

Zion's Advocate

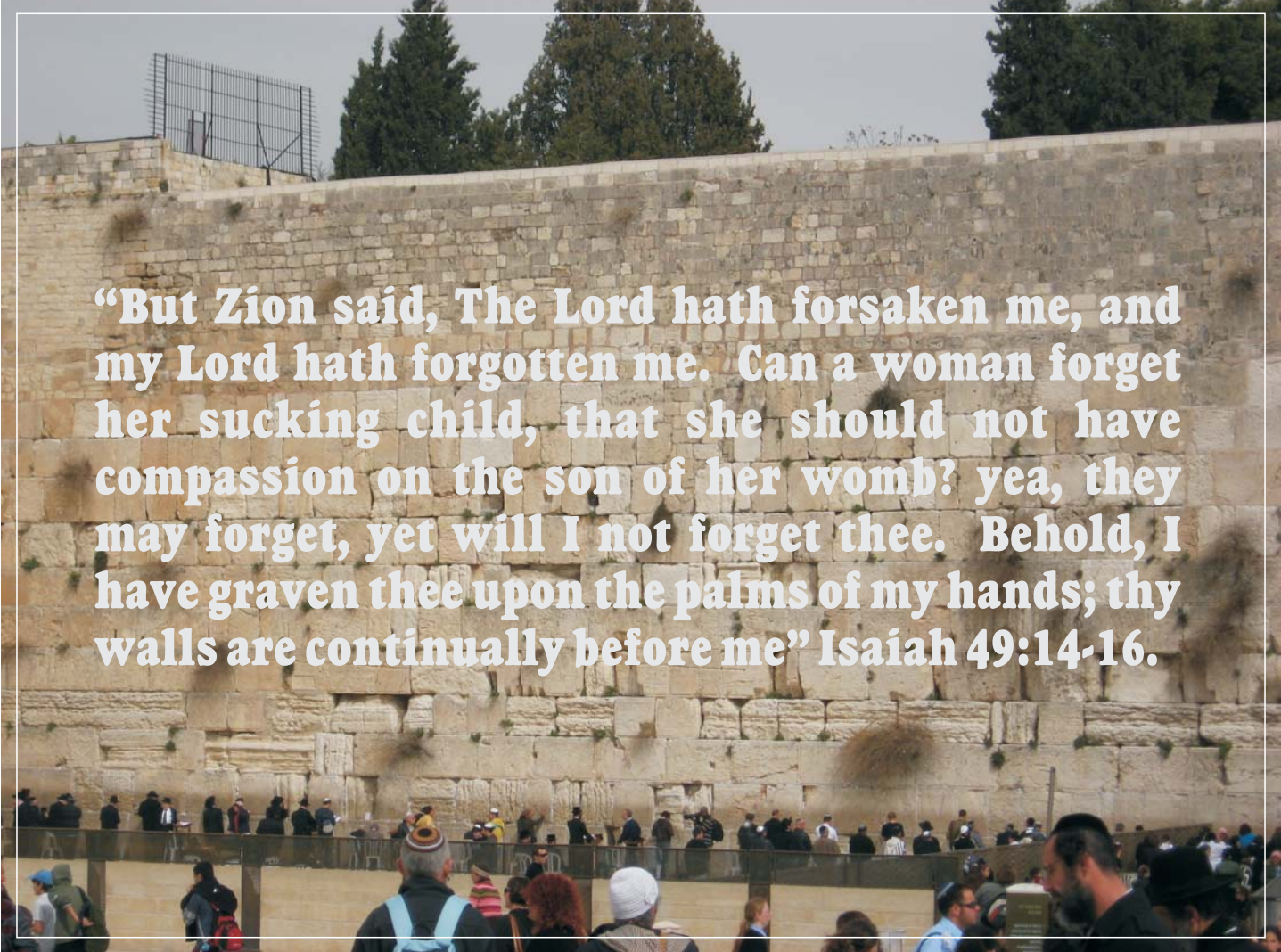
*"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost...."*

