

Church of Jesus Christ

Mount Ayr Restoration Branch

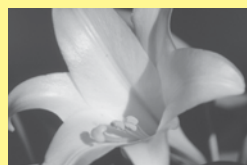
NEWSLETTER

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Tahiti Mission Trip



News & Notes

Graduation ceremony

A milestone in the life of Isabel Jordison was celebrated with the branch for her graduation from high school in the home school program she has been part of.

The event was celebrated at a Sunday evening fellowship activity. People sang Pomp and Circumstance as she walked in, was presented a diploma by

Rob Rolfe and gave a thank you speech to the branch for all their support.

Mission trip

Isabel and Michael Jordison are taking part in a mission trip to Tahiti June 1-17.

There was a setting apart service for the people going on the trip at the Gospel Park Restoration Branch in In-

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IN WHOM SHALL WE TRUST?

**High Priest Joel Loving
Lamoni, Iowa
April 2, 2017**

Elder Michael Jordison shared: I thought it would be good for us this morning to remember the covenant that we've made. Our Call to Worship comes from Genesis 9. We know that God established a covenant with Enoch, and one of Enoch's descendants Noah gathered all the animals of every kind on the face of the earth into an Ark where they were carried through the flood waters for a year. As they emerged forth from the Ark God said this to Noah, *And a commandment I give unto you, Be ye fruitful and multiply; bring forth abundantly on the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I will establish my covenant with you, which I made unto your father Enoch, concerning your seed after you.* Noah was the recipient of the covenant that God had made with Enoch which was also the same covenant that God had made with Adam. God desires to make His covenant with each one of us. As this church emerged forth from the wilderness in 1830 there were many that questioned as they came from other faiths, other denominations. Why do we need to be baptized again? Why? What's the importance?

This is what the Lord spoke to Joseph Smith, Jr. that day. *Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant; even that which was from the beginning.* (D & C 20:1a) Now wait a minute. He said this is a new covenant and the old covenants have been done away but at the same time this was the same covenant that was at the beginning. God wasn't saying that that covenant was done away but these old covenants that

were under the law of Moses that had transferred down through the years up to this point.

God was establishing His church upon the face of the earth for the last time in the last days. It was very important that they understand that this was not just a new covenant this was the new covenant that God established from the beginning when it was new. *Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you can not enter in at the strait gate by the Law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.* (D & C 20:1b-d)

I hope that you will remember your covenant this day as we partake of the sacrament but that you will also remember that covenant that God established with mankind from the beginning, the covenant that He sent forth His Son to this earth to save each and every one of us.

High Priest Joel Loving shared: Today's theme that I have developed in my prayers with the Lord is "In Whom Shall We Trust?" I want to start with this famous scripture from Psalms 18:2, *The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

Last week Jim Barber spoke a little bit about warning. I think he was speaking from Jeremiah who was warning us about our time. I also want to give, I suppose, somewhat of a warning here about the days that we live in. Whom do you trust? How is that played out in your life, particularly in regards to your money or your possessions or your as-

sets?

Has anybody seen the movie, "The Big Short?" I want to tell you a little about "The Big Short." I want to say this very clearly. I am not an accountant. I do not have exceptional ability to understand financial terms and the situation that bankers find themselves in. I'm not trying to give any banker, if you're related to one, a hard time.

"The Big Short" is about the mortgage crisis that hit in 2007 and 2008. It starts out with a man in an office in a high tower in New York figuring out all these numbers and projections. He drops the pen and all of a sudden it's like, 'Oh my gosh!' The year is about 2003 or 2004 when he says the real estate and mortgage market is going to crash. He goes to his boss and tells him what is going to occur and his boss says, 'Absolutely no way.'

Here's kind of the inner play of what happens. He says, 'We have people buying homes that are consistently increasing in value and they are going to the bank and borrowing money to fund these home purchases. The banks have for years made money this way at a nominal but steady rate. In time and to promote new profits, which is what banks are focused on, they develop new products to make increasing revenue by combining these mortgages together into a package of multiple and larger mortgages as one, which they sell to other entities for fees.

These new fees bring in considerable new revenue so the banks start swapping these bundled mortgage packages more frequently and make a lot of money from them. This process starts snowballing with a lot of people making a lot of money in real estate, which generates new opportunity for banks. The banks have new avenue to make a lot of money because the home market is growing and the mortgage market has



never failed. Real estate in this country has never failed. So the banks continue to develop these new products for additional fees and encouraging buyers to borrow more and more money. Even people without good credit and financial health are encouraged to invest in real estate at the low mortgage rates. More mortgages means more packages for banks to combine and sell as packaged mortgages to other entities and then those get packaged again for still other entities and these are all being bought and sold over and over again into gigantic multi-layered mortgage mountains.

Meanwhile, the folks who rate these loans also start making larger and larger amounts of money from the increased volume that is getting generated. The banks pay fees to the loan raters and pressure them to inflate the ratings. It makes the packaged mortgages easier to sell and for greater profits. Now here's what happens next in this enterprise. Because so much money is being made by these banks they want to continue this process with more and more buyers. Remember when you could buy a loan at a certain low interest rate and then in five years there would be a balloon and your interest on that loan bumped up? You would just refinance again because you didn't want to have to pay an increase of three or four interest points on that loan. Are you with me?

So you had a balloon and these banks would try to increase their packaged loan ratings higher so that they could sell them at a higher premium to other banks that would be doing the same thing with still other entities. But they needed high ratings too, so they would take these products and go to these raters with their humongous mortgage mountains and the raters would get humongous fees. Well, the raters are thinking, 'If we don't give them a "Triple A" they are just going to go somewhere else and get a "Triple A" rating and we'll lose money to our competitors so we'll just give them a Triple A rating.

All of a sudden you have these packaged mortgages being sold by banks to larger entities, being re-pack-

aged, getting inflated ratings, being re-packaged, getting inflated ratings and being re-re-packaged and getting inflated ratings. It continues because it's never failed and a lot of people like the profits. But wait a second. This housing market where a home could be bought in California or Florida for \$200,000.00 one year went to \$300,000.00 the next and then \$400,000.00 the next and then \$500,000.00 the next and then \$600,000.00 the next on a balloon loans at 4% interest that were going to jump to 8% won't last.

Our original investor analyst in his office puts all this together and says, 'Wait a second. This is all built on this trust of an industry that is going to fail. I see it.' He tried to talk his boss into understanding it, but his boss couldn't believe it.

He took the company's money and what he had access to, because he was an investor, a broker, and started investing in what they call the short. He would go to these same banks and buy a policy that bet against the mortgage being paid off. He would have to pay premiums, though. It would be like you buying life insurance. You pay a monthly fee and as long as you are alive, the payoff doesn't occur as long as you live, but you just pay monthly fees year in and year out.

This man was betting that the mortgage industry would fail and that there would be a huge payoff if he could get insurance against that. The banks are saying, 'Mortgages, they've never failed. You can buy as many of these as you want. You can cover all of our packages. Millions of dollars, billions of dollars and all the banks and all of these Home Savings & Loans are involved. You heard the head of the Federal Reserve leader, Bernanke talk to the American public about how sure and certain this industry and the mortgage banking was in about 2006 because some of the doubters were beginning to be heard.

Then in 2007 people started defaulting because they couldn't pay the extra interest after their balloons expired on the mortgage and they couldn't afford the home that was worth \$600,000.00 They defaulted and the next defaulted

and the next defaulted. Earlier in this process, our analyst wrote some articles that got published and some of them got picked up by a few other individuals. The movie traced a couple of other groups of people that were astounded at the articles that this guy was writing or some of his paperwork and they begin investigating. It was like, 'Oh, my gosh! Oh, my gosh! We could make a windfall, too. Let's bet against these mortgages being paid out with the banks that will give us these policies and we'll pay the premiums. The bosses of these guys are saying, 'Wait a second. We can't afford to lose millions and millions of dollars each month while you are paying these premiums. The mortgage industry has never failed.'

