare, we may be saved from everlasting torment but fall far short of Celestial Glory. Because of our principles and religious teachings we may be saved from being tempted into the evils of society but at the same time fail completely to catch a glimpse of the Kingdom of God. Jesus came preaching and teaching a way of life that would not only save mankind from the terrible destruction coming upon the earth but it would also save man to the Kingdom of God.

MAN'S FALL:

In the story of creation, as recorded in Genesis, we read that man was created and placed in the Garden of Eden which, no doubt, was a perfect condition. In this Garden Adam had conversation with God. When Adam and Eve were disobedient they were cast out of the garden and from the presence of God. Because of the fall of man a plan of salvation was prepared from the very beginning. This plan was revealed in the ministry of Jesus Christ, the Son of God. He was "the lamb slain from the foundation of the world." Therefore, salvation lies in man finding the way prepared and qualifying himself to come again into the presence of the Father. "If you will that I give unto you a place in the Celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (1)

REDEMPTION AND SALVATION:

Salvation is the act of redeeming man from the fall and bringing him back to God. The fall is "that our first parents were cut off, both temporally and spiritually, from the presence of the Lord." (2) Therefore, salvation is the act of bringing man back into the presence of God to dwell with God and Christ. This is made possible only through the law of mercy. However, the law of mercy can have no claim upon us unless we repent. It must be pointed out that repentance is not only ceasing to do evil, but it also includes learning to do right and "none but the truly penitent are saved." (3)

By his atonement Jesus prepared a way for men to come again into the presence of the Father and inherit Celestial Glory. When Jesus spoke of salvation he was referring to being saved *TO GOD* and coming again into His presence. Therefore, anyone who has not qualified himself for full citizenship in the Kingdom of God is not "saved," regardless of what lesser glory he might achieve. Many religions use the word "saved" to mean any but the lowest reward, but Jesus apparently used it in the restricted sense to mean only the highest

or Celestial Glory. There are many rewards of glory. (4) Every person will be rewarded according to that which he has qualified himself to receive. All of these glories are prepared by God, (5) but qualifying for any one of these glories does not denote salvation in the full sense of the word. When Jesus made reference to the fact, "in my Father's house are many mansions," he was emphasizing two points. First, when he came to earth the "many mansions" were already in his Father's house. They were already prepared. However, the second point places strong emphasis on his mission: "I go to prepare a place for you. And when I go, I will prepare a place for you, and come again, and receive you unto myself; that where I am, ye may be also." (6) His atonement not only brought about the resurrection of all men but the law of mercy, which he inaugurated, prepared the Celestial Glory for those who would live the Celestial Law.

There are some who have thought that all the glories are included in the term salvation. This is true when we consider it from the standpoint of *what we are saved from*. The person who receives Celestial Glory is *saved from* the lake of fire and brimstone. The person who qualifies for Terrestrial Glory is saved from the lesser rewards of the Celestial Glory. However, as has been pointed out, the Scriptural meaning of salvation is to bring man back to again dwell in the presence of God. This is done only through Christ; "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (7) It is evident that man can attain a lesser glory without receiving the gospel or the testimony of Jesus. In speaking of the Celestial Glory the Lord says, "these are they who ... received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant." (8) The lesser glories are prepared because of the justice of God in rewarding every man for any good works he has done. The Celestial Glory can be attained only through the law of mercy which has been made possible by the atonement. Therefore, the only way to be saved in the Celestial Glory is through Christ and by our obedience to his teachings. This brings more clearly into focus the statement of Christ "strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." (9)

In some Scriptural references the words salvation and redemption have been used interchangeably and are generally thought of as meaning the same. A more comprehensive study shows, however, that redemption has different connotations than salvation. We have thus far pin-pointed salvation in such a way that it can only be achieved by going the narrow way and entering through the strait gate "and few there be that find it." Now let us analyze the meaning of redemption. In the beginning Adam and Eve were given instructions what they should do. Concerning the forbidden fruit they were told "for in the day thou eatest thereof thou shalt surely die." (10) This death was both temporal and spiritual. Temporal in that "this flesh must have lain down to rot and to crumble to its mother earth, to rise no more;" (11) and spiritual in that "because man became fallen, they were cut off from the presence of the Lord." (12) Were it not for the plan of redemption there would be no resurrection and all men would become devils. "For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself." (13) The plan of redemption makes possible the resurrection from the dead and places man again under the law of God. "For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him." (14) Redemption is not to be earned; it is a gift. We can't redeem ourselves. It has to be done for us. We can deny the plan of redemption

by committing the sin for which there is no forgiveness, either in this life or in the life to come. The person who commits this sin is cast off to become subject to the devil. "These are they who shall go away into the lake of fire and brimstone ... The only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath." (15)

It is evident, therefore, that redemption makes possible the resurrection, the reuniting of the body and spirit, and bringing men back into the presence of God to be judged. This redemption is made possible through Jesus Christ but does not denote salvation. In his parting statement Lehi says: "and by the law, no flesh is justified, or, by the law, men are cut off. Yea, by the law they perish from that which is good, and become miserable forever. Wherefore, redemption cometh in and through the Holy Messiah: for he is full of grace and truth... That he may bring to pass the resurrection of the dead, being the first that should rise. Wherefore, he is the first fruits unto God, inasmuch as he shall make intercession for all the children of men ... And because of the intercession of all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him, according to the truth and holiness which is in him." (16)

Alma also spoke plainly concerning this: "now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous, and even there shall not be so much as a hair of their head be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to works, whether they be good or whether they be evil." (17) This makes clear the meaning of the following statement in the Doctrine and Covenants; "Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things." (18)

SALVATION - HOW?

By what means do we go about being saved? The Bible enumerates several things as saving us: "for we are saved by hope," (19) "For by grace are ye saved through faith," (20), saved by belief (21), saved by the foolishness of preaching (22), saved by works. (23) There are others listed, too. Each of these has its place in the plan of salvation but no one of them is complete without the others.

CAN ONE KNOW THAT HE IS SAVED?

This question is one that needs to be answered. In the light of much of the Christian movement, being saved is a matter of a moment, a special experience. As we have seen in previous discussion salvation in its truest sense is a process that eventually leads us back to the presence of God. While it is the power of God, through his Son, that leads us and makes this process possible, and while we ought to have some experiences which indicate that this process has begun in our lives, a thorough study of the matter tells us that it is not likely that at any given time in this life, can we know that this process has been complete and has

achieved its purpose. Some argue that because Paul said, "unto us which are saved," (24) we can know. However, Paul later said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself become a castaway." (25) In the first instance Paul was probably referring to the knowledge that the power of salvation had entered his life. In the latter he was frankly realizing that it was possible for him to so live as to deny this power any opportunity of accomplishing its purpose. He was clearly stating that salvation was not complete in this life.