1 Nephi 3:187

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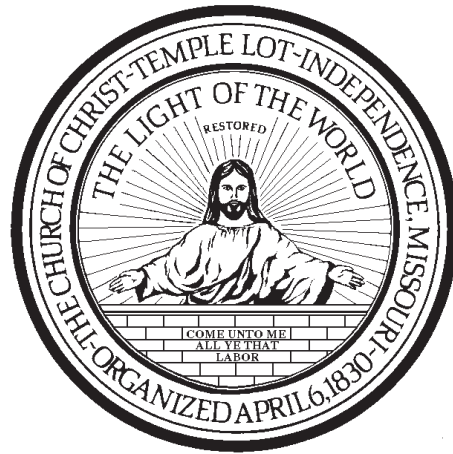


“But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me” Isaiah 49:14-16.

“The Western Wall,” sometimes referred to as the “Wailing Wall,” or simply the Kotel, in Jerusalem.

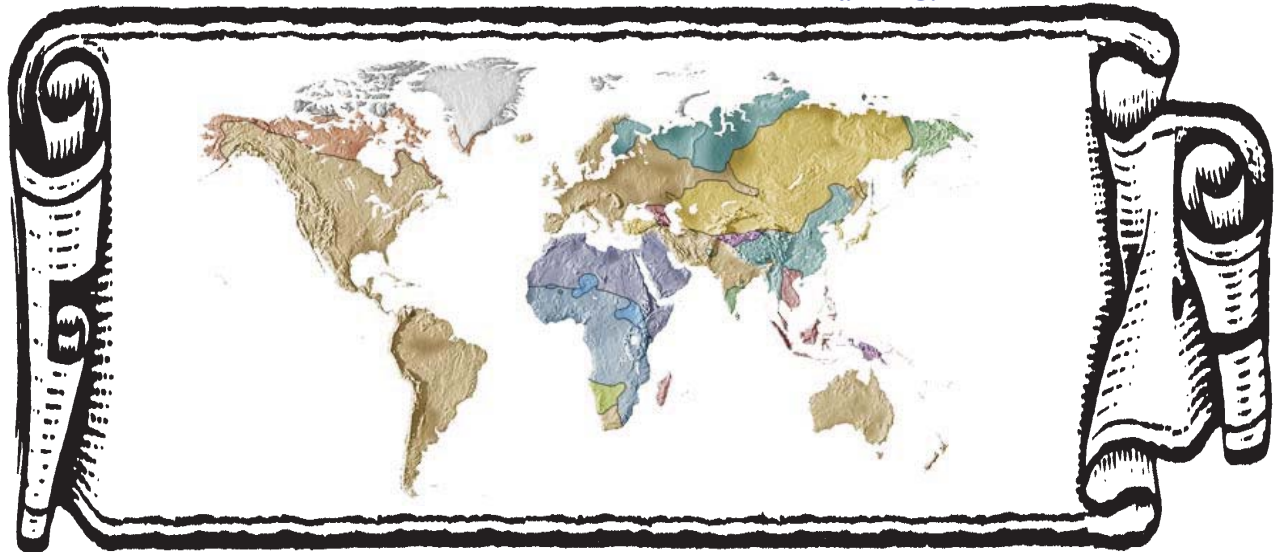
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ZION'S ADVOCATE IS...

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

Israel's Hope



By Elder Gordon McCann

I read an article the other day in our local paper "The Arizona Republic," dated Saturday, October 17th, 2009, which had the following headline: "U.N. council approves Israeli war-crimes report." The U.N. Human Rights Council had endorsed a controversial report that had been submitted by a South African jurist Richard Goldstone, who being of Jewish descent, was asked to investigate the three week war that Israel waged against the Gaza-based militants that were led by the Islamist Hamas movement that were firing rockets into Israeli towns. This council, led by a coalition of Arab states, condemned Israel's actions but had ignored key parts of the report that had condemned the violations against Israel by the Gaza-based militants and Hamas. The intent of the resolution is to have the United Nations refer Israel to the International Court of Justice if Israel does not investigate suspected violations of international law on its own. So what does this have to do with us and what is God's plan concerning Israel?