Do you see what's happening here? Did you know about it? Did you trust the banks? Did you trust the government? Did you trust the Federal Reserve? Are you like the rest of the globe that depends on the financial institutions of our world to carry us through? You know what happened. It failed. It collapsed. I remember one particular scene



Joel Loving



where the early warner's start dancing because their millions of dollars of investment against the mortgages is going to return, not 10%, not something we might hope for in our investments, not 15% but a 1000%; 100/1, 50/1, 20/1, a huge, huge windfall of funds. What do you think they do? If you took a \$100 and turned it into \$10,000 what would you do? They're dancing. In this one scene they are dancing because they realize it's happening just like they predicted and nobody else did. They're dancing because they are going to make a huge windfall.

The person who gave them the money to invest, to make it work, turns around and says, 'What are you doing?' They reply, 'Don't you understand we're going to make a windfall. This is going to be so great and wonderful.' He responds, 'Millions of people will lose their homes, their jobs, probably their marriages. This could disrupt the entire world economy. It's global and you are dancing.'

Who do you trust? Where do your assets lie? Spiritually only in the Lord, but what about the rest of it? I can tell you about trusting in the institutions of man because I realize that this will probably get printed and published to people but I am happy to share my story. This is somewhat embarrassing and I am ashamed of myself because I got caught up into this.

Deni and I were in the middle of putting four kids through Graceland. We helped Chris a little bit. Kacey kind of did it herself but Bret and Brian we helped a little bit more. Putting people through Graceland is not easy. It's very expensive. We were investing in apartments. We were one of those who invested and when the balloon hit and we had to pay the higher amount it was very difficult. We had money. We had tens of thousands of dollars at our disposal at one point. It was ours. I don't want to go into the details. Then the market crashed and our renters started leaving and taking with them rent they owed us and defaulting. Stuff started happening in the apartments and we had to fix things. We were losing money hand over fist and the value of

a \$400,000.00 apartment building all of a sudden became \$220,000.00. We were under water by over a \$100,000.00. Can you sell it? What do you do? Who do you trust? You go bankrupt, right? No, we said we made these deals and we will honor them. We will honor God and we will keep them.

Our positions in the Community of Christ were good positions. I was a Mission Center President. Deni had a good job in Kansas City. The church, God bless them, was moving a different direction and had been since 2000 when they changed their name. I love all those people and the leaders. I love every one of them. My feelings toward them haven't changed but as time passed, I knew that the church was going to go into another direction altogether different, which I thought was very difficult, and very dangerous if I may say. They were gambling, in my mind, the future of the church with an issue that had never worked. In the entire history of mankind homosexuality has never worked in widespread acceptance. Go to the library and look it up. How many times do you think it has worked? Zero, but let's race into it because it will work when we're doing it is evidently the thinking.

Any way we left the church's employment, came up here and were going to live with Alan and Valle a little bit and start new positions which we had worked out. They were going to replace our income and we were going to be fine. Who do you trust? Then that company that we were going to work for went under. I won't go into the details but all of a sudden what was over a half a million dollars to our favor and us making money and doing well collapsed. We're behind and we're trying to catch up to what's happening with renters that aren't keeping their word. Our savings is depleted and we are now dipping into credit cards. We're jobless and homeless. Who do you trust? Come talk to me about who I trust. Do you know why Michael was talking about covenants today? Do you know why that's so important that we keep repeating these covenants?

It was in this congregation, amongst you. We found a place to lay our heads with a roof over us first at Valle and Alan's and second at Kacey and Bryan's, a place at a table where we could eat, a place where we could worship and love and be loved because we had nothing in the world of finance or assets, nothing.

So whom can we trust? Matthew 7:34-35 says, *Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it. You've heard that before. You have probably applied it in simple ways. It's a pretty easy story or parable to understand. But I want to ask you in the midst of this story I'm telling you, what's the Lord's plan? How is He responding to everything that's occurring knowing what's ahead.*

A little bit later I am going to read a scripture out of Section 1 of the Doctrine and Covenants paragraph 4 where the Lord says to Joseph, knowing the calamity that is about to come forth upon the face of the earth. Do you know what calamity means? Now there are people that think that you should not talk doom and gloom that we all need to be hopeful and faithful. I believe that. We should be hopeful and faithful. I think we should be the most hopeful and faithful people around but the Lord said knowing the calamity. Now what kind of a plan does He have because He knows this stuff is going to be occurring? No matter how sure you are or whatever faith you have in the institutions of man, here's what the Lord is doing and has done from the very beginning as Michael pointed out.

I am going to read a number of scriptures and I want you to pay attention. These are very old, ancient scrip-



tures. These are things the Lord established early on for our benefit. And it came to pass, that Enoch continued his cry unto the Lord, saying, I ask thee, O Lord, in the name of thine Only Begotten, (He has seen and already talked with the Lord a bunch.) even Jesus Christ, that thou wilt have mercy upon Noah, and his seed, that the earth might never more be covered by the floods. And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah; and he sent forth an unalterable decree, (This is not an agreement. A decree is from the King.) that a remnant of his seed should always be found among all nations, while the earth should stand.

A little bit later in that same chapter in Genesis 7:66 it says, *And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, Wilt thou not come again upon the earth?* (He's talking about Jesus) *for inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten;* (This is still Enoch.) *thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; and wherefore I ask thee if thou wilt not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah.* (Genesis 7:66-67) This oath, these oaths, these covenants from the very beginning are the only hope we have. I can tell you this from my experience.

A little bit later in Genesis 7:69 it says, *And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.* What truth is that? This is class time now. What truth is that coming forth out of the earth? It's the Book of Mormon which came out of the earth. It was buried but it came

out of the earth. It has the truth along with the righteousness that comes from heaven to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. (69) Do you know how many people hear this? Do you know how many people understand?

You see all of this is kind of woven together. The scriptures I am reading to you aren't found in the other Bibles. They are not found in the King James. They are found in the Inspired Version. They are unique because God wants people to know about what He planned from the very beginning through these covenants and oaths that He's making. How heaven can return to earth.

Genesis 9:17-25 says, *And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity. And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for perpetual generations; I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on*

the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and thee; for all flesh that shall be upon the earth.

Do you know how early Enoch and Noah were in the story? It's already in motion, folks. The complete understanding and the picture that the Lord is trying to give us is amazing to me. From Jeremiah 31:33-34, *But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.*

Hebrews 8:8-11 says, *Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; (This new covenant is a reflection of the old covenant.) Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts;*



and I will be to them a God, and they shall be to me a people; And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. Do you see the consistency? Do you see how this wraps from generation to generation as the Lord is bringing this together?

Now I want you to understand how these covenants actually unite really in one. Section 1 of the Doctrine and Covenants was really out of place in terms of the time. It should have been Section 67 because it came in November of 1831 but they were going to put it at the front of the Book of Commandments which didn't get printed right then because the printing press was destroyed in Independence. Nevertheless, this is Section 1 of the Doctrine and Covenants verses 4a-e. I want you to listen carefully here to what's going on because it's all coming together. *Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase*

in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Now I've read a lot of scripture and that's not necessarily a good idea when you are trying to listen to a sermon but it's so important that you understand what I just read and how that comes together in an absolutely magnificent harmonious fashion.

The Book of Mormon and the fullness of the gospel are connected. Doctrine and Covenants 26:2a says, *Behold, this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel.* Where is it found? In the Book of Mormon, a book today cast out, ridiculed, rejected but God will use the weak things of this world to bring it forward.

So the fullness of the everlasting gospel is found in the Book of Mormon. Now the fullness of the gospel and the covenant to restore Israel are linked. In Doctrine and Covenants 39:3e it says, *Thou shalt preach the fullness of my gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel.* Do you see that connection? Now the fullness of the gospel and the everlasting covenant are connected in Section 108:11a of the Doc-

trine and Covenants. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth.