To say that I know I am saved is to say that either I can never sin again or that sin will no longer have any effect on my salvation. To say that we have no sin within us is to classify ourselves with those who have not the truth within them. (26) To say that sin we commit no longer has effect on our salvation is to deny the purpose and power of righteousness. Paul warned the Corinthian saints, "...let him that thinketh he standeth take heed lest he fall." (27)

IS BELIEF ENOUGH?

Inasmuch as some misinterpret the Scripture, "that whosoever believeth on Him (Jesus) should not perish, but have eternal life," (28) we need to analyze the word "believeth" and see what part it plays in our salvation. Belief is very closely akin to faith and in some scriptural references they can be used interchangeably. Almost everyone believes in the ability of specialized men of the medical field to learn the function of the human body and that which causes disease. Most of us have given, or will give, in the years ahead a large sum of money to the heart fund, cancer fund and polio fund, because we believe in the medical profession. It is now proven that smoking is one of the greatest contributing factors to lung cancer. However, would our belief in the specialized medical men save us from lung cancer even though we continued to smoke? Only as we live *in accord* with that belief can we thus be saved. That is why Jesus said, "and why call ye me Lord, Lord, and do not the things which I say?" (29) Sincere belief leads to action! Belief in Christ demands that we live according to his teachings! However, belief alone is not enough.

SAVED BY GRACE?

What of salvation by grace? We most certainly believe that salvation comes by grace. The difference comes in our definition of grace. One of the best definitions expressed in recent years is to the effect that grace is the quality of God that causes him to continue to reach out past the rejection of man seeking to lift him from his fallen state, to challenge him to live in accord with the good that was created in him. There are other definitions less comprehensive but this seems to fit best the intent of its use scripturally. Such an understanding of grace challenges our deepest gratitude. It is by this kind favor and limitless outreach of God that salvation is possible. Apostle Paul wrote his deep gratitude for this grace: "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 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 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." (30) The works Paul spoke of here were the works according to the law. He was emphasizing that salvation was not the result of Mosaic law but of Jesus Christ. The works of righteousness to which he refers are similar to those which Isaiah called "as filthy rags." (31) The reason for the worthlessness of these works is found in

the fact that, "there is none that calleth upon thy name" (the name of the Lord). These were men who placed their trust in the law instead of the Lord. Righteousness resulting from such misplaced trust is indeed worthless. However, when works of righteousness are the result of the indwelling of God's Spirit within man, they become more than the works of man but rather the words of God within man. These are the results of man's acceptance of the grace of God and the challenge it offers.

The fact that grace includes works is indicated by Paul and he says, "For by grace are ye saved through faith, and not of yourselves; but it is the gift of God; not of works, lest any man should boast." (32) Again, the works he speaks about are those of the Mosaic law in which the Jews had placed so much trust. However, this does not contradict the works of Christ expressed by man, on the other hand it expressly requires them. Note that grace saves through faith. James clarifies this as he challenges, "What profit is it, my brethren, for a man to say he hath faith, and hath not works? Can faith save him? ...faith without works is dead and cannot save you...For, as the body without the spirit is dead, so faith without works is dead." (33)

WORKS:

Since grace saves through faith, it saves through that which causes man to work in accord with the commands of God. Anyone could open the Bible wherever he wished and it would be impossible to read far without encountering instructions as to that which the Lord requires of man. To carry out these instructions would require work. The Lord required Naaman to dip seven times in the Jordan. (34) Malachi states we are to bring tithes to the storehouse. (35) Cornelius had to send to Joppa to find Peter so he could be told what he ought to do. (36) Jesus taught, "verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in heaven." (37) The Pharisees and Sadducees were told by John the Baptist to "repent, therefore, and bring forth fruits meet for repentance." (38)

There are many things which could be listed under the heading of works: baptism, sacraments, other ordinances, care of the poor, paying tithes, prayer, church attendance, bearing testimony and others. Our reward and judgment, on the day of eternal judgment, will be according to our works. (39) Salvation, and Jesus used the term to indicate Celestial Glory, will depend upon our obedience to the commandments of God; not just obeying one - but all of them. With this understanding of grace and works the statement of Paul to the Phillipians, "work out your own salvation," (40) becomes meaningful.

Further evidence of the importance of works in the process of salvation is found in Paul's letter to the Galatians. To those who felt works were unimportant he said, "He not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." (41) John indicates that the blood of Jesus can only cleanse us, "if we walk in the light as he is in the light." (42)

SUMMATION:

Salvation, in its highest sense, means complete return to God. Christ is concerned not only with saving men from Hell but helping them to become the "sons of God" through the atonement. This atonement makes it possible for man to be at one with God again. Salvation is not the result of a momentary experience but rather the continuous process of perfecting which comes as men take Christ in their lives and yield their will to his. It is by the grace of God that this is made possible. As man accepts this grace and the challenge, it is then that the works of righteousness are made possible by the power of Christ manifested in his life.

It is by these works that he will be judged and in accord with which he will be rewarded eternally.

- | | | |
|----------------------|--------------------|--|
| (1) D&C 77:1 | (17) Alma 8:99-104 | (33) James 2:14-25 |
| (2) Alma 19:88 | (18) D&C 85:4 | (34) II Kings 5:10-14 |
| (3) Alma 19:106 | (19) Romans 8:24 | (35) Malachi 3:10 |
| (4) 1 Cor. 15:40-42 | (20) Eph. 2:8 | (36) Acts 10:5,6 |
| (5) John 14:23 | (21) John 3:15,16 | (37) Matt. 7:30 |
| (6) John 14:23 | (22) 1 Cor. 1:21 | (38) Matt. 3:35 |
| (7) Acts 4:12 | (23) James 2:14-25 | (39) Matt. 16:30, Rev. 20:12-13, Rev. 22:12,13 |
| (8) D&C 76:7m | (24) 1 Cor. 1:18 | (40) Phil. 2:12 |
| (9) Matt. 7:23 | (25) 1 Cor. 9:27 | (41) Gal. 6:7 |
| (10) Gen. 2:22 | (26) 1 John 1:8 | (42) 1 John 1:7 |
| (11) 2 Nephi 6:18 | (27) 1 Cor. 10:12 | |
| (12) 2 Nephi 6:14 | (28) John 3:15 | |
| (13) 2 Nephi 6:20,21 | (29) Luke 6:46 | |
| (14) 2 Nephi 6:10 | (30) Titus 3:3-7 | Suggested Reading: |
| (15) D&C 76:4c | (31) Isaiah 64:6,7 | 2 Nephi, Chapter 6 |
| (16) 2 Nephi 1:69-79 | (32) Eph. 2:8,9 | Helaman 5:62 - 74 |
| | | Alma 19:62 - 177 |

Questions for Discussion:

1. In what ways are the plan of salvation and redemption different?
2. Salvation comes as a result of a man doing certain things. What are these things?
3. Salvation not only means SAVED FROM HELL but SAVED TO WHAT?
4. In what ways do our works affect our salvation?
5. Explain why belief in Christ is not enough, in itself, for salvation.
6. How does preaching play a part in the salvation of man?
7. What responsibility do we have for the salvation of our neighbors? Our family? Fellow church members?
8. What are some of the things listed in the Bible that will save us? Example - "saved by hope."