Our responsibility towards Israel, which includes the remnant of the original twelve tribes, is to carry forth the record of Judah, the Holy Bible, and the record of Manasseh, the Book of Mormon, providing Israel with two records that testifies of Jesus Christ who is the God of Israel and who was the Messiah that the holy prophets had foretold would come.

"For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers" (2 Nephi 12:80-82).

The intent of these written records is to bring Israel to the knowledge that it was Jesus Christ who:

- covenanted with their father Abraham
- preserved the sons of Jacob in Egypt
- delivered them out of bondage
- gave them the commandments of God
- went before them in the wilderness
- gave them the land of their inheritance
- came down from heaven as the Son of God
- was the promised Messiah, the Savior of the world
- brought redemption to the world through his death and resurrection
- offered salvation to all those who would believe in him, that would keep the commandments of his Father, and endure to the end.

Now concerning God's plan for Israel, God has made a covenant with Abraham and his seed and He plans to keep it.

"And I will establish my covenant between me and thee and thy seed after thee in their

generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen 17:7-8).

*"Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, **that I cut thee not off.** For, behold, I have refined thee; I have chosen thee in the furnace of affliction. For mine own sake, yea, for mine own sake, will I do this; for I will not suffer my name to be polluted, and I will not give my glory unto another. Hearken unto me, O Jacob, and Israel, my called; for I am he; I am the first, and I am also the last" (1 Nephi 6:16-19).*

God has spoken plainly through his prophets that Israel, after being scattered into all nations, will be gathered home to the lands given them. We have seen evidence of that promise today where Israel occupies some but not all of the lands given them of God. God will preserve Israel. The nations of the earth will be gathered against Israel in the last days but God holds out the following promise to them.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zechariah 14:1-3).

"Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to bow, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I" (Isaiah 52:5-6).

THIS PRESENT WORLD



By Apostle Don McIndoo

We shall consider a message from the Apostle Paul to a young servant of the Lord upon whom he looked as a son. And he is placing upon Titus a great responsibility. They had labored together on the island of Crete in the Mediterranean. Now Paul is going to leave him on Crete while he journeys on to Macedonia. Consider the task the apostle gives to this young man:

“For this cause left I thee in Crete, that thou shouldest set in order the things that are

wanting, and ordain elders in every city, as I had appointed thee.” (Titus 1:5).

Now let us consider the message this young minister is encouraged to give the saints:

“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:11–14).

I am convinced that the work and the high calling that comes to the Church of Christ in this latter day is far greater than that faced by this young minister. We also are looking forward to the coming of our Lord, Jesus Christ. And that glorious moment is fast approaching. And with its approach comes a greater challenge and responsibility:

Verse 11 spoke of the grace of God, and we know that by the

In spite of what the media, the academic elite, college professors, atheists and political liberals would have us believe, this nation was founded on Christian principles.

grace of God this nation was set apart for a special purpose. A godly people were brought to settle it and establish it as a free nation that was to be a model for the world and the only place where the Restoration of the Gospel could be brought forth. In spite of what the media, the academic elite, college professors, atheists and political liberals would have us believe, this nation was founded on Christian principles.

John Adams, one of the stalwart leaders for freedom, author of the Declaration of Independence and the U. S. Constitution, the 1st vice president and second president of the United States wrote the follow-

ing:

“The general principles upon which the Fathers achieved independence were the general principles of Christianity... I will avow that I believed and now believe that those general principles of Christianity are as eternal and immutable as the existence and attributes of God,” (Parsley, Rod, *Culturally Incorrect*, p, 83).