We are here to partake in the supreme intimacy and nature of the invitation to partake in this His most holy of covenants. Do you understand what we are doing today? Doctrine and Covenants 1:4c-e is a chiasm. It starts out, wings in and wings back out. It's a chiasm. Isn't God brilliant? *The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; again that faith also might increase in the earth; that mine everlasting covenant might be established; again that the fullness of my gospel* (the Book of Mormon and the covenant to restore Israel) *might be proclaimed by the weak and the simple. . .*

Do you understand what we have? This is unbelievably rare to be able to come to this table. The Lord Jesus Christ extends this ancient and powerful covenant to us here in this room at this time. There is a place prepared for each of us, a place to lay our head and rest in peace, a place with protection over us and a place at His table. Yea I will trust Him in all things forever and I pray you will too.





THE LORD'S PRAYER

Elder Steven Smith
Lamoni, Iowa
April 9, 2017

The night before Shirley Heater died, I laid in bed, and realized that I had not prayed for her as I had resolved to do. She was special to my sister, so I had decided to include a short prayer for her. Mrs. Heater was a recognized authority on Hebrew poetry and chisms. I did not know her, and would not have recognized her if I met her on the street.

When death approaches, I struggle with what to ask for. My righteousness is not at a plane that I can identify God's will to ask for it. As I lay in bed, I started to pray for her, but in the drowsy state I was in, I found myself awakening and starting over... I attempted to pray for her again, and again, and again. This happened several times until I woke, once again starting off the prayer with "Our Father who art in heaven" as I always do, but went on into the Lord's prayer. I thought it odd, and allowed myself to drift off to sleep.

When I awoke in the morning, I was excited. I had some very new epiphanies. I do not remember angels or a dream teaching me, but I had strong impressions with concepts that were new to me. I have a fertile imagination, so I started out to fact check to see if what I had, was a foolish dream or a message for someone today. I would like to present to you the understanding I obtained that night, fleshed out in my own fallible but supporting words.

Let's talk about the Lord's prayer. It can be found in the scriptures in three versions that are close but not identical. Matthew and Luke both recalled the same incident when the disciples asked Jesus to teach them to pray. What they recorded was recalled and translated so came to us with variations. Still their recall of a prayer from years before it was written, seems to be rather accurate. Better than I could remember a

prayer from a year ago that someone else prayed. The third version came from the third book of Nephi and either Jesus did not repeat the same prayer, or memory and translation caused differences. Let's examine it verse by verse.

It starts with, "Our Father who art in heaven". This is the same wording in all three references. This is how I was taught by my Mother to start my prayers.

Christ referred to God as His Father. Culturally the Father was in charge of providing shelter, income, food, training, and safety. God is in and through his entire creation, so supersedes our imagination of exactly what he looks like. Joseph Smith saw him in a physical form, Michelangelo depicted God as an aging super muscular man. God, our father, is in all His creation... from the tiniest electron to the largest galaxy. Yet we are created in His image. Some cloud the analogy by fixating on God's sex, claiming God is an intersex, or Mother- Father- God. God the creator probably does not have sex organs like people. I take comfort in the analogy of God as a father, and understand that relationship better than the politically correct expansion of the analogy.

"Our Father who art"... "Art" is an old English verb that today means "be". Our Father who "be" in heaven... awkward... He is not only there but heaven is where He is Just as Celestial Glory, and Zion only exist with God.

"Our Father who art in heaven." "Heaven" is translated from the Greek "*ouranos*". It literally means firmament, an architectural term for arch, or "sky". It has a physical definition with planets and stars, and the other spiritual.

In the spiritual *ouranos*, which is on a dimension or plane above ours. spirits and angels can move unimpeded by gravity. The separation has been described as a veil. When we spiritually died as a people because of Adam's disobedience, we died to an awareness of the spiritual side. We have been asked

to pursue reunification. Some people, like the brother of Jared, have been able to see the spiritual, with their physical eyes. The shepherds at Christ's birth saw angels and were "sore afraid". Young children with the gift are often able to sense the presence of angels in their room at night, and like the shepherds, are often afraid. I as a parent turned on lights, and opened closet doors to demonstrate that what they sensed, was not reality. We like to think of heaven within the bounds of our experience, as a far away exotic room or land, but I suspect it may be more. Anyway, heaven is where God is.

The next phrase is also exactly the same in all three of the records. It is: "Hallowed be thy name".

"Hallowed" was translated from the Greek word, "*hagiazō*". It can be also translated as: to make holy, consecrate, sanctify. I make holy, treat as holy, set apart as holy, hallow, or purify. Unlike my early understanding, it does not mean its hollow like a log. To hallow God, we recognize His power as creator, protector, teacher, and guide. We then give him the glory for his power, recognizing that we do not do it ourselves.

Variations in the different versions then start to occur. Matthew records: "Thy kingdom come. Thy will be done on earth, as it is done in heaven." Luke writes: "Thy kingdom come. Thy will be done as in heaven, so in earth". Instead of Thy will be done on earth as it is done in heaven, its now as done in heaven so in earth. The phrasing means the same thing. 3 Nephi leaves out, "thy kingdom come" and uses word order much like Matthew's when written as "Thy will be done on earth as it is in heaven." This omission would indicate that there is a redundancy that the writers of the Book of Mormon were aware of, so left out. Indeed, "Thy kingdom come" can be restated as "Thy will be done"

The Kingdom is a spiritual condition where we have the Holy Spirit with us always. Romans 14:17 says "*For the kingdom of God is not meat and drink;*



but righteousness, and peace, and joy in the Holy Ghost." The Kingdom is not Zion... it is not the meat and drink, not the physical. As the spiritual, the Kingdom becomes the "cause of Zion". Galatians 5:22 -23 indicates that this righteousness peace and joy is a part of the fruit of the Spirit.

Our communion prayer indicates that when we take His name upon us, remember Him, and keep His commandments, we will have His Spirit to be with us always....with its fruit... placing us in the kingdom. Saying "Thy kingdom come", and "Thy will be done" becomes a reiteration of the same idea.

If we keep his commands, we are doing His will so his Kingdom exists, This is consistent with his teaching to seek the kingdom first as recorded in Matthew 6:38: *Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.* So, if His will is done, and we keep his commands, we will be a part of the kingdom

The next line: "Give us this day our daily bread" is in Matthew and Luke but absent in 3rd Nephi. Notice that for the 3rd time we mix our metaphors, so God is our Father; God is our King; and God is our shepherd. I think that the three metaphors are an attempt to expand our concept of God.

Psalms 23:1-6 *The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.*

Sheep are not reputed to be intelligent. They are dumb copycats. A study of 100 sheep turned into a pasture saw that they ate until they were full, then laid down. When researchers put an-

other 100 hungry sheep in with the satiated sheep, those who had finished eating got up and ate again until the new group was full. Sheep follow the shepherd who leads them to where they can find food every day. The shepherd gives them their daily bread.

The next phrase: "and forgive us our... "trespasses" in Mathew... "sins" in Luke... and "debts" in 3 Nephi.

Trespass is translated from the Greek noun "*paraptōma*" meaning a falling away, lapse, slip, false step, trespass, sin. In English jurisprudence trespass includes acts such as rape and murder. Trespass is a serious sin.

Sin is the Latin for "*not*". It came from archery, where one would shoot at a 2 ½ inch brass disc, the size of an enucleated bull's eyeball. If you hit the "bull's eye", you could hit the heart of game, and your family would eat. If you missed it, that miss was referred to as a "sin". The wages of sin was death. When aiming to keep God's commands, and missing, we do not get to partake in the spiritual rewards, as we die spiritually.

A debt is something owed. Our sins affect others, and when we hurt them, we owe them. Christ paid for all our sins, and when we go on and sin, we have reclaimed those sins and we owe a debt to God. A debt is the result of a trespass and both are sins. The difference in wording may be memory or translational differences.

When King James had the Bible translated, some of the previous literal translations were awkward when Greek syntax was applied to English text, so the translators attempted to create an English syntax, and create a more poetic flow to the reading. The translators of Matthew and Luke were not necessarily the same folk. Similar words may have been translated differently.