CHURCH HISTORY I - CHRIST'S DAY

The history of the church begins not in 1830 as we sometimes think but actually in the time of Christ and His Apostles. The church we represent was formally organized in 1830. It is significant that we of the Restoration believe this not to be a new church but literally that one built by Christ many centuries ago. A knowledge of the history of the church, from that day to this, forms the basis of belief that this church is not just another religious organization, but that in fact it is Christ's own.

Our first consideration is of the promise of Christ, "...upon this rock I will build my church; ..." (1) There are many who believe this to have been a symbolic statement rather than a statement of fact. Some others do believe that Christ has a church but that it is an unorganized body consisting of all the good people of all churches regardless of their contrasting beliefs. We believe that Christ spoke literally and that succeeding scriptures in the New Testament witness that that a definite organization was accomplished. Christ's church was not only an organization, it was a divine organism. Webster gives the philosophical definition of the word "organism" as, "Any highly complex thing or structure with parts so integrated that their relation to one another is governed by their relation to the whole." Truly, the church established by Christ meets this standard, and more, because within it lives the spirit of Christ. In the Scriptures we find the church symbolically referred to as the "Body of Christ." (2)

WHY DID CHRIST BUILD HIS CHURCH?

Back of Christ's promise to build his church we find His purpose. It is not unreasonable to ask, however, why should he build a new church? There were a number of sects of Judaism such as the Pharisees and Sadducees in His day. These were composed of people who believed in God. The Pharisees, as an example, were a body of very devout men, at least according to their beliefs. They lived strictly by the moral standard they believed to be set forth in the law. More than this, they were men of influence. Why did not Christ join them and through His leadership reform their beliefs? They would then have become His church. Certainly this would have added prestige to His work. The answer is simple, their beliefs were taught by the precepts of men and though they honored God with their lips, their hearts were far from Him. They were prejudiced by the indoctrination of centuries-old tradition. Their hearts were not open to new truth. Christ gave an example, "...No man putteth new wine into old bottles; else the new wine doth burst the bottles and be spilled, ..." (3) None of the forms of Judaism were adequate to express the spirit of Christianity. Christ was to teach new doctrine, radical to the extreme in that day. In contrast to the old teaching, "An eye for an eye..." (4), he said, "...whosoever smite thee on the right cheek, turn the other also." (5) His teaching that men should love their enemies (6) was one that Judaistic bodies could not have assimilated. Christ built His church that it might be based on new principles and give adequate expression of His spirit. That God's Kingdom was to be built up and His righteousness established through the church is evidenced by Christ's early instruction to His disciples, "...seek ye first to build up the kingdom of God, and to establish His righteousness." (7) He built His church because there was no religious organization on the earth capable of carrying on His work. He had to have an instrument through which his authority (8) could continue, through which his personal ministry and leadership might be given.

UPON THIS ROCK:

Jesus gave a parable of two men, one building his house upon sand and the other upon rock. (9) His statement, "...and it fell not, for it was founded upon a rock..." (10) is similar to his proclamation, "...upon this rock...and the gates of hell shall not prevail against it." (11) Many believe that the rock upon which the church was built was Peter. Some have said it was Christ himself. Still others say that it was Peter's confession of Christ that was the rock. We believe it goes beyond Peter, who was a man moveable. Since Christ was the cornerstone of the church (12) which was built upon the rock, it was not him. As important as was the confession of Peter, it was the experience which made it possible that held promise for all men. "...flesh and blood hath not revealed this unto thee, but my Father which is in heaven." (13) In this experience truth known of God, but not of man, was revealed to Peter in such a way that he recognized Jesus as "...the Christ, the Son of the living God." (14) This was a divine experience. Paul later emphasized the importance of revelation in relation to both the knowledge of Christ and of his gospel. (15) Thus, the rock upon which the church was built was the divine experience of the revelation of Jesus Christ and the truth that shall make men free. (16)

MINISTERS IN CHRIST'S CHURCH:

The church had for its foundation the Apostles and Prophets with Christ, himself, the chief cornerstone. (17) That there were specific ministers in the church is a scriptural fact. The purpose of these ministers in the church is noted by Paul, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we in the unity of faith, all come to the knowledge of the Son of God, unto the measure of the stature of the fullness 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..." (18) Dummelow, interprets the first portion of this as meaning, "The saints are perfected with a view to their ministering, to their building up of the church." (19) Certainly the specific ministers were placed in the church for the purpose of giving leadership in the work entrusted to the church. These ministers were, Apostles (20), Prophets (21), Seventies (22), High Priests (23), Evangelists (24), Bishops (25), Elders (26), Priests (27), Teachers (28), Deacons (29). Of all these, the office of Priest is least substantiated in the Bible. Hebrews 7:11 does indicate that there were two Priests, one after the order of Melchisedec and the other of the order of Aaron. Our best evidence of this office in Christ's church comes as a result of modern day revelation. (30) The references used to evidence the office of High Priest are also sometimes questioned on the basis that since Paul talks about the High Priest offering sacrifices, he must be talking of the Old Testament High Priest. It is to be noted that Hebrews 3:1 calls Christ the Apostle and High Priest of the church. This being true we see that He introduced a new type of High Priest. Indeed, Christ did offer sacrifices for the sins of man, but his was the sacrifice of righteousness and life itself. Also, this verse does not indicate that since he is the High Priest, that there will be no more. He was also called the Apostle and we know there were others who functioned in this office. Both references, Hebrews 5:1 and Hebrews 8:3 put the ordaining of High Priests in the present tense, "For every High Priest *IS* ordained to offer gifts and sacrifices..." While these references again speak of offering gifts and sacrifices, we believe this refers to the type of gifts and sacrifices offered by Christ. It is important to note that the ministers in Christ's church are individuals specifically called to the special function of their separate offices. Paul uses the analogy of the parts of the body to teach this, finally stating that all are not

Apostles, all are not Prophets. (31) From this writing we can see that the functions are separate and specific for the foot would not do the work of the hand.

PRINCIPLES OF THE DOCTRINE OF CHRIST:

The church taught the basic principles of the doctrine of Christ. Paul enumerates these as, "...repentance from dead works...faith toward God...the doctrine of baptisms...laying on of hands...resurrection of the dead...and...eternal judgment." (32) Although the King James reading is prefaced by the phrase, "Therefore leaving the principles..." we are justified by logic in accepting the Inspired Version rendition since it is obvious that no person could leave faith and repentance behind and still go on to perfection. It is by faith, through continued repentance, that man approaches God.