Verse 12 said, “*Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;...*” Before we examine how we should live, let’s just take a look at “*this present world*” in which we live. The great cathedrals and churches of the formerly Christian nations of Western Europe now stand as museums, art centers and tourist attractions. In our own nation the number of Christian worshipers is steadily declining. And why is this so? In our schools, by the media, by the political elite, by the entertainment community we are constantly being bombarded by anti-religious commentary and entertainment. Let me give you but one example:

In February of 2005 HBO talk host, Bill Mahr, said the following on MSNBC:

“We are a nation that is unenlightened because of religion. I... believe that. I think that religion stops people from thinking. I think it justifies crazies. I think religion is a neurological disorder.

(This) is the twenty-first century. And I will tell you my friend. The future does not belong to religion” (Parsley, Rod, *Culturally Incorrect*, p. xix).

Let’s take a closer look at Christian life in America today. A Christian pollster, George Barna of Barna Research, reports the following:

A “Today born-again married couples are no more likely to stay married than non-Christian couples.”

B One in five women having abortions were born-again...church-goers.”

C Born-again believers were only somewhat less likely to have purchased a lottery ticket recently...”

D Church-going Christians gave away, on average, only three percent of their income in a typical year and were less likely than unbelievers to have donated to a charity in the previous month.”

E The typical believer spent far less time reading the (Scriptures) than in watching television.”

F “Only 9 percent of all born-again adults have a biblical world-view” (Parsley, pp. 26, 31).

Let me remind you once again that our children, and we ourselves, are, in large part, a product of the environment in which we live. We need to make that environment as peaceable, wholesome and godly as possi-

ble. I am sure that each one of you is a witness to the fact that much of the music, a majority of the books, movies and TV programs are filled with violence, profanity and various kinds of iniquity that our grandparents wouldn’t even talk about in public. I don’t deny that it is the reality of today’s world, but it is not conducive to righteousness, and just breeds more of the same.

We have made a brief analysis of our “present world”; now how should we be found living in it? The Apostle Paul’s message to Titus points out a completely different view of life than the pollster shows exists in America today. We should analyze verse 12:

Titus 2:12 – “...*denying ungodliness and worldly lusts,*” i.e., refusing, or rejecting all forms of wickedness and corrupt desires, “...*we should live soberly, righteously, and godly, in this present world;...*”

A “*soberly*” – Gr. 4996, *sophronos* – **moderately**. The time spent in diversions and recreation, the expenditure of our finances, all aspects of life should be in moderation.

B “*righteously*” – Gr. 1346, *dikaios* – **justly**. The Christian will be fair, impartial, honest and upright. In the OT this was the primary adjective used to describe a man of God.

C “*godly*” – Gr. 2123, (this is the only place this word occurs in the NT), it is made from two other words and

seems to indicate a life made better by toil.

What will be the results of living like this? Verse 14 says Christ shall "...redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

A "a peculiar people" Gr. 4041 - a special people, beyond the usual.

B "...zealous of good works." Gr. 2207 - to sincerely, earnestly desire good works.

In this short letter the apostle certainly emphasized the necessity of good works in the Christian's life. In Titus 2:7 he said, "*In all things showing a pattern of good works.*" In Titus 3:1 he wrote, "...*be ready to every good work.*" And in Titus 3:8 and 14 he wrote that we must "...*maintain good works.*"

The Book of Mormon also emphasizes good works. Alma told his son, "*Teach them to never be weary of good works,*" (Alma 17:67). And King Benjamin told his people they should be "*always abounding in good works,*" (Mosiah 3:21). Heb. 10:24 - "*And let us consider one another to provoke unto love and to good works:...."*

We need to understand what is implied by "good works." I am certain the answers are numerous, but I could only find a few scriptures which identified "good works" with specific actions. It will be a good beginning point.

A "*that they do good, that they be rich in good works, ready to distribute, willing to com-*

municate:..." (1 Timothy 6:18).

B "*Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work*" (1 Timothy 5:10).

C "...*full of good works and almsdeeds which she did*" (Acts 9:36).