The next phrase is written differently in each record, but evokes the same meaning. The references are: "As we forgive those who trespass against us". Matthew...;" for we also forgive every one who is indebted to us". Luke:... "as we forgive our debtors." 3 Nephi. In essence, these are saying that we are forgiven in the same way, and to the same

exact degree that we forgive others. Is there someone that you still cannot forgive? Then repent, for your forgiveness is in peril. When we recite the Lord's prayer, we are asking for no more forgiveness than we are willing to give others.

Now I diverge for a moment to develop an idea. Lets go back to the shepherd analogy of God. The shepherd attempts to take sheep to pastures of good food and safe water. In these pastures are sometimes greens that dumb sheep will readily eat, that are poisonous. I have compiled a slide of 24 plants that are poisonous to sheep. There are more, but I have no room on the slide, and I was unable to find pictures of some plants on the internet. Among these plants are: arrowgrass, dogbane, milkweed, locoweed, cabbage, St. Johns wart, flax, lambs quarters, snakeroot, spurge, laurel, sage, sweet peas, cherries, fern, birdsfoot trefoil, oleander, pokeweed, locust, dock, ragwort, nightshade, potatoes, and horse brush. If a sheep is led to these plants, they will eat them... and get sick or die.

For example, if a sheep bites into the desert plant called locoweed, it is initially found to be unpalatable...But will be eaten if other food is not available. Like any addictive drug, Once it is eaten sheep will seek it out and eat it exclusively. High levels of barium, Selenium, and an alkaloid called lococin cause irreversible brain damage. Sheep get an erratic gait, hold their head high, act nervous, become stiff and uncoordinated, loose sense of direction and herding instinct, loose weight, become weak, and die of dehydration and starvation.

A good shepherd will not lead his sheep into a field with locoweed, because the temptation is too great. If he catches a sheep eating locoweed, he must remove the temptation, and deliver the sheep from evil, cold turkey.

The next phrase returns to the good shepherd analogy. Again differences exist. The next phrase is..."And suffer us not to be led into temptation, but deliver us from evil", Matthew;...And let us not be led unto temptation; but deliver us from evil"; Luke ... "And lead us



not into temptation, but deliver us from evil.” 3 Nephi. We could rephrase this using the locoweed, and say “Let us not be led into the locoweed, and deliver us out of the locoweed if we get into it.”

We now change back to the king analogy. All three sources say: “For thine is the kingdom”. We acknowledge that God is the king. As the king, he is the leader (executive branch); he is the lawgiver (senate and house); and the supreme court judge. Those who submit by doing his will, are in the spiritual entity we call the kingdom.

The next phrase varies between versions. They include: “And the power, and the glory, forever and ever”. Matthew...”and power.” Luke... “and the power, and the glory, for ever”. 3 Nephi. We hallow God’s name when we recognize his power, and give him the glory. This part of the prayer specifically verbalizes that.

The last phrase of the prayer is Amen. Amen is a Greek adverb, pronounced (Ah- mane). Amen means “truly”. Before we swore over a bible in court, one testifying in Greek jurisprudence would “swear” covering their testicles, with the penalty of loosing them if their testimony was false. (women were not allowed to testify). Christ prayed in Hebrew where the ending to a prayer was “Yah”...a noun which was the name of God. The different cultures used different endings for prayer changing from the Hebrew noun to what we have today as the Greek adverb.

The Lord’s prayer, presented in this way is a form of classic Hebrew poetry called a chiasm. Lets look at Matthew 6:10-15. Lets read it together.

- (a) Our Father who art in heaven
- (b) Hallowed be thy name.
- c) Thy kingdom come. Thy will be done on earth, as it is done in heaven.
- (d) Give us this day, our daily bread.
- (e) And forgive us our trespasses,
- (e’) As we forgive those who trespass against us.
- (d’) And suffer us not to be led into temptation, but deliver us from evil.
- c’) For thine is the kingdom
- (b’) And the power, and the glory, forever and ever.

(a’) Amen.

The first theme (a and a’) is God is the beginning and end, the alpha and omega. God is our Father in Heaven and Yaw (our God)... and we are not going to lie about it.

The second theme (b and b’) is that God is hallowed by our recognition of his power and we glorify him for that power.

The third theme (c and c’) is the kingdom. This uses the analogy that God is the king. God’s kingdom exists with Him in heaven as a spiritual condition where his will is done. Our response is to follow his will, so his kingdom is established on earth. We recognize that we do not make the rules. The kingdom belongs to God. This is an important concept as it is mentioned first after acknowledging God and our offering to hallow Him.

The fourth theme deals with God supplying our physical needs. It uses the analogy that God is a shepherd. We recognize that he supplies all of our needs. He leads us to our daily bread and our physical food. It is God who leads us away from temptation, and rescues us from the temptations that we do get into.

The central theme of this chiasm is forgiveness. I understand that the central theme of a chiasm is the most important. Christ reiterated this importance in Matthew, by talking further about forgiveness immediately after the prayer.

Matthew 6:16 *For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.*

We ask for forgiveness and will receive it as long as we practice it... to the same degree that we practice it. Forgiveness is the healing of the Spirit. We cannot reap the blessings of the promises that we have until, we have repented and are forgiven. We cannot be forgiven until we forgive others fully Repentance tied to forgiveness makes all the blessing of repentance possible. Forgiveness

is spiritual healing, Without forgiveness healing our Spirit, we cannot accept the blessings of the Spirit. It allows us to have the Holy Spirit within us as a tool to build God’s Kingdom.

The Lord’s prayer is a chiasm. It depicts God as a Father, a King, and a Shepherd. It asks us to hallow God’s name, seek his Kingdom by doing his will, and accept God as our provider and protector. Finally it identifies forgiveness from God to be tied to our forgiveness of others. Forgiveness becomes the key to allowing God to be our shepherd, king, and father. Let us seek our God, father, King, and Shepherd, by healing our souls with forgiveness.



Steve Smith



OUR OWN ROAD TO EMMAUS

Evangelist Ron Smith
Lamoni, Iowa
April 16, 2017

For a scripture reading, Brother Smith read from Luke 24:1-8. *Now upon the first day of the week, very early in the morning, the women came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher, and two angels standing by it in shining garments. And they entered into the sepulcher, and not finding the body of the Lord Jesus, they were much perplexed thereabout; And were affrighted, and bowed down their faces to the earth. But behold the angels said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again? And they remembered his words, And returned from the sepulcher, and told all these things unto the eleven, and to all the rest.*

A few years ago one of my students from Eastern Europe invited me to a Greek Orthodox church in Kansas City, so I went with him to the to the Easter celebration. It was a little bit different than our celebration. Everybody stood during the service. They believe that sitting in comfortable chairs is not compatible with worshiping the Lord, and the there were some other things that were a little bit different from our services. But they did one thing that I really really enjoyed. When they greeted each other after the service, one person would say, "Christ is risen!" and the other person would respond, "He is risen indeed!"

That affirmation is at the heart of

our faith. Paul says if Christ wasn't risen then everything we believe is just nonsense. But Jesus did rise from the dead, Paul bore the testimony that he saw Jesus. If you believe that Christ is risen, I would like you to turn to somebody next to you right now and say, "Christ is risen!" and the other person can say "He is risen indeed!" You can do it more than once if you want to.

Now that you have had the opportunity to share that affirmation, you don't have to stop just because we are going on with the service. Afterwards, if you'd like to tell someone that Christ is risen, just do it.

There are a couple things that have influenced the message that I have for you this morning. When I was asked a long time ago to preach on Easter Sunday, almost the first thing that came to mind was the story of the road to Emmaus, which is in Luke the 24th chapter, just after the passage that I already read to you. Then yesterday the Lion's Club had a pancake breakfast at the Lamoni high school, and I met a minister who was going to preach today. So I asked him what he was going to preach about. He rattled off a whole bunch of spectacular things that he was going to do, and it sounded really neat. But then he said, "I've always had a little trouble with the atonement. I don't really understand it." And I was thinking, wow that is at the very heart of why we are here.