A study of the Scriptures reveals many instances in which Christ taught these principles. Jesus came to Galilee preaching repentance (33), taught it as return to God in the parable of the prodigal son (34), through the example of Zacchaeus restitution was demonstrated (35), and by his admonition to the woman in adultery evidenced that it was a life time process. (36) He used incidents such as the woman healed of the issue of blood (37), and Peter sinking in the water (38) to teach faith. Had Peter's faith been strong enough to keep his concern centered in-going to Christ all would have been well. It was when Peter lost faith that he became concerned about himself and endangered his life. The coming of Christ to John for baptism (39) and his teaching of Nicodemus (40) emphasized the doctrines of "baptisms." He laid hands on the sick (41) and by the same method blessed little children. (42) His disciples later used this ordinance also to bestow the gift of the Holy Ghost (43) and ordain men to priesthood responsibility (44). The literal resurrection of Jesus (45) evidenced that principle and with the promise of his second coming he taught eternal judgment. (46) Following the experience of the day of Pentecost, the church recognized the principle of stewardship and practiced it literally for many years (47).

POWER IN THE CHURCH:

However, the church was not merely one of priesthood and doctrine but was distinguished by its power. (48) Paul was greatly concerned that those coming into the church should know of this. He addressed the Corinthian saints accordingly, "Now, concerning spiritual gifts brethren, I would not have you ignorant..." (49), and continued to instruct them about this matter, listing for them some of the ways in which the Holy Spirit is manifested in the church. (50) Joel, the prophet, had also foreseen other manifestations. (51) Wisdom, faith, and knowledge are as much the gifts of God's spirit as are miracles, prophecy, and speaking in tongues. Paul taught that not every man had every gift and admonished all to, "...covet earnestly the best gifts." (52)

THE LOVE OF GOD:

The distinguishing mark of discipleship and thus basic to the church was the expression of Christian love. The Master said, "By this shall all men know that ye are my disciples, if ye have love one to another." (53) Early in his ministry he had commanded a quality of love that surpassed any previous requirement. He taught that they should not only love friends and neighbors, but enemies as well. He admonished, "...bless them that curse you; do good unto them that hate you; and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; ..." (54) When asked which was the first commandment he said, "...thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. ...And the second is like this, Thou shalt love thy neighbor as thy self." (55)

THE CHURCH OF JESUS CHRIST:

Christ did build his church. It was organized with purpose. Moving by the power and light of God's Holy Spirit it taught the doctrines and practiced the ordinances of salvation, ever challenging men to the greater achievement - the triumphant building up of the Kingdom of God and the doing of His will on earth as it is done in heaven.

- | | |
|---|--|
| (1) Matt. 16:18 | (29) Phil. 1:1, 1 Tim. 3:8ff |
| (2) 1 Cor. 12:27, Eph. 4:12, Col. 1:18 | (30) DC 16:5e, 17:8a, 10,12,etc. |
| (3) Mark 2:20, Matt. 9:25, Luke 5:37,38 | (31) DC 16:5e, 17:8a, 10,12,etc. |
| (4) Exodus 21:24, Matt. 5:40 | (32) Heb. 6:1,2 |
| (5) Matt. 5:41 | (33) Mk. 1:12,13 |
| (6) Matt. 5:46 | (34) Lk. 15:11-32 |
| (7) Matt. 6:38 | (35) Lk. 19:1-10 |
| (8) Matt. 7:37, 38 | (36) John 8:3-11 |
| (9) Matt. 7:34, 35 | (37) Lk. 8:44-49 |
| (10) Ibid | (38) Matt. 15:19-27 |
| (11) Matt. 16:16-18 | (39) Matt. 3:41-46 |
| (12) Eph. 2:19,20 | (40) John 3:3-5 |
| (13) Matt. 16:18 | (41) Mk. 6:7, Lk. 4:40 |
| (14) Matt. 16:17 | (42) Mk. 10:11-14 |
| (15) 1 Cor. 12:3, Gal. 1:11,12 | (43) Acts 8:14-17, 19:5,6 |
| (16) John 8:31,32 | (44) Acts 13:1-4 |
| (17) Eph. 2:19,20 | (45) Matt. 28:1-5 |
| (18) Eph. 4:11-16 | (46) Matt. 25:32-47 |
| (19) The One Volume Bible Commentary, p.964 | (47) Acts 2:42-45, 4:32-35 |
| (20) Eph. 4:11, 1 Cor. 12:28, Lk. 6:13 | (48) 1 Thess. 1:5 |
| (21) Eph. 4:11, 1 Cor. 12:28, Acts 13:1,2 | (49) 1 Cor. 12:1 |
| (22) Luke 10:1,2 | (50) 1 Cor. 12:1-11 |
| (23) Heb. 3:1, 5:1, 8:3 | (51) Joel 2:28 |
| (24) Eph. 4:11 | (52) 1 Cor. 12:29-31 |
| (25) 1 Tim. 3:1-7, Phil. 1:1 | (53) John 13:35 |
| (26) Acts 14:23, Titus 1:5 | (54) Matt. 5:45-50, see also 1
Cor. 13 Chap., 2nd Nephi 11:
107-108, Moroni 7:51, 52 |
| (27) Heb. 7:11 | |
| (28) Eph. 4:11 | (55) Mk. 12:34-36 |

Suggested Reading:

The Church of Jesus Christ - William Lewis, Leonard J. Lea

Questions for Discussion:

1. When did the history of the restored church begin? Why do we need to date it before 1830?
2. What was the rock upon which God built His church?
3. What two teachings of Christ differed radically from Judaistic principles?
4. Give an example of Christ sending out ministers.
5. Give instances when Christ taught faith, repentance and baptism.
6. Jesus said that men would be known as His disciples when they did what things? Can we find the followers of Christ by the same means today?
7. In what sense is the Church of Christ a divine organism?
8. Why did Christ build His own church instead of joining another religious sect of His day?
9. How does Paul's analogy of the human body apply to the organization of the church?
10. What two great commandments did the law and the prophets depend upon according to Christ?
11. Christ gave an early command to His disciples that their first concern should be what?

LESSON 23 CHURCH HISTORY II - THE APOSTASY

The history of the church in the post-apostolic period can best be understood when studied in the light of prophetic prediction concerning it. Such prediction is abundant and is serious in its recognition of the apostasy, or departure from Christ, that seemed inevitable by the very nature of men.

Isaiah, who so accurately foretold the coming of the Christ and the nature of his work warned, "...darkness shall cover the earth, and gross darkness the people..." (1) Micah, in speaking of any time when the spiritual leaders of the people would lead them astray, said, "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall cover their lips; for there is no answer of God." (2) In both of these we see the prediction of darkness over the people.