D And of course there are the words of Christ in which He speaks of a time of judgment to come:

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

and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:31-40).

Now let's consider the great purpose of these good works: Matthew 5:16 - "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*"

1 Peter 2:12 - "*Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*"

I want you to remember one of the results of that poll made of Christians and non-Christians: "*Only 9 percent of all born-again adults have a biblical world-view.*"

We live in a very special moment in world history, and the Lord has given to His peculiar people a high calling:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"

(Matthew 28:18–20).

Another important aspect of our world-view is found in the writings of the Apostle Paul:

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” (Romans 11:25 – 27).

Just what is meant by the expression: “...until the fulness of the Gentiles is come in?” Nephi, who delighted in plainness, gives us a clear picture of its meaning and when the Gospel of salvation will go back to Israel. He wrote,

“And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed;” (1 Nephi 4:16).

This point was expanded upon by the prophet, giving us added light and inspiration:

“But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks” (Jeremiah 16:15, 16).

Just thinking about God’s plan for His church and His ancient covenant people in these latter days makes my heart surge with wonder and anticipation! However, I know the active promotion of such a world-view comes with a price tag, with a high cost.

We live in an impoverished world, full of hunger, orphans and disease. This is true of many of the nations where we now have active, dedicated church members. Our general Church budget, supported by your tithing, provides for catastrophes, such as famine and epidemics. But there is no provision for orphans or one sister in Tanzania in need of surgery. That has to come from your offerings. I beseech you to keep in mind the scriptural understanding of “good works”—wise **distribution** of what God has provided for you, **relieving the afflicted, caring for orphans and the needy** and, perhaps above all, **communicating the good news of the Gospel of Jesus Christ to**

all the world.

Meanwhile, our own nation is also in a time of distress. Around the church we have members without jobs. This may demand more from us than our prayers. These things will not be cared for by the 3% the national poll shows is given by most church members. It demands our tithing, and more, our offerings.

We should carefully consider the words of the Lord revealed to His people in the early days of the restoration of the Gospel:

“For I the Lord requireth the hearts of the children of men. Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people:” (Book of Commandments 65:29, 30).

This is our day; it is a day of **tithing and sacrifice.**

REPORT

Three Years Later In INDIA



By Apostle Brian E. McIndoo

In April 2006 the work in India began, so let me take this opportunity to give an update on how the church has progressed over the past three years.

India is literally and metaphorically a colorful nation. Literally there is a va-

riety of intense colors that can be seen on the women's and young girls' attire called *salwars* and *sarees*, combined with colorful flowers tied into the long braids of hair. Colorful canopies line the streets for places to meet or wedding ceremonies. And then, of course, there are the brightly painted statues of pagan gods along every street.

Metaphorically, India is a strange marriage of old cultures, customs, and technology with high technology of the computer age in the larger towns. The airports have gone from backwards and difficult-to-navigate to ultra modern.

At the genesis of the work in India we had two congregations in southern India, one in a medium-sized town named Rajamundry.

The other congregation was a few hours' drive to the east in a village called Golaville. The members at Rajamundry remind me of those who followed Jesus, not because of the truth, but because of the miracle of the loaves and fishes. When Jesus ceased the miracles of feeding their bellies the crowds ceased to follow. Rajamundry's demands for the temporal aspects of life were not met and they soon decided that they, too, ceased to have any interest in Christ's truth and no longer wanted to worship with us.

In 2007 only Golaville was still faithful and meeting with the missionaries of the Church of Christ. Surrounded by coconut palms and rice paddies, we held services in the leader's small home. As many as fifty peo-



Anampaly Congregation

ple would be sitting on the concrete floor while others peered through an open window to be a part of the service.

One evening while Brother Ely and I relaxed in our hotel room a member came and asked permission to teach the people in his home village about the Church of Christ. Since that time, each time missionaries travel to India they have met at two of the villages where the members have done their duty and spread the gospel at his home.