As he was talking, I was thinking that all of these would be wonderful things to say and do. Then I thought that maybe we should talk about the atonement, and why Jesus had to die in the first place. So here is my plan. First, I am going to read to you the story of the disciples on the road to Emmaus. I know most of you have heard this story before, but I won't do a Sherm Phipps and apologize for it. I am going to just

do it. I want to spend a little time talking about the story itself, and then I want to talk about the atonement. Finally I would like to compare the story to our lives today.

So let me continue reading from Luke the 24th chapter verses 9-42. You remember these women went to the tomb and they found it empty and were afraid. The Angels said, "He is alive." So the women came back and told the rest. I will start reading with verse 9. *It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women who were with them, who told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulcher and went in, and he beheld the linen clothes laid by themselves; and he departed, wondering in himself at that which was come to pass. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem three-score furlongs. (A furlong is 1/8 of a mile, so that's about 7 and a half miles.) And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, or covered, that they could not know him. And he said unto them, What manner of communications are these which ye have one with another, as ye walk and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; And how the chief priests and our rulers delivered him to be condemned to death, and*



have crucified him. But we trusted that it had been he who should have redeemed Israel. And besides all this, to-day is the third day since these things were done; Yea, and certain women also of our company made us astonished, who were early at the sepulcher; And when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them who were with us, went to the sepulcher, and found it even so as the women had said; but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone farther. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him; and he was taken up out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things they saw and heard in the way, and how he was known to them, in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself. Handle me, and see; for a spirit hath not flesh and bones, as you see me have. When he had thus spoken, he showed them his hands and his feet. And while they yet wondered and believed not

for joy, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and a honey comb. And he took it and did eat before them.

There is more in this chapter, but we read the part of the story that I want talk about. I was trying to find out if there was anything else recorded about the two disciples who were going to Emmaus. It turns out that there is lots of speculation about this since the Bible does not give any definitive identification of the second disciple. But the historian Eusebius quotes a man named Hegessipus, who wrote about 130 A. D., that Cleopus was a brother to Joseph, the earthly father of Jesus. If that is true, then Jesus was Cleopus' nephew, and that makes it all the more interesting that Cleopus and the other disciple did not recognize Jesus when He first joined them in their walk. I wondered how you could speak with a close relative on a seven mile walk and not recognize him.

The second disciple may well have been Cleopus' wife. She is identified in John 19:25 as Mary, the wife of Cleopas. In any case, these two disciples had heard that Jesus was raised from the dead. They had heard the stories, but they were among the ones who believed that the reports were just idle tales. They said that Peter hadn't really seen Jesus. They probably figured that Peter just thought Jesus was raised from the dead. And so they had left Jerusalem and taken their journey to Emmaus.

They had probably come to Jerusalem the week before for the Passover. Can you imagine the amazement and the excitement when they saw Lazarus, who had been raised from the dead by Jesus? And the scripture says that they believed that Jesus was the one who was going to finally redeem Israel. But then He died, and they were devastated. Now the Scripture says that Mary was at the cross, so she would have seen them drive the nails into Jesus' hands and feet. She would have seen them pierce his side with the spear. And it is very likely that she was one of the women who followed Joseph of Arimathea when he took the body and laid it in the tomb.

The women looked at where his body was and then they went home because it was the Sabbath.

They had to rest on the Sabbath, so they didn't come until the first of the week to take care of Jesus' body. This Mary was not one of the ones who came to the tomb on the day of resurrection, but she was one who listened to the reports and didn't believe. Whoever they were, Cleopus and the other disciple were convinced that Jesus was dead.

I have wondered why they didn't recognize Jesus. I watched a show called "Mind Games" on Netflix, and they demonstrate that your perception can be fooled rather easily. To illustrate this point, they did some amazing demonstrations. For example, there were some dancers dancing on a stage, and they asked you to count how many times a particular dancer jumped. It was not a hard task. When the short dance was done, they asked, "Did you see the rabbit?"

Well no, I did not see the rabbit. So they showed the clip again, and there was a person in a big rabbit costume with huge floppy ears who walked



Ron Smith

across the stage during the dance. And most people missed it because that was not what they were thinking was supposed to happen. I can imagine if I had seen Jesus dead and knew He was dead the way Mary knew He was dead, and somebody walked up to me, I would not be thinking, "Oh, that's probably Jesus." Instead, my brain would probably say, "I don't know this person."

For the two disciples on the road to Emmaus, their sadness at Jesus' passing made them so they were not able to recognize Him at all, and they confided in Him that this was the one who we thought would have redeemed Israel. They did not recognize that Jesus had redeemed Israel. It just was not the way that they thought that it was going to happen.

So Jesus took the time to open the Scriptures to their understanding. He started with Moses and the prophets, and He showed them that the Scriptures had always said that Jesus would be crucified. King David had described in the Psalms. They said He would be crucified, and that they would not break any of His bones, but they would pierce Him with the spear. They prophesied that those who crucified Jesus would gamble for His garments. They told that Jesus would die and that He would rise again the third day. But the disciples did not understand that before Jesus explained it to them. I can understand why.

The resurrection is a fantastic story, and it would be nearly impossible to believe until after it happened. So Jesus walked with them and opened their understanding. When it came time to eat, He broke bread then blessed it, and when that happened, they recognized Him and He was taken up out of their sight. So what did they do?

It was evening and they were tired because they had walked the 7 1/2 miles to Emmaus, but I can just hear them saying, "We have to tell the others!" So they walked that very night all the way back to Jerusalem. It was dark, and when they arrived, they found the 11, and they told them. And then Jesus appeared in the room. And of course everybody was frightened again. If you believed that He was dead and appeared

to you, you would probably be frightened too. They thought He was a spirit, but He said, "Look, spirits don't have flesh and bones like I have. Come and feel the prints of the nails in my hand and in my feet. Put your fingers into the wound in my side, and give me something to eat."

So they gave Jesus some food and He actually ate it. Rob Rolfe says he appreciates the fact that Jesus ate food, because he knows that after we are resurrected, we will still be able to eat!

Now this is a story with people who did not believe that Jesus was resurrected, but once they saw Him, they believed, and what's more important is that the eyes of their understandings were opened. They understood the Scriptures in a new way. I think that has something to say to us today.

Now I want to talk about why Jesus had to die. When I was growing up, I heard several theories about that. No doubt you have heard the same theories. Some say that God needed somebody to die so that ... well I'm not going to tell other people's theories. It might be yours and you might be offended if I told it. I am not trying to say that some other theory is not correct, but I'd like to share with you what I believe about the atonement. The scriptures we have help us to understand that in a way that perhaps other people do not.

To understand why Jesus had to die, we need to go back to the story of the creation. In the beginning of this heaven and this earth (according to the Doctrine and Covenants), Adam and Eve were created and they were put in a garden. When they were created, they had bodies like you and I have bodies, and they had spirits like you and I have spirits, but there was something different about them--something very different about them and the way that they perceived their spirits and their bodies. For one thing, they were walking and talking with God all the time, and that's not something that you and I do, or at least I don't feel like I am in touch with God in that same way, so that whenever they spoke, God was there speaking back to them. But they also were naked

and were not ashamed.

Now if I came here naked you'd probably notice. But Adam and Eve were clothed with the glory of God. Somehow they perceived their spirits in a different way than we do. Now God had made two trees in the garden. One of them was the tree of the knowledge of good and evil. It was a fruit tree, but God told Adam and Eve that they should not partake of that tree--they shouldn't even touch the fruit--because, He said, "In the day that you do, you shall surely die."

Now Satan came along and said, "Well, God did not really tell you the whole truth. You will not really die, but what is going to happen is that your eyes are going to be open, and you will understand good and evil like God does. You will be just like God." And who would not want to be just like God? And when Eve found that the fruit tasted good she said, "Hey Adam, have some!" Now the Scriptures tell us that Adam was not deceived, but he went ahead and partook of the fruit willfully, and he went against the commandment of God. Now they did not fall over dead like Jesus was dead, but God had said that in the day that they do that they would die.