Amos foresaw a time when human life would be held as cheap by the leaders of the people. He foresaw a time of great injustice and inequity, a time in which, "we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat..." (3) He bears witness that God will not forget "any of their works" and prophesies, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but the hearing of the word of the Lord; And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (4)

Jesus warned of the same when he said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you;..."(5) There are some who would say Christ was speaking of his own departure here because he had proclaimed himself to be the light of the world. (6) However, we note that he also said, when speaking to his disciples, "...I give unto you to be the light of the world ..." (7) The light that Christ brought to the earth was the truth, the word of God. His disciples, by sharing this truth, then could also become a light to the world. Thus, it was as Amos had said; the word of God was to be taken away. When the light of God's word was gone the natural result would be the darkness which had been predicted.

APOSTOLIC PREDICTION:

The Apostles also saw what was to happen and warned the church of the coming darkness. Paul, on the road to Macedonia, made special effort to warn the Elders of Ephesus as he called them to meet him at Miletus. He told them of the "Grievous wolves" which would enter the flock. These were outside forces that would seek to destroy the church. He also charged, "...of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (8) He left Timothy in Ephesus to, "...charge some that they teach no other doctrine..." (9) He warned of a time when men would "...not endure sound doctrine; ..." (10) He spoke of "perilous times" in which there would be men, "having a form of godliness but denying the power thereof; ..." (11) Peter joined Paul in this admonition as he said, "...there shall be false teachers among you, who privily shall bring in abominable heresies..." (12) John foresaw the time when the church would flee to the wilderness. (13)

APOSTOLIC RECOGNITION OF FORCES OF APOSTASY:

It did not take long for the forces of apostasy to find their place. Paul wrote the Thessalonians, "...the mystery of iniquity doth already work..." (14) To the Galatians he said, "I marvel that ye are so soon removed from him that called you in the grace of Christ..." (15) He continued his counsel, "...though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (16) John also noted that "...many deceivers are entered into the world, ..." (17)

HISTORICAL PROGRESS:

Apostasy, however, was not accomplished in a day. It took hundreds of years for false doctrine to replace the word of truth. This took place step by step, year by year, and century by century.

The age of the apostles seems to have come to a close near the end of the first century for we hear nothing of them after that. However, the church continued to grow in spite of persecution which took the lives of many and drove others into hiding. History shows that during the first three centuries it was truly dangerous to be a Christian.

In spite of loyalty to the church, it was during this period that real evidence of Paul's predictions began to be seen. There were indeed many who sought to pervert the gospel of Christ and draw away disciples after them. Changes in the doctrines of baptisms and the Lord's Supper began to take place during this time. Infant baptism was introduced by Irenaeus as early as 185 A.D. (18) but did not become a universal practice until the sixth century in spite of church sanction earlier.

It was in this same time that some began to tamper with the Scriptures. Eusebius, in his Ecclesiastical History, Book IV, Chapter XXII (*) relates the story of Hegesippus who stated that some of the books of the "so-called Apocrypha ...were fabricated by certain heretics in his own time." (19) This same author, Book V, Chapter XXVIII, charges, "For this cause they did not fear to lay hands on the divine Scriptures, saying that they had corrected them. And that I do not calumniate them in saying this - any who wish can learn, for if any be willing to collect and compare with each other the texts of each of them, he would find them in great discord, for the copies of Asclepiades do not agree with those of Theodotus, and it is possible to obtain many of them because their disciples have dilligently written out copies corrected, as they say, but really corrupted by each of them." (20) Even the Holy Scriptures were not safe from these forces of apostasy.

It is worthy of note, however, that for many years the church held to its doctrine of stewardship and consecration of surpluses. In fact this was true until about the time of Emperor Decius (248-268 A.D.). Lucius, a Roman scoffer said, "These misguided creatures start with the general conviction that they are immortal for all time, which explains their contempt for death and voluntary self-devotion which is so common among them...All this they take quite on trust, with the result that they despise all worldly goods alike regarding them merely as common proper-

(*) *Eusebius Ecclesiastical History is widely accepted as being authoritative. Although exact dates of his life are not known, it is believed from statements made in his writings that he lived about 265 A.D. - 340 A.D. He at one time served as presbyter of the church in Caesarea and sometime about 313 A.D. became Bishop of Caesarea in Palestine, his own home, and held the position until his death. Although there are numerous translations of his writings and they do not agree word for word, it appears that the thought content and facts have been faithfully translated.*

ty." (21) Edward Gibbons records, "In their weekly or monthly assemblies every believer, according to the exigency of the occasion, and measure of his wealth and piety, presented his voluntary offering for the common fund." (22) "...since the Jews, under a less perfect discipline, had been commanded to pay a tenth part of all that they possessed, it would become the disciples of Christ to distinguish themselves by a superior degree of liberality, and to acquire some merit by resigning a superfluous treasure." (23) "In the time of the Emperor Decius (248-258 A.D.) it was the opinion of the magistrates that the Christians of Rome were possessed of very considerable wealth, and that many among their proselytes had sold their lands and houses to increase the public riches of the sect." (24) "A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the alms of their more opulent brethren." (25)

However, at this time, political forces were coming into being that would really hasten the apostasy. (26) These concluded with the rise of Constantine, a church member, as sole ruler of the Roman world in 323 A.D. Walker says, "The church was everywhere free from persecution...But in winning its freedom from its enemies, it had come largely under the occupancy of the Roman Imperial throne. A fateful union with the state had begun." (27)

In the years that followed, many heresies entered the church. Among these we find Mary called Mother of God, 438 A.D.; Priests dressed differently, 500 A.D.; Prayers offered to Mary, 593 A.D.; Holy water introduced, 682 A.D.; Ritual introduced of kissing Pope's toe, 708 A.D.; Cardinals created, 817 A.D.; Transubstantiation of bread and wine declared, 1215 A.D.; Baptism by sprinkling first legalized, 1311 A.D. (28)

The church became one of force and fear. God was taught as a God of wrath, punishment and vengeance. Men were held in fear of eternal burning. The Church gained power both in religious and civil matters. Even emperors and kings bowed before this power for they dared not make war against it. (29) An example of this is the case of Henry IV of Germany. Because of his revolt against Papal power he lost his authority over his people. He finally went "...and presented himself before the castle gate on three successive days, barefooted as a penitent. The Pope's companions pleaded for him, and on January 28, 1077, Henry IV was released from excommunication." (30) The church, which under Christ had promised the abundant life to man, now controlled the world but under its apostate leaders it brought no abundant life, in fact there was probably less of this abundance than at any other known time in recorded history. Indeed, the effects of apostasy were great. Darkness had covered the earth and gross darkness the people.

