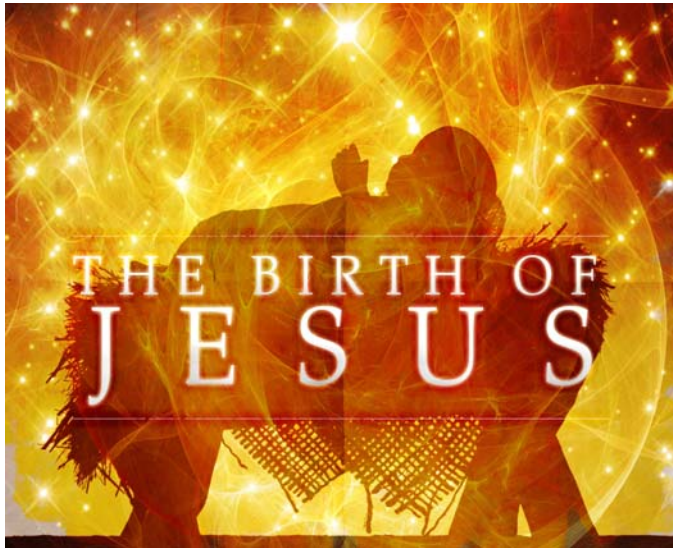


THE ADVOCATE OF TRUTH





Reprinted

“He came unto his own, and his own received him not” (John 1:11).

As we read this Bible text, we wonder why Jesus was not received. This is the question we want to answer now. Why was (past) and is (present) Jesus not JOYFULLY awaited? The answer is easy to find. His first coming meant that His being be made like us: **“Wherefore in ALL things it behooved him to be made like unto his brethren...”** (Hebrews 2:17).

It is a true reality that Jesus was born as a helpless baby, and as the Bible tells us: **“And she (Mary) brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a MANGER; because there was no room for them in the inn”** (Luke 2:7). There is where the shepherds found the Christ baby: **“And they came with haste, and found Mary, and Joseph, and the babe lying in a manger”** (Luke 2:16).

We certainly know that Jesus was cradled in a manger in deepest poverty and weakness. The masterhand of God was painting a picture of man as He sees him, as He sees you and me. It is as though He wanted to say through the birth of His Son, **“This is what you are, O man. This is how I see you! Your heart is like the stable full of dung and filth, and it is night. But in the midst of this darkness I give you my only begotten Son.”** This is the very reason, however, that people do not want Jesus, and that is why they do not want the cross either. But BECAUSE He

wanted to save us out of this night and from perishing, He **“made of himself no reputation”** to the utmost. Let us consider this self abasement of our Lord Jesus, and then we shall see clearly how His Father in heaven sees us.

Jesus Came to Bethlehem

Bethlehem became the center of the events of the birth of Christ. Yet, Bethlehem was completely insignificant. Only the great city of Jerusalem had religious and historic significance. Yet the Saviour did not come into the world in Jerusalem but in the town of which it says in Micah 5:2, **“But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah...”** That was the reason for the rejection on the part of Jerusalem, for it does not only say of Herod that he was troubled, but **“all Jerusalem with him”** (Matthew 2:3). God Is saying through the birth of Jesus in Bethlehem, **“You are nothing, O man!”** See I Corinthians 1:26.

He came in the Night

Certainly it applies to our Lord Jesus. But in respect of the unapproachable light, He also does descend into the deepest night of sin. But therewith something tremendous happened: **“...the light shineth in darkness...”** (John 1:5).

If it is night in your heart, night through sin, His wonderful light will illuminate the darkest corners of your heart. And when your sins come to the light, the Scriptures say, **“...if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin”** (I John 1:7). Through the coming of Jesus in the night, God revealed OUR night, YOUR night.

He Came in Utmost Poverty

We all know this. We have been told it many times. But few people realize that God let Him come to such an speakable poverty so that He could show us OUR POVERTY, and through His life and death remove this poverty. You are an infinitely poor person who has no living relationship with the source of life, with the Son of God Himself. Despite your outer wealth you are inwardly poor through and through. But the Lord says, **“For ye know the grace of our Lord Jesus Christ, that, though**

he was rich, yet FOR YOUR SAKES he became poor, that YE THROUGH HIS POVERTY MIGHT BE RICH" (II Corinthians 8:9).