In May 2009 Duane and I attended services at three separate locations: Golaville, Anampaly, and Komargiripatnam. The two newest locations are small open-walled buildings with roofs of colorful tarps or palm fronds. Usually there would be about fifteen people present as we began the service, but before long the building was full to capacity

with over a hundred men, women and children sitting shoulder to shoulder on the floor.

Besides preaching we administered to hundreds of sick, held a group communion service for all three congregations, blessed their little children and had two baptism services at the Bay of Bengal. We took one day to drive to a large coastal town to purchase Bibles for those who did not have them. Many testimonies from these people gave witness how God is blessing them in India.

We look forward to more services with our brothers and sisters and to reach out and establish even more churches in India in the years to come.



Baptism at Bay of Bengal



Komargiripatnam Congregation

What is Repentance?

By Apostle Placido Koyoc Matu

One of the basic beliefs of the Church of Christ is repentance. According to the dictionary, to repent is “to feel the weight of having done something”; in other words, to recognize our faults and sins and to abandon them and completely deliver our lives to Jesus. This is a process which in some occasions takes time, to bring to our recollection our faults and to acknowledge that truly there is the profound necessity of a total change in our lives.

What is it that keeps us from accomplishing this? Principally pride: the fact that we don't admit our errors nor do we want to. We occasionally think that if we acknowledge the wrongs that we are doing we have greatly diminished ourselves. But allow me to say that it's quite the contrary. When we admit our faults we become great in the presence of God.

...To repent is...to recognize our faults and sins and to abandon them and completely deliver our lives to Jesus.

The Bible calls it humility, which means obedience and respect to God and His holy will.

Another impediment to repentance is being surrounded by people who don't agree with our decisions. When they realize our desire to change, then come the insults, the psychological pressures. They say: “If you change because of your religion, then you're no longer my friend or relative.” There are some things that prevent us from accepting this change in our lives because of fear of the people around us and what they may say.

We should accept the fact that we face a dilemma and that

there remains no other remedy than to make a decision, because we urgently need to make changes in our lives, and not just superficial changes, but a radical change in our manner of being and thinking.

Man urgently needs to hear this message of repentance because we live in a world of open moral decadence where values and respect have been totally lost. We are at the point of a spiritual catastrophe. One needs only to look at the newspaper or listen to the radio to realize that mankind has become corrupt: murders, drugs, alcoholism, problems within families are just some of the evidences that bring us to an un-

...We urgently need to make changes in our lives, and not just superficial changes, but a radical change in our manner of being and thinking.

derstanding of the real world.

For good reason the holy scriptures speak to us about repentance. Jesus began his ministry preaching: *"Repent: for the kingdom of Heaven is at hand."* Why did Jesus begin by speaking of this theme? The answer is very simple: because Jesus is interested in a person's complete life, that there would be a change of heart. On one occasion Jesus was in a house full of people and suddenly there was brought to him a person who was paralyzed, who was lowered from the roof of the house to place him in front of Jesus. Upon seeing him, Jesus told him, "Son, thy sins be forgiven thee" (Mark 2:5). Even though the man was not brought to Jesus for forgiveness of sin, but rather for a physical healing, we see that Jesus was not only interested in his physical health, but more importantly, that which the man urgently needed, which was a spiritual healing.

In this way we can realize the spiritual necessity that we all have. And it's not easy, because our way of life has become habitual, and perhaps we even feel "good" living in sin. We are

accustomed to dealing with tangible things, and that makes it difficult to resolve spiritual problems, since they are not tangible. Frequently we don't realize they exist until they begin to be detrimental to us and hurt others.

Another surprising fact of the teachings of Jesus was the encounter he had with a man named Nicodemus. The story tells us that this man went to visit Jesus at night because he was ashamed for his friends to know about it, for he was a teacher of the Jewish law. But this man was totally surprised by the teaching he heard from the lips of the Lord Jesus: *"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."* Nicodemus marveled to hear

such a message: "born again." He asked "How can these things be?" Jesus was teaching a new lesson, one that Nicodemus had never heard in his life. Evidently Jesus was telling him that a man must make himself new, a total change in all aspects of his life.