REFORMATION:

As the apostasy progressed forces began to move in the hearts of men that eventually resulted in the "Reformation Movement." One of the great men of this movement was Martin Luther (1483-1546). His serious devotion and intelligent study caused him to realize that the church had indeed departed from God. One of his early realizations was that "true penitence began not with fear of a punishing God, but with love to God." (31) His first serious break with the church came with his preaching against the abuse of indulgences. On October 31, 1517, he posted his ever memorable Ninety-five Theses on the door of the castle church in Whittenberg. (32) It was not his purpose to form a new church but simply to reform the old one and bring it back to God and truth. Thus, the Reformation began.

Other men soon followed, each of them agreeing that Luther was right in his belief that the church had left God and needed to be brought back. However, they

also disagreed with Luther and each other as to just what was the truth. The many divisions of protestantism were in the making. Among these men were Huldreich Zwingli of Switzerland, (33) John Calvin, (34), John Knox (35), and others. Each moved forward on the basis of personal convictions, convictions resulting from opinions of man. It is little wonder that such confusion resulted.

THE CRY FOR RESTORATION:

As the work of reformation moved on it became evident to many that this was not enough. The works of men could never bring the church back to God. Alexander Campbell proclaimed, "We argue that all Christian sects are more or less apostasized from the institution of the Saviour..." (36) "The primitive gospel, in all its effulgence and power, is yet to shine out in its original splendor to regenerate the world." (37) He taught the need of restoration, "...either some new revelation, or some new development of the revelation of God must be made...We want the old gospel back, substained by the ancient order of things..." (38)

In his day, Roger Williams denied that any ministry existed, "...which is authorized to preach the gospel to the impenitent, or to administer the ordinances." (39) He, too, looked for divine assistance to answer the need, "He conceived that the apostasy of Anti-Christ hath so far corrupted all, that there can be no recovery out of that apostasy, till Christ shall send forth new apostles to plant churches anew." (40)

John Wesley was another who recognized the weakness of man's attempts. He sensed the need of the gifts of the Holy Ghost which he said, "...were no longer to be found in the Christian church; because the Christians had turned heathens again, and had only a dead form left." (41) He, too, looked for the restoration and taught, "What could God have done which he hath not done, to convince you that the day is coming, that the time is at hand, when he will fulfill his glorious promises, when he will arise to maintain his own cause, and to set up his kingdom over all the earth;" (42)

GOD AT WORK:

We have seen how the forces of evil (grievous wolves) did enter the flock and how even the ministers of the church perverted the gospel and thus led the church away from Christ into the darkness of apostasy. The history of the church in those centuries is indeed sad.

However, this was not always to be. Although the reformers did not succeed in their effort to bring the church back to God, we feel that they must have been moved by His Spirit at least to recognition of the apostasy. It must have been this same spirit that gave them strength to stand against the power of the apostate church. While it is to be regretted that even in reformation they increased their apostasy in some areas of belief, it is to be noted that they succeeded in turning the attention of sincere men to a study of God's word. As a result of their works there came about a form of freedom in religious thinking. Without this the Restoration which was to come could never have been received by men. Thus, we see the hand of God at work, even in reformation, patiently preparing men's hearts for the fuller revelation of truth.

(1) Isaiah 60:2

(2) Micah 3:6,7

(3) Amos 8:6

(4) Amos 8:11,12

(5) John 12:35

(6) John 12:46

(7) Matt. 5:16

(8) Acts 20:28-31; also verses 1 and 17

- (9) 1 Tim. 4:3
- (10) 2 Tim 4:3
- (11) 2 Tim. 3:1-7
- (12) 2 Peter 2:1-3
- (13) Rev. 12:6
- (14) 2 Thess. 2:5-8
- (15) Gal. 1:6
- (16) Gal. 1:8
- (17) 2 John 1:7-11
- (18) A History of the Christian Church by Williston Walker, pp. 93-99
- (19) Eusebius Ecclesiastical History, Vol. 1, pp. 375-379
- (20) Ibid, page 523
- (21) Christ and Society, by Gore, p. 87
- (22) Decline and Fall of the Roman Empire by Gibbon, Vol. 1:424-425
- (23) Ibid, page 425
- (24) Ibid, page 425
- (25) Ibid. page 427
- (26) A History of the Christian Church, Walker, pp. 108-111
- (27) Ibid
- (28) Catholic Encyclopedia (These dates can be found in most Catholic Encyclopedias. Some authors vary in the setting of the exact dates but this is probably because these things took place over a period of time)
- (29) Rev. 13:4 I.V.; 13:5 A.V.
- (30) A History of the Christian Church, Walker, p. 231; see also pp. 228-232
- (31) Ibid, p. 338
- (32) Ibid, pp. 340ff
- (33) Ibid, pp. 360-366
- (34) Ibid, pp. 389-401
- (35) Ibid, pp. 415-422
- (36) Christian Baptist. Vol. 5, p. 402
- (37) History of the Disciples in the Western Reserve, A.S. Hayden, p. 37
- (38) The Christian System. p. 250
- (39) Baptist History, by Cramp. p. 461
- (40) Struggles and Triumphs of Religious Liberty, pp. 238-239
- (41) Wesley Sermons Vol. 2, p. 266
- (42) Ibid, p. 98

Questions for Discussion:

1. What is the Apostasy?
2. The gross darkness predicted by Isaiah was the natural result of what things?
3. Paul gave two great warnings to the elders of Ephesus concerning the coming apostasy. What were those warnings?
4. In the years that followed the baptism of Emperor Constantine several heresies entered the church. List four of them.
5. What are the most significant contributions of the reformers?
6. What standard did Apostle Paul give the Galatian saints by which they could judge whether or not any doctrine was true?
7. What great change *in belief about God* took place during the apostasy?
8. Aside from the fact that the church of the middle ages departed from the doctrine of Christ, what is the greatest evidence that it was not His church?

LESSON 24
CHURCH HISTORY III - THE RESTORATION

In previous lessons we have seen how the history of Christ's Church has included its organization and movement in the early centuries and its eventual fall into apostasy. We have briefly examined the work of the men of the Reformation as they sought to bring the church back to God. However, the real hope is to be found in the Restoration of the Church and Gospel of Christ.

In order for us to understand the meaning of the Restoration we need to examine the prophecies relating to it. We need to know that God did prophetically promise that this would happen. That such prophecies are in the Scriptures is only a fulfillment of the promises of God, "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets." (1) Jesus also said, "And now I have told you before it came to pass, that, when it is come to pass, ye may believe." (2)

Forces opposing the Restoration have argued that the Restoration Movement has sought to destroy the good works of other organizations. This is untrue. Jesus said, regarding his own ministry, "Think not that I am come to destroy the law or the prophets; I am come not to destroy, but to fulfill." (3) Likewise the Restoration Movement has not come to destroy any good works but it has come in direct fulfillment of prophecy. Many of the prophets of the Old Testament spoke with reference to the last days and the work of restitution that would take place.