He Came in Weakness

Is there anything more helpless than a newborn baby? How dependent it is, so delicate and fragile! This is how helpless and weak Jesus became who carries the universe, whose power is unlimited. In this He became like you and me, for this is how weak and helpless, how fragile we are in our sins, completely at the mercy of the enemy. But then Jesus came, from the Almighty Father, and the Son of God became as weak as us. **"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself TOOK OUR infirmities, and bare our sicknesses"** (Matthew 8:17). Blessed are they who put their trust in Him! Such a person becomes in his weakness **"STRONG IN THE LORD"** (Ephesians 6:10) and rejoices with the Apostle Paul, **"...when I am weak, then am I strong"** (II Corinthians 12:10).

Jesus Came to a Stable

No doubt the inn-keeper said to Mary and Joseph, "I have room in the stable behind the inn." Mary saw how the condition was not conducive to bring forth her child. She did see a clean manger licked by the animals into which she put the Baby Jesus. Jesus had to be made like us in ALL things, which also concerns – I repeat – the stable full of filth and dusty cobwebs, which resembles our heart. He came to this stable, but the stable was not in Him. **"...He was in all points tempted like as we are, YET WITHOUT SIN"** (Hebrews 4:15). But you, self-righteous, pious person, here you have a picture of how God sees you. He sees into the stable of your heart. Accept what God says about you in His Word, for only in this way will Jesus find room in you and lead you out of the stable into His marvellous light.