Some people say that they died within the thousand years and that was a day with God. That might be the case, but I believe what happened was that that there was a change made in their spiritual existence. They became aware of their bodies and not aware of their spirits in the same way that you and I are aware of our bodies and not of our spirits. We are carnal, sensual, and devilish.

The Scriptures say that first of all they noticed that they were naked. So the first thing they tried to do was to cover themselves. Then they tried to hide from God, if you can imagine that. And God with a little bit of sense of humor says, "Who told you were naked? Did you eat of that fruit that I told you not to?" And of course Adam said, "Well it wasn't my fault. It was her fault." And she said, "Well, it wasn't my fault, it was the Devil's fault." And God said, "Well it doesn't matter whose fault it was, but that it was done."



Now there was another tree in the garden called the tree of life. This tree of life is said to be in the midst of the paradise of God these days. And the scriptures say that that if Adam and Eve had eaten of that tree, they would have lived for ever, and they would never have had the opportunity to be in touch with God and with their spiritual selves again. They would have remained carnal, sensual, and devilish forever. And so, God, in His mercy, put them out of the garden and said you will have to till the earth and live by the sweat of your brow, and you will die. But He also gave them laws to obey.

Now we understand laws, but we make a distinction between physical laws and spiritual laws. An example of a physical law would be the law of gravity. If I go to the edge of a cliff and jump off, what will happen? I am going to fall and die, or least get hurt. Now that will happen and I do not say, "Lord, forgive me for jumping off the cliff." If that happens, we hurt, and we have to heal. So God doesn't say, "Thou shalt not jump off a cliff;" because we understand that. It is a physical law.

God does not say, "Thou shall not pull your arm off." We understand that if we pull our arm off, it is going to hurt. But He did say, "Thou shall not lie; thou shalt not steal; thou shalt not bear false witness." Why was that? Doesn't lying help us out a little bit? Aren't there some occasions when it helps to tell a little white lie? Some people think so. A lot of people think so. In fact, most people think so, and in fact, probably most of us have done it sometime or other. And it is because we are not aware of the consequence to our spirit.

I believe these laws were given to guard our spirits, not our bodies. God was trying to help us to understand that when we lie our spirits suffer. When we commit adultery, it is like tearing our arms off. The scripture says, what God has put together, let no man tear asunder. When we do these things, there is damage to our spirits. But it's like when you go to the dentist and you get Novocain in your jaw and it goes to sleep and you can't feel it--you've all been there--and the dentist can drill into your tooth

and even pull it out. They can do all kinds of damage to you and you are not aware of it.

I used to be fascinated by the pictures of leper colonies. You see people without their noses or without their ears or fingers. And it wasn't that leprosy destroyed their noses or their ears or their fingers or toes. It is just that leprosy destroys the nerves so you can't feel those parts of your body. Then they get infected, and you don't know it. You can do all kinds of damage to yourself and not be aware of it, because you cannot feel it. I know a little bit about that because of my leg.

I have a neuropathy and I don't feel very much. You could stick a pin into the top of my foot and I probably wouldn't feel it. I might feel some pressure, but I would not know where the pin was. I know it sounds bizarre, but it is true. And when we are not aware of things, we can do lots of damage.

Now we have been given this time on the earth to not be aware of our spiritual damage so that we have a choice--so that we can choose. Alma, the son of Alma in the Book of Mormon, tells about the time when he was out of it for those three days. He said, "I felt the pains of hell." And he talks about that pain being caused by having a perfect remembrance of all of his guilt.

You see, God is not bound by time, and I don't have time to expound on this too much, but if you look at the sun today you do not see what was happening right now. Rather, you see what was happening nine minutes before when the light came from the sun. It takes nine minutes for the light to get here from the sun. If you look at the stars, you will see what happened thousands of years ago. Now if God is everywhere, He can see everything. He can look at us right now, and see everything we've ever done. It is all present with him. And the Scriptures tell us that the time will come when we will know as we are known. Somehow, when time is no longer, in some sense all of us will be there--the whole thing--everything we have ever done will be there, and we will have a perfect remembrance of our guilt. And

Alma said it was so exquisitely painful!

We are wired so when we feel pain that is all we can think about, right? If it is really painful, all you can do is think about the pain. God does not want that to happen to us. He says, I will let you live forever. I don't want you to be in that miserable state, and so He sent His Son. And according to the Scriptures, God put on Him the iniquity of us all. I believe what that means is that Jesus, if we let Him, will take the spiritual damage, and He does the dying, so that we don't have to.

It is like if you were about to tear off your arm, and He puts his arm there instead, so that you can keep yours. It is like if we were going to cut off our finger, and He puts His finger in its place. He died spiritually so that we might live.

I think that's what the atonement is about. I can't prove that to you, but to me it makes sense. Listen to Isaiah the 53rd chapter. *Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; Isaiah is talking about Jesus here. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Why is Jesus going to be ugly? It is because we are going to be aware of his spirit, and we are going to see the damage that we have done. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

God has laid on Jesus the iniquity of us all. I believe that this is talking about the spiritual damage that we have done. We have gone from the time that we were born until the time we die mangling our spirits because we like sin--we enjoy it--it feels good. But Jesus says if



you will come to me--if you will repent of your sins--if you will be born again, I will take all of your sins and all of your sorrows, and all of your griefs, and I will do the dying.

He was oppressed, and he was afflicted, Now I am going to skip a little bit to verse 9. *He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin... God made His soul the offering for our sin.* Why did Jesus have to die? He did not have to die. He could have just lived. He could have just left us so that when that time comes that we have that perfect remembrance we would all shrink from His presence. But He loved us so much that He sent His Son that whosoever believeth on Him should not perish but have everlasting life.

Now I would like to compare the road to Emmaus to our life today for a little bit. This is straying a little far from the Easter message but it is connected I think. The church has been likened to the body of Christ. When I was young, I believed that I was in the true Church of Jesus Christ. It was called the Reorganized Church of Jesus Christ of Latter Day Saints. I believed that that was the church that was going to bring about Zion. That church has been shattered, and scattered, and broken, and I've done some mourning, kind of like those people on the road to Emmaus.

I had believed that the church was the means of our salvation, just like they believed that Jesus was going to throw off the Roman Empire and redeem Israel. But God had another plan and I'm hoping--because I believe that we are in the time that all of the prophets have talked about--I'm hoping that I can understand the scriptures a little bit differently, and understand what it is that God has planned.

I know that I've come to understand Doctrine and Covenants 3:16 very much differently. It says, *Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than*

this, the same is not of me, but is against me; therefore, he is not of my church.

I have come to see the church as those who repent and come to him. And yes, the church is bleeding and broken and scattered and all of those things, but there is some indication in the Scriptures that the church will live again, and that great things will happen. In recent days the Lord promised that he is getting ready to do a marvelous work. And brother Sherm brought my attention to Haggai the second chapter. Of course this is from a different time and this is a different people and different circumstances. But I believe that this speaks to our time right now as well.

This is Haggai chapter 2: *In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, This was a time when they had just come back out of slavery in Babylon after 70 years. They had been sent back to build the temple and to restore Jerusalem because of what the Lord had done, and the Lord says Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?*

None of those people had seen the house of the Lord in its full glory. This was 70 years after they had left Jerusalem. None of those people had known what the temple was like. They had heard of the glory but they hadn't seen it. The Lord said it does not look like anything right now, and I would say the Restoration churches are about in that same position. It looks like nothing right now.

Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts; ... fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and

the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

Do you hear the word of the Lord today? The glory of this house will be greater than the glory of the former. Continuing in verse 19, we read: *Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you. And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts.*

The Lord of hosts has chosen you, and he is saying that he will make you a signet if you will let him. And if we can have our eyes opened like those people who were on the road to Emmaus, we will see Jesus. And I believe that He is doing a marvelous work, and that in spite of the difficulties that we have seen the last few years that the time is come. God is saying rise up and work because I will be with you. That is the message of Easter: Jesus is still alive! He is risen! He is risen indeed! And He is doing his work and will continue to do the work of gathering the House of Israel and to bring about his purposes in your life. May God bless you.