PROPHETIC BACKGROUND:

In the twenty-ninth chapter of Isaiah the silver tongued prophet spoke of future events. He told of a time when the word of the Lord could not be heard for there would be no prophets. (4) Micah predicted the same, (5) and Amos foretold of the great famine of hearing God's word that was to come. (6) Such a time as noted in these prophecies would indeed be a time of darkness. Isaiah boldly stated, "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (7) The prophet thus promises that following the gross darkness of the people the light of God would shine forth again. This would be the Restoration.

The dark ages (middle ages) of the history of the world saw the fulfillment of the time when the prophets would be covered up and even though men of the Reformation tried to bring the church back to God, they were not equal to the task. The result was the time predicted by Isaiah when men drew near God with their lips but their hearts were far from Him for, "...their fear toward me is taught by the precepts of men..." (8) It was during the era of Reformation that men began to turn things upside down and deny God and His creation. (9) This then was to be the day of the Restoration when God would "proceed to do a marvelous work and a wonder..." (10)

One part of the marvelous work was to be in the coming forth of a book containing "a revelation from God." (11) This book was to come forth at a time when Lebanon would become a fruitful field and in that day the "...ears of the deaf would hear the words of the book; and the eyes of the blind would see out of obscurity..." (12) Also, "They...that erred in spirit shall come to an understanding, and they that murmured shall learn doctrine." (13) Who were the deaf and blind? Are they not symbolic at least of those spoken of by Isaiah and Micah? For the first time the word of God could again be heard for he uncovered the lips of the prophets

and opened the eyes of the seers. This was to be the Restoration of that which was taken away because of iniquity. It is a historical fact that Lebanon became a fruitful field in the 19th century (14) a time which is coincident with the coming forth of the Book of Mormon. This Book came forth to restore the plain and precious things that had been taken away during the ages of darkness, and bear witness of the divinity of Christ and the truthfulness of the records of the twelve apostles. (15) Indeed, this was restoration.

Malachi spoke of the last days and predicted the coming of a messenger, who, no doubt was John the Baptist, who would prepare the way for the coming of Christ. (16) However, this could not be referring to John's ministry prior to the earthly ministry of Jesus, for following this preparation, "the Lord whom ye seek, shall suddenly come to his temple." (17) In his coming following the first advent of John the Baptist, Jesus did not come to his temple. He was born in a manger. When he comes to his temple he shall be as a judge, "and he shall sit as a refiner and purifier of silver." (18) After this purifying takes place, "...then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (19) This has not taken place yet. Jesus came to call sinners to repentance, not to judge them. Judah and Jerusalem did not give a pleasing offering, and have not yet. Rather, they rejected Christ and crucified him. Thus, we see that at a later day, a messenger would be sent to prepare the way for the second coming of Christ at which time he will sit in judgment. Jesus spoke to three of his disciples on the Mount of Transfiguration concerning the saying, "Elias truly shall first come, and restore all things, as the prophets have written." (20) Then he said, "Elias has come already." (21) When he had thus spoken the disciples knew he was speaking of John the Baptist and that Elias was to appear at two different times - once before Jesus began his earthly ministry and also at a later time when he, "...shall come to restore all things..." (22) In both cases his ministry was to be of a preparatory nature; preparing for the coming of Christ. Since this restoration was to take place after Christ's earthly ministry, it would also take place after the apostasy in which the gospel of Christ was lost. Peter, on the day of Pentecost, said that Jesus, whom they crucified, had ascended into heaven and was to remain there, "...until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (23)

As has been pointed out, the Book of Mormon fulfills prophetic utterance with regard to the Restoration. In the light of the preceding discussion, we find also that we are in complete harmony with scriptural teaching in our belief that John the Baptist was the messenger that came in 1829 to restore the priesthood when he laid his hands upon Joseph Smith and Oliver Cowdery saying, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron...and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (24) Thus we see that John was the one to restore all things for through divinely authorized priesthood the power to bring all things to pass is given. "Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;..." (25)

John the Revelator, while on the Isle of Patmos, saw into the future and relates a vision concerning the restoration which is in agreement with his predecessors. He saw an angel come to the earth with the everlasting gospel which was to be preached to every nation, kindred, tongue and people. (26) This was to happen after his day and after the time of the apostasy in which the gospel would be taken from the earth. This, then, was to be the restoration. This was the Elias who was to prepare the way before the second coming of Christ for after the gospel

is preached according to the command, then, "the hour of his (Christ) judgment is come." (27)

THE TIME OF THE RESTORATION:

While it is difficult to time the restoration to the point of giving the exact day it was to begin, it is good for us to give consideration to such indications as are set forth in prophecy. We have already discussed the indications found in Isaiah the twenty-ninth chapter. In this it appears clear that the 19th century was the century of restoration. However, let us look at others.

When Daniel was called before King Nebuchadnezzar to interpret his dream he told the king, "there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar *what shall be in the latter days.*" (28) The final outcome of this vision was to be the work of God that would take place in the last days. In his interpretation Daniel drew a mental picture of an image representing the various kingdoms or peoples that would come into the picture in the future. The head of Gold was Babylonia. The arms and breast of silver represented the Medes and Persians. Greece was the kingdom exemplified by the belly and thighs of Brass. The fourth kingdom was Rome and fitted into the image as the legs of iron. This fourth kingdom was to fall and be divided into ten parts with ten kings as represented by the ten toes. It was to be in the days of these kings that the restoration was to take place; "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (29) Daniel could not have been speaking of Christ's earthly ministry for the ten kings had not yet come into their power. The ruling empire during the life of Jesus was Rome. The interpretation of this vision places the setting up of God's kingdom, or the restoration, at a later time than the New Testament period. History shows that 1829-30 was the first time in history that all of the kingdoms of the image were represented at the same time so that the image could be complete.

In the vision of John on the Isle of Patmos, he saw a woman representing the church, gloriously clothed in the light of God. She was persecuted by a great dragon representative of the power of Satan which found residence in Pagan Rome which so long had persecuted the saints. The woman thus symbolizing the church fled into the wilderness to a "place prepared of God." (30) She was to remain there for a "thousand, two hundred and three score days." (31) It was during the time when the church was taken from the earth that the prophecies of the apostasy already studied were fulfilled. The church was to be gone 1260 literal days. However, history evidences the fact that the apostasy extending through the long ages of darkness was much longer than that. It should be remembered that these prophecies are symbolic. We know that in biblical prophecy, a day was used as a symbol for a year; as in the revelation of Ezekiel. (32) Also the forty days spent by those who spied on the promised land were made to stand for forty years that the children of Israel were to wander in the wilderness; "after the number of days in which ye searched the land, even forty days, each day for a year shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." (33) In the light of this we may safely conclude that the period indicated in Revelation 12 was to cover 1260 years as stated in the Inspired Version.