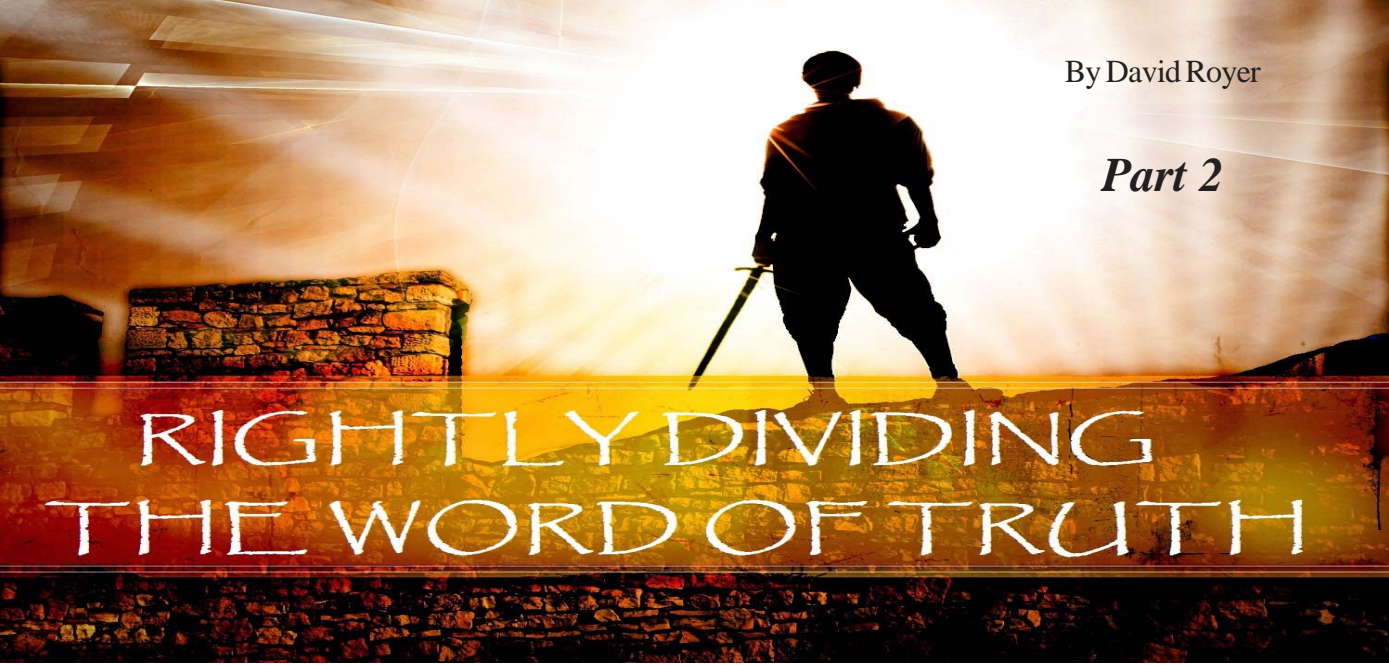
Jesus Came to Die

This is the deepest stage of His self-stages of self-abasement. Bethlehem, night, poverty, weakness, stable, and death. What for? So that we MAY LIVE WITH

HIM forever. When Jesus wanted to lead His disciples into this deep abasement, and then noticed that **"...many of his disciples went back, and walked no more with him."** He said to the twelve apostles, and He is saying the same to you: **"...Will ye also go away?"** (John 6:66-67).

Are you following the Saviour in this self-abasement? What a "glittering" tragedy the enemy has made out of the birth of Christ! A grotesque contradiction! There are so many concerning the aspects of this birth that have been changed. Another time we will go into them, but for now we are only concerned about His immediate birth. Many people have lots of lights around them during the month of December, yet in their hearts it is pitch dark. They receive presents and yet they are so poor. They seek security and fellowship and yet they are so lonely. Many long, especially in these days, for purity and yet everything is impure. This is because they are going the wrong way. You do not want to accept the surrender of your life in the self-abasement of Jesus. If you were to do that it would become truly light in you. Be honest, have you not often been disappointed in the mockery of Christmas? The majority of people who have plunged into the birth of Christ and its worldly festivities wake up to sobering and are disappointed afterwards. Why is this? Because the Lord's Word about our sort of celebrations are, **"Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feast days, and I will not smell in your solemn assemblies... Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols"** (Amos 5:20-21, 23).

Why does the Lord speak like this? Because up until today YOU have wanted "Christmas" but not the birth of Jesus Christ – Jesus with His total claim, Jesus with His relentless demand of complete surrender and belief in the Holy Word. It is a hard Word but essential, so that YOU become willing at last to accept Jesus' becoming like you, in your nature of corruption. Then it will be truly the knowledge of the birth of Christ for you, and then Jesus will be the king in your heart.



By David Royer

Part 2

RIGHTLY DIVIDING THE WORD OF TRUTH

II Timothy 2:15: *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*

This is my second article on how we should go about “Rightly Dividing” God’s Scriptures and how we should read the Bible for a complete understanding. A few critical components are used to understand and comprehend any document we read: Purpose, Context, and Substantiation. Part 1. discussed applying the correct PURPOSE. Today’s article looks at CONTEXT.

Merriam-Webster’s dictionary defines “context” as follows: (source: <https://www.merriam-webster.com/dictionary/context>)

1. The parts of a discourse that surround a word or passage and can throw light on its meaning;
2. The interrelated conditions in which something exists or occurs.

As we read the Bible, we bring a lot of ourselves to the table. Our experiences, history, knowledge, thought-process all shape the way we think and interpret. When we read certain words, we assume we know their meaning. Because of our biases, it is vital to pray for God’s help to keep an open mind and lead our research in the right direction.

Since the Bible was written at a different time with different cultural norms, we must read Scriptures in the correct context. The following essentials of reading for context was written by Abby Rike and used by permission of “Explore the Bible, LifeWay”: (<https://rockthis.org/faith/context-101-your-comprehensive-guide-to-understanding-scripture>)

Let’s explore 4 Bible Context Essentials:

1. Where it fits. (The sentences before and after the verse you’re studying). If you only have time for one step when looking at the context, this is the one! Read the verses before and after the one you are studying. Many misunderstandings of what you’re reading can be curtailed by understanding what happened before and after.