We need only to look at the world around us to realize that this is an urgent need. Therefore we listen to the voice of His word which says: *"Repent for the kingdom of Heaven is at hand."*

Man urgently needs to hear this message of repentance because we live in a world of open moral decadence where values and respect have been totally lost.

THE GATHERINGS AND SEPARATIONS OF GOD



By Apostle William Sheldon

Psa 50:2-5: *“Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.”*

Mankind has gathered into cliques and into nations in a general sense from the beginning, but it will be more evident in these last times as people continue to choose to do

right or wrong more fully, to worship the God of Israel or gods of their own imagination, often of self-esteem or exaltation of other persons.

Psa 1:1-6: *“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord (the gospel law, w.a.s.); and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.*

Here is the first and great commandment, and the second (Matt. 22:36-38):

“...Thou shalt love the Lord thy God with all thy heart,

God has tried to recover mankind to Himself from Adam's time to the present...

and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.”

God has tried to recover mankind to Himself from Adam's time to the present, sending prophets and ultimately His only begotten Son, who died for our sins; followed by the ancient apostles and other evangelists. To the present this has been only marginally successful. His purpose has always been intended to purify them even as He is pure; to make them free; to instill the Spirit of obedience, humility and love, to serve others; and so also has He sent the Holy Ghost to influence people to that end.

Gal 5:22-26: *"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.*

Now consider the parable of the "tares" and the "wheat" (Matt 13: 24-30):

"...The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Christ gives the meaning in vs. 37-43:

"...He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

In this parable Christ spoke of sending forth the reapers to gather the tares into bundles for the burning. This alludes to His angels of divine wrath, but also preliminarily, before the second coming of Christ, to His divinely appointed Ministry, including a "marred man" who will give a final warning of repentance and testimony of Jesus Christ to gentile nations (see Deut. 33:13-17 and 3 Nephi 9:79-83 and vs. 95-106). They are to push the people together, including that gathering of the tares (in Matt. 25:32, they are

called "goats"). As a whole the gentiles will reject that message according to the Book of Mormon, and will be subject to divine punishment.

In 1 Nephi 3:220-228, it speaks of only two churches in the last days: the church of the Lamb of God and the church of the devil. These are not specific bodies of people in given churches, but being those of society in general who are either pure in heart or on the other hand, are wicked persons. Yet they are spear-headed by two identifiable church bodies. The Church of the Lamb of God is headed by Christ's Church, this Church of Christ, while the church of the devil is headed by a church called, in Rev, 17:5, the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." We know what that church is, and the "harlots" are those which came forth from her.

Following the divine punishment of the wicked, according to that parable in Matt. 13, the Lord is to gather His "wheat" (the sheep) into His "barn," which is Zion (the New Jerusalem), but it also applies to ancient Jerusalem, which is to be rebuilt and sanctified, including a holy temple once again. This includes building of His temple in this land, the place of Zion in the latter days.

Mal. 3:1: *"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messen-*

ger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

Ether 6:4-8: *“Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; Wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up unto the house of Israel; And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph*

brought his father down into the land of Egypt, even so he died there; Wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.”

This will be the time of gathering of the saints of God, and also the time of gathering, or separation of the wicked for burning from those who have been watching and waiting for their Lord, inclusive of the “pure in heart” from wherever the Lord finds them.

Luke 21:32-36: *“Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (over-indulgence in eating or drinking / w.a.s.), and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole*

earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

NOTICES

ARIZONA REUNION

- November 27-29, 2009
- Phoenix Local
- Contacts:

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The General Church Correspondence Committee would like to extend the opportunity for any who wish to communicate through written correspondence to contact one of the following three committee members:

Pat McCann (Committee Chairman)

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Marlene Cobb

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Clare, MI 48617

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