It is said that "Rome was not built in a day." Rome was a long time building and a long time falling. The apostasy, which resulted in the apostate church taking over the temporal power in Rome, did not occur in a day or a year. However, numerous commentators agree that this period seems to have centered around A.D. 570. By adding 1260 years to this date we arrive at 1830 A.D., the very year of the organization of the Church of Jesus Christ as restored. However, even if the date

A.D. 570 is incorrect approximate dates would bring us to the period of the restoration.

Many people scoff at the idea of prophetic fulfillment in terms of years and say that it is convenient for us to subtract 1260 from 1830 and thus arrive at 570 A.D. Nevertheless, as we examine the many evidences not only of the prophecies noted but others, we find too many converging facts to be mere coincidence. (34) The restoration of the gospel, the coming forth of the Book of Mormon, the organization of the church in 1830 A.D. all fit into the character and timing of the prophetic picture. However, these do not evidence in any way that the restoration is complete. It is still going on and will continue to do so until the coming of Christ. There is yet to be achieved the kingdom in its triumphant form which shall break down all national and racial barriers. This shall be a kingdom which will include all peoples worthy of Christ.

THE RESTORATION - WHAT?

The work that we call the "Restoration" took organic form April 6, 1830, by direct commandment of God. That the church came from the wilderness is evidenced in modern revelation, "and verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and harken unto my voice." (35) The old "Jerusalem Gospel" was brought back in the New Testament form of church organization with apostles and prophets, and having the gifts and blessings of old. Once again, men were challenged to worship God as a God of love, mercy and justice. The teaching of God as a God of hatred and vengeance, wrath and destruction which had held men in abject fear during the apostasy was replaced by the restoration of the truth. The preaching of the "gospel of the kingdom" was again heard. So great has been the impact of the "Restoration" on the Christian world that most, if not all Christian Churches have felt its leavening influence and have improved their doctrine. No longer do revivalists sing, "Hell is crammed with infants damned without a day of grace." The restoration moves on.

GOD'S WILL:

Most important to our concept of the "Restoration" is the realization that it was God, not man, who willed and ordered this restoration of the church with its primitive organization, doctrines, objectives, and blessings. It is more than a part of the history of the Church of Jesus Christ, it is part of the great plan of God to achieve his purpose of bringing to pass the immortality and eternal life of man.

We are sometimes tempted to wish we could have lived in the time when Jesus walked the shores of Galilee, that we could have shared with others in the gentle words that came from his lips and could have gazed upon his kindly and compassionate face. Truly, this would have been a wonderful experience. Nevertheless, how fortunate we are to live in this day of "Restoration" for it is a privilege to help rear the walls of Zion. By the grace of our Heavenly Father, we have opportunity to help prepare for the coming of His Son.

- | | |
|---------------------|-----------------------------------|
| (1) Amos 3:7 | (5) Micah 3:6, 7 |
| (2) John 14:29 | (6) Amos 8:11, 12 |
| (3) Matt. 5:19 | (7) Isaiah 60:2, 3 |
| (4) Isaiah 29:9, 10 | (8) Isaiah 29:26 I.V.; 29:16 A.V. |

- | | |
|---|--|
| (9) Isaiah 29:27, 28 I.V.; 29:16 A.V. | (22) Matt. 17:14 |
| (10) Isaiah 29:26 I.V.; 29:14 A.V. | (23) Acts 3:21 |
| (11) Isaiah 29:12 I.V. | (24) Church History,
Vol. 1, pp. 34 and 35. |
| (12) Isaiah 29:29, 30 I.V.; 29:17,
18 A.V. | (25) D & C 83:3c |
| (13) Isaiah 29:32 I.V.; 29:24 A.V. | (26) Rev. 14:6 |
| (14) Encyclopedia Britannica,
11th Edition under Lebanon | (27) Rev. 14:7 |
| (15) 1 Nephi 3:155-195 | (28) Daniel 2:28 |
| (16) Mal. 3:1-7 | (29) Daniel 2:44 |
| (17) Ibid | (30) Rev. 12:5 I.V.; 12:6 A.V. |
| (18) Mal. 3:3 | (31) Ibid |
| (19) Mal. 3:1-7 | (32) Ezekiel 4:6 |
| (20) Matt. 17:10 | (33) Numbers 14:34 |
| (21) Matt. 17:11 | (34) "Restoration - a Study in
Prophecy," E. A. Smith |
| | (35) D & C 32:2a, b |

Questions for Discussion:

1. Why was a restoration necessary?
2. List two scriptures which predicted that God would restore the church and the gospel after the darkness known as the apostasy.
3. What are two purposes of the Book of Mormon? In what ways can we fulfill these purposes.
4. Give two scriptures that point prophetically to the time of the Restoration.
5. What are three significant and distinctive contributions that the Restoration movement could bring to the religious thinking of today's world?
6. How should the members of the Restoration movement view the good works of other organizations?
7. When is the work of the Restoration completed?
8. Isaiah states that there would be a time when men would draw near to God with their lips but their hearts would be far from Him. What would be the reasons for this?
9. What is the "marvelous work and a wonder?" Is it still to come forth or has that already been fulfilled?
10. By what power and means did the Restoration come? What responsibility do we have toward the Restoration movement?

LESSON 25

CHURCH HISTORY (Review)

Note to Teacher: This lesson is to tie together the last three lessons in order to show God's hand at work in each era and down through the years.

1. Why did Christ feel it necessary to build a new church rather than to work through those already in existence?
2. What did Christ say should be the main objective of ministers?
3. What was the *LIGHT* that Christ brought to the earth?
4. How was that *LIGHT* lost during the apostasy?
5. Why are the Three Standard Books needed in order to understand the Restoration movement?
6. Why is it especially challenging to live in the day of the Restoration? What are our opportunities? What are our obligations?
7. How was Christ an integral part and motivating source in Church History throughout Biblical, Apostasy and Restoration times?
8. How can we forward the work of God for the next generation?

LESSON 26

SUMMARY

Note to Teacher: This lesson is to pick up highlights of the entire study. It should relate the lessons to each other in such a way that the testimony of the text is felt.

Assignment for this lesson: (for individual students)

1. Write out the beliefs and doctrines of the church and how they fit the needs of the individual and society in today's world.
2. Talk to at least three persons and get from them their personal testimony concerning the doctrine or beliefs of the church.
3. Write out the new insights and understandings you have gained while studying this course.
4. List the things about the church you would like to share with neighbors and friends.

Class Discussion:

1. Talk about how the doctrine of this church will meet today's needs of the individual and the world.
2. Share together the things class members would like to tell their friends and neighbors about this church.
3. Let the members share their testimony concerning the truth of the church and its doctrine and its effect in their lives.
4. Talk about the commitments class members can now make and what they would like to see happen in the World Church. How can they help these things to happen?