2. Historical setting. (Look for what was going on during this time period). In some instances, the verse may have a completely different meaning in the ancient world instead of how we might interpret it today. If you have a study Bible, they usually have a section that can get you up to speed quickly. If you don’t have a study Bible, head back to google and search for the verse along with historical context. Consider the author of the text as well as the intended audience. Three areas of study that you can engage in to uncover new insights from Scripture:

*UNDERSTAND THE GEOGRAPHICAL
CONTENT OF ANCIENT ISRAEL

*UNDERSTAND THE COUNTRIES
SURROUNDING ISRAEL

*UNDERSTAND THE CULTURE OF ISRAEL

3. Literal meaning. (The words it uses). Define any words that aren't crystal clear. You can start with a standard dictionary and follow it up with a Bible dictionary. However, the dictionary is not the final word. It can never tell you what use a specific writer is making of any particular word or phrase.

No single word is a metaphor in itself unless it's embedded in context. Therefore, it makes no sense to ask a solitary word, "Is the word meant literally?" because the word standing on its own gives no indication. The key to the meaning of any word or verse comes from the paragraph, not just from the individual words.

4. Synthesis. This principle is two-fold. First, you want to consider the verse you're studying in light of the Bible as a whole. If you're a new Bible reader, no worries. This will come in time. Just know the Bible never contradicts itself.

Here's how it works. First, get the big picture. Look at the broader context of the book or chapter. Next, stand back from the verse and look for breaks in the passage that identify significant units of thought. Then ask yourself, "What in this paragraph or group of paragraphs gives any clue to the meaning of the word or verse in question? In general, what idea is being developed? What is the flow of thought?"

With the larger context now in view, you can narrow your focus and speculate on the meaning of the verse or word itself. When you come up with something that seems right, sum it up in your own words. Finally—and this step is critical—see if your paraphrase—your summary—makes sense when inserted in the verse's place in the passage.

The second part is cross-referencing. Ah, the beauty

of cross-references. You know those itty bitty, tiny letters and numbers in the margins of your Bible? Those are abbreviations of other verses in the Bible that support and directly relate to the verse you're studying. One of the most amazing parts of the Bible is how it proves itself.

SUMMARY

The Bible is your daily life playbook, not an outdated relic to be kept on a shelf. According to LifeWay Research, more than half of Americans have read little to none of the Bible. About 30 percent look up things in the Bible only when they need to. And less than a quarter have any systematic plan for reading the Bible daily. Some 17 percent just flip it open to read a passage at random.

Reading our Bible helps us to grow in our faith. By understanding what we read in its proper context and in view of God's intentions: Showing us His heart, His plan for humanity, and the sacrificial gift of Jesus, they bring us into the right relationship with Him. When we value God's Word, we will work to grow in our knowledge of it.

Part 3 continued in the January 2022 issue

911

Hello, 911, what's your emergency?

Uhm, I just witnessed a burglary.

I saw Satan steal somebody's soul

And send him straight into misery.

It took place about 6 minutes ago on Perdition Road.

He took him and hoped to someday get him in the lake

Of fire and have him all baked.

The whole scene was of gehenna hell.

But instead of praying

He just threw some change inside of the wishing well.

And from the looks of It

I don't believe the wish did him well.

Afterwards he was brought to his knees.

Begging & pleading, "Please,

God could you save me from this decree?"

I humbly repent from my iniquity."

Instantly he was saved.

God is 911.

Derrick Shaw

authority

by Moises Torres M.

According to the New Webster's Dictionary, **AUTHORITY** is 1. A person appealed to as an expert. 2. The right to give commands or to carry out or to enforce others' commands. 3. A person or persons having powers or government; opinion, decision, power. Therefore authority is based on the right and power to exercise or perform something. Let us consider some different types of authority in the Bible.

The Apostle Paul wrote on some types of authority in I Corinthians 11: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (verse 3).

Christ is the head or representative of every man because he is the only One who raised up from the dead and was transformed to eternal life (Colossians 1:18). Let us remember that he raised up from the dead after He was three days and three night in the sepulchre. After His resurrection, he said: "...All power (authority) is given unto me in heaven and in earth." Matthew 28:18. He is the "super-man" who saves man from the power of death because through His obedience He overcomes death. Let us remember that after His resurrection He was able to fly and become invisible; to transport himself to the speed of his mind, and get in closed rooms though the walls. He had become a quickening spirit (I Corinthians 15:45). For Him there were no barriers of matter, space, and time, anymore. He got the total control over matter, and the judgment of man was put in his hands forever. So He is the head of every man because he has power and right (authority) over them.