He is risen indeed!





DO WE NEED A WAKEUP CALL?

Priest Rodney Bastow
Mount Ayr, Iowa
April 23, 2017

Priest Jim Barber opened the service with a call to worship from Psalms 118:24. *This is the day which the Lord hath made; we will rejoice and be glad in it.*

Priest Rodney Bastow used John 14:12-17 as his scripture reading. *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.*

This probably sounds funny coming from me, and I don't know if you will believe it or not, but I enjoy speaking! When the Holy Spirit comes over you and the words form in your mind there's nothing quite like it. It's a great experience and I really enjoy it.

I keep having this recurring dream. I'm teaching this class. Things are going well and I'm enjoying being back in the classroom again but it comes time to check some papers and I can't find the answer key. I don't know what to do. I'm searching frantically and I'm at a loss. I can't think what to say. The kids start getting antsy and they get difficult to control and you feel like you're losing it. It's a terrible feeling but that's my fear each time I'm scheduled to speak.

It takes a lot of faith for me to stand up here and speak. I have to trust in the Lord. I know what I want to say. I can't tell you how many times the words that I'm going to try to deliver this morning have gone through my mind in the last couple of weeks. Unless the Spirit rests upon me I can't say those words. My mind goes blank. Thank you for your prayers this morning that I will say what God wants me to say and that we will be blessed by His Spirit.

I have discovered this winter, I hate to admit this in front of Sherman, I might be getting old. Each day I seem to find a new ache or a new pain. I really wish now when my Dad was alive that I would have been more sympathetic to him because I really didn't understand what he was going through in his later years. I just thought he liked to complain.

Back in January I had this severe pain in my neck which I only felt at night. This pain would go from my neck and go down to my shoulder. Sometimes it would go from my shoulder back up to my neck. Sometimes it would stop in between. I imagined that all sort of things could be happening. What could this be? Could this be from my heart, could it be cancer, etc. What could this be? It would wake me up about every night around 2 in the morning and I'd have to get up and sit up in a recliner. It seemed to help if I was in an upright position. The pain would let up a little bit. Finally I would just get so tired that I would fall asleep in spite of the pain.

I went through this for a week to ten days. It wasn't getting any better and I was just exhausted. I wasn't sleeping at night which made me exhausted through the day. I finally decided to go see the doctor. She said, 'Well, we know you've got arthritis in your neck and that's probably what's causing the pain.

Your heart and lungs sound good. We'll have a picture taken of your shoulder but you probably have arthritis there.' She was right. It was arthritis. She said, 'There's no cure for arthritis. You just have to deal with it.' She said, 'I can give you a pain killer. I can give you a muscle relaxer.' I found out I really can't tolerate pain killers very well. If it's a very strong pain killer it's not good. I took one one night and the next day I just wasn't there. I didn't like that feeling at all.

I was still suffering with the pain. I was in charge one Sunday here. I think Steve was speaking. He and Joel and I were in the back getting ready and I was telling them what I needed. They decided to administer to me right then and so they did. There was a very strong Spirit that came over me and I felt like I was blessed but the pain didn't really go away. It was still there. I kept thinking that the Lord was going to remove the pain but it still persisted. I knew I had been blessed but for some reason I still had that pain.

For some reason it was still waking me up at night. So I decided to go to a chiropractor. That fixed it. It really did. I went to him three or four times. I forgot all about the pain in my neck and shoulder because every other part of my body hurt so much that I wasn't thinking about the pain in my neck and my shoulder.

Eventually the pain did quit but right about that same time I started feeling short of breath. I just got winded easily and I wondered what was happening to me. I was tired all the time and I just couldn't go anymore. I had things to do but I didn't have the energy to do them so I went back to the doctor. She said, 'Here's your problem. Your blood pressure is way too high. We need to do something about that.' I took two blood pressure medications and they doubled



those. That seemed to help a little bit but they decided to send me to a heart doctor.

I went to the heart doctor. One bad thing about doctors is they always tell you things that you don't want to hear. One of the first things he said was that I had to cut out salt. Do you mean no popcorn, no peanuts, no chips, no binging on those things? He told me I couldn't do that anymore. I also needed to cut down on the sweets that I ate. I have told you that my wife is a champion dessert maker, anything that's sweet she loves to make and I love to eat it. He told me that I was going to have to cut down on the sweets that I ate and I was going to need to lose some weight. He told me that he would schedule some tests for me in a couple of months. By that time they would know whether I really needed the tests!

Well, I went back home. My blood pressure still seemed to be kind of high. I got up one morning and had such a weird feeling. This side of my face was just numb. It was like there was nothing there. The whole side of my body was that way. Trying to walk down the hallway was difficult. I wondered if I would make it. I tried to talk to Debbie and the words that would come out wouldn't be the words that I was trying to say. I couldn't get my mouth to work right. I couldn't get the words to come out right. I was in a daze.

Well that numbness went from this side over to that side. You know they always say, if you're numb on your left side that's not good news. It was still fairly early in the morning and I didn't figure the doctor was in yet so Debbie thought we should go to the ER. The ER was only across the road so that was good. We went over there and they hooked me up to these IVs. One of them was morphine I think. If I thought I was out of it before, I was really out of it once they hooked me up to the IVs. My blood pressure was pretty high. They were working on me and I was thinking, 'This is good. I can just take it easy here.' Debbie came up to me and said, 'They are going to send you to Mercy Hospital.' I thought, 'Why would they want to do that? Just give me a moment. It will

be OK. This is no big deal.'

They put me on this stretcher and put me in the back of this ambulance. I never want to ride in an ambulance again. It's kind of scary in my opinion. I suppose a helicopter would be a lot worse. You feel like you are going to fall off the stretcher all the time. When we got up to Mercy they kept asking me the same old questions. Who's the president? What day is this? What's your last name? They ran a lot of tests. The heart doctor came in and told me that they were going to change my meds. They were going to take me off some and put me on this new medicine. He said, 'You've probably had a TIA. The tests don't show any damage. The difference between a TIA and a stroke is with the stroke there is usually some damage so we know you didn't have a stroke.' The reality of it all struck me. This was pretty serious. I hadn't realized until that point how serious this was.

Was I blessed? We read that one thing that keeps you from having damage is how quickly you can get to a medical facility where they can do something for you. Was I blessed? It amazed me how quickly people found out about my problems and how concerned they were. The internet and email must be a really amazing thing because I couldn't believe the prayers that were offered on my behalf and the people that came to see me while I was in Des Moines.

In the pre-baptismal class that I had with Josh and Roger we covered a lot of things but we never really got to why we should be members of this church. We never really covered that too much and I really would have liked to have done that. Although I'm not sure what I would have told them.

Back when I was growing up being a member of this church was difficult. People would ask you what church you belonged to. I would say, 'The Reorganized Church of Jesus Christ of Latter Day Saints. They would say, 'Wow. What's that?' I would say, 'Well, we're like the Mormons but we're not.' I guess all I could really tell them was that we believed that God speaks to us today. Back in the 1950s you didn't find too many other churches that believed in modern

day revelation. They didn't talk about prayer. They didn't talk about the Holy Spirit. They didn't talk about all those things going on. They really looked down on our church and the Mormon Church. They thought we were kind of weird. We were but I was always taught that that was a good thing, that we were an odd people.

Nowadays it seems like either people have come around to us or we've gone down to them but there are more churches that believe more like we do. If you tell them that I was prayed for and I was blessed, they can understand that. They can believe that and they don't think that you're offbeat a little bit. A lot of them kind of believe like we do.

We went to Breakfast With the Master the week of Easter this year again. We like to do that because we get together with people from different churches. We went and enjoyed it and heard some good messages. The theme this year was Journey to the Cross and every minister that spoke was supposed to talk about their own personal journey, how they had gotten to where they were.