God is the head of Christ because He created Him. He is his heavenly Father, and the Lord Jesus is His only begotten Son. The Lord Jesus Christ is the firstborn of every creature and God caused him to be born of a woman. God raised Him up from the dead, and put all things under His feet, and gave Him to be the head over all things to the church (Ephesians 1:22; Colossians 1:15).

God is the supreme and complete, authority. He created everything out of nothing and His power is infinite.

The Head of the woman is the man. Why does man have this authority over woman? The Bible gives us the answer:

"For a man indeed ought not to cover his head, forasmuch **as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man.** Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels" (I Corinthians 11:7-10). We learn that this authority given to man came first directly from God. One of the reasons is that man was created first, "For Adam was first formed, then Eve." Another reason is that, "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (I Timothy 2:13-15). After the fall of man in Eden, God said to the woman: "...I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16).

The woman was created for the man, not the man for the woman. The man was created for the honor and glory of God. The woman was created for the honor and glory of the man. Angels are not familiar with sex, (Luke 20:34-36), so woman must have an external sign or power of distinction which is her own hair. "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Corinthians 11:15).

Let us continue on verse 11: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." This speaks of a perfect completeness. Both man and woman, have their respective powers and rights in the Lord. For example: Man has the

right and power to beget children; the woman has the right to conceive them. Women do not have the power or authority to beget children, and vice versa, man cannot conceive them. This is the great problem or confusion with gays and lesbians, they cannot usurp or take the authority of the opposite sex.

Today man and woman have lost their identity before the Lord because they want to usurp powers or authorities which does not correspond to them. In our days the word "unisex" has also contributed to make men and women lose their identity before the Lord. This is confusion, let us remember that God destroyed Sodom and Gomorrah because of this same lack of identity.

In I Corinthians 15, the Apostle Paul speaks to some other types of authorities.

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (Verses 39-41).

The Apostle Paul means here that men, fishes, birds and the beasts of the earth have a different authority. Man cannot live in the waters as fishes; or the fishes fly in the air as the birds; and the beasts of the earth cannot usurp or display the authority of men. Everything created by God has its own authority. Even the days of the week were separated by God for a different purpose or authority. Six of them were dedicated to work and do whatever man has to do; the seventh day is the Sabbath day of rest of the Lord.

The sun has its own power and the moon has its own glory. Here the word glory means authority energy, a special function. The moon cannot exhibit its light during the day hours, neither the sun at night. Each one has its own authority limits or dimension, and so it is with every celestial body; even every star in heaven is different from one another in glory.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was

made a living soul; the last Adam was made a quickening spirit" (I Corinthians 15:42-45).

Here we also see two types of man with a different authority. The natural man is a living soul and the spiritual is a quickening spirit. "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy...And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (verses 47-50).

The authority of the terrestrial or natural body is limited to a living soul who will be sown in corruption. The authority of the spiritual is an unlimited quickening spirit which is eternal life. So, let us attempt to obtain the greatest heavenly authority of a spiritual body as our Lord Jesus Christ.

I AM WAITING

***I am nothing without You beside me,
I am nothing without You on board,
I am nothing unless You allow me,
I am nothing without You my Lord.***

***Please help me to do all the right things,
Please help me in everything I do,
Please help me to show that I'm Christian,
Please help me, my strength comes from You.***

***Forgive me, for the sins I've committed,
Forgive me, for the bad things I've done,
Forgive me, for forgetting to thank You,
Forgive me, for having so much worldly fun.***

***I am waiting to hear Your shout, Lord,
I am waiting for the trumpet to sound,
I am waiting to be on the Sea of Glass, Lord,
I am waiting to stand with You on Holy Ground.***

Pat Evans



Psalm 119:103 NIV: How sweet are your words to my taste, sweeter than honey to my mouth!

Raw honey was a valuable asset in the Bible. When God gave the Israelite people their promised land, it was called a land flowing with milk and honey—a fertile agricultural area that could produce amazing foods—including bees with raw honey. Not only was honey nutritious and filling (John the Baptist, Jesus' cousin and prophetic forerunner