Well, I found out our church is still kind of different. We only had one minister that really talked about a spiritual experience in their journey to the cross and that was Gordon Winkler. He shared his testimony of the experiences that they have had with Karaline. How she flat lined and they had her administered to and the prayers that were offered for her and how they were blessed and that God brought her back to life. We saw Karaline last Sunday here and she is full of life. I was really impressed that this little girl who flat lined a few weeks ago could be so lively now.

Gordon did a very good job with his testimonies. You could feel a strong spirit there. I had one lady say to me, 'I cried all through his talk.' Another lady came up and said, 'I wish somebody from your church would talk every day.' I thought that was pretty special. I realized that we do have something really special here. Sometimes I think we take it for granted but we are different. We are different than a lot of other churches.

One thing we did cover in our pre-



baptismal class and I'm glad that we got through this was about Lehi's Vision. I want to read part of it to you. *And it came to pass that I beheld a tree, whose fruit was desirable to make one happy. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen. And as I partook of the fruit thereof, it filled my soul with exceeding great joy; Wherefore I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.* (1 Nephi 2:49-53)

Doesn't that sound good? Don't you like how that is written? I like honey crisp apples but this sounds a lot better than honey crisp apples. Like Rob says I'm glad that he pointed this out with food because that is something we can really relate to.

Then in further in 1 Nephi 3:63-65 it says, *Knowest thou the meaning of the tree which thy father saw? And I answered him, saying, Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore it is the most desirable above all things. And he spake unto me, saying, Yea, and the most joyous to the soul.* The love of God, how sweet, how wonderful it is. We've felt that here. I know we have. It's our job that we take this love and share it with others.

My battle with high blood pressure was a wakeup call. My sister told me that I was a walking time bomb. She tried to scare me when she said, 'You don't want to go through what Mom went through.' It warned me that I needed to change some things in my life. I needed to cut out the salt. I needed to cut out the sugar. I needed to lose some weight. I needed to exercise more. I've been trying to do that and I'd like to say it gets easier as you go along but it doesn't. After you lose that first few pounds it seems to be harder and harder to lose more weight. It's harder to stay on your goal. It's easy to say, 'Well, I'll just have one more cookie that won't hurt.' Or 'I can have a little Diet Mountain Dew. That's not going to be bad for me.' But you really have

to stay on track if you want to keep from having the problems that you're having.

Do we need a wakeup call in our spiritual life? Is it time to make a change? We experienced something last Sunday that was pretty special. We were all probably really close to God as we thought about the resurrection of Christ. We probably vowed or committed or dedicated ourselves to living a better life, sharing more with others so that they might know the sweetness of God's love.

I have a reading that kind of follows what I wanted to say a little bit.

I will greet this day with love in my heart.

And how will I do this? Henceforth, will I look on all things with love and I will be born again.

I will love the sun, for it warms my bones; yet I will love the rain, for it cleanses my spirit.

I will love the light, for it shows me the way; yet I will love the darkness, for it shows me the stars.

I will welcome happiness, for it enlarges my heart; yet I will endure sadness, for it opens my soul.

I will acknowledge rewards, for they are my due; yet I will welcome obstacles, for they are my challenge.

I will greet this day with love in my heart

And how will I act?

I will love all manners of men, for each has qualities to be admired even though they be hidden.

With love I will tear down the wall of suspicion and hate which they have built round their hearts, and in its place will I build bridges so that my love may enter their souls.

I will love the ambitious, for they can inspire me; I will love the failures, for they can teach me.

I will love the kings, for they are but human; I will love the meek, for they are divine.

I will love the rich, for they are yet lonely; I will love the poor, for they are so many.

I will love the young for the faith they hold; I will love the old for the wisdom

they share.

I will love the beautiful for their eyes of sadness; I will love the ugly for their souls of peace.

I will greet this day with love in my heart.

And how will I confront each whom I meet?

In only one way. In silence and to myself, I will address him and say, "I Love You."

Though spoken in silence, these words will shine in my eyes, un wrinkle my brow, bring a smile to my lips and echo in my voice, and his heart will be opened.

I will greet this day with love in my heart.

In closing I would like to read from John 14:25-27, *These things have I spoken unto you, being yet present with you. But 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. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*



Rodney Bastow



June 2017 Schedule

◀ March 2017	June 2017						May 2017 ▶
Sun	Mon	Tue	Wed	Thu	Fri	Sat	
May 28 Potluck after service No evening fellowship	29 5 pm Women's Prayer Time	30	31 Prayer Mtg 7 PM Bob Rowland's Rob Rolfe	1 Ringgold Singers @ church	2	2	
4 Potluck after svc 6:00 PM Ron Smith's Tony Crandell	5 5 pm Women's Prayer Time	6	7 Prayer Mtg 7 PM Linda Boswell's Gordon Winkler	8 Ringgold Singers @ church	9	10 Men's Pizza - 11 AM	
11 6:00 PM Bob Rowland's Joel Loving	12 5 pm Women's Prayer Time	13	14 Prayer Mtg 7 PM Steve Smith's Jim Barber	15 Ringgold Singers	16	17	
18 Reunion - Mt Ayr in charge of morning service No service at Mt Ayr	19	20	21 No Prayer Mtg	22 Ringgold Singers	23	24	
25 Linda Boswell's Gordon Winkler Food for Neighborhood Center.	26 5 pm Women's Prayer Time	27	28 Prayer Mtg 7 PM Ron Smith's Michael Jordison	29	30	July 1	
2	Notes: Location of Sunday evening & Wednesday prayer service in green Presider is in red & italics. Specific assignments on reverse. Reunion June 18 - 24						



June 4

Presiding	Tony Crandell
Speaking	Sherman Phipps
Devotions	Jim & Linda Barber
Pianist	Bonnie Major
Music Ministry	
Greeters	Edgertons
Custodians	Winklers

June 25

Presiding	Steve Smith
Speaking	Tony Crandell
Devotions	Rowland Family
Pianist	Cheryl Phipps
Music Ministry	
Greeters	Bastows
Custodians	Crandells

June 11

Presiding	Rob Rolfe
Speaking	Gordon Winkler
Devotions	Linda Boswell
Pianist	Cheryl Phipps
Music Ministry	
Greeters	George & Beth Knotts
Custodians	Phipps

No Women's Mtg till after Labor Day.
No Book of Mormon class until fall.

June 18 - 24

REUNION – No services or fellowship at Mt Ayr branch

PLEASE REVIEW YOUR ASSIGNMENTS AND LET SANDY CRANDELL (784-7204) KNOW IF THERE IS A CONFLICT. CHECK SCHEDULES AS PRINTED WEEKLY FOR CHANGES. Those giving Presiding Ministry, please share your hymns with the assigned pianist prior to Sunday: Music Coordinator: Rob Rolfe - 641-784-6030; text/call 641-442-5894; Musicians: Cheryl Phipps – 641-442-5570, Bonnie Major 6641-289-0535, Ardna Walsh 641-202-2788. Church cleaning should be done prior to Sunday date assigned. Church website is www.gospelrestored.org/.

Family Devotions- 9:30 Preaching Service- 11:00 Sunday evenings – 6:00 PM Wednesday prayer service-7:00PM



Church of Jesus Christ Mount Ayr Restoration Branch

c/o Cheryl Phipps
15581 270th St
Lamoni, IA 50140

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www.gospelrestored.org



CHURCH OF JESUS CHRIST - MT AYR RESTORATION BRANCH

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6-7)

News & Notes

dependence.

This is primarily a youth mission trip to help the youth of the Restoration branches in Tahiti share with the US youth and staff.

Prayers for their ministry are appreciated.

Reunion coming

There will be no separate branch activities during the week of reunion June 18-24 at Graceland University.

Newsletter break

The newsletter will go on break for the summer with this issue.



June

18 -- Chuck Fish
and anyone we missed.



June

16 -- Sherman and Cheryl Phipps
and anyone else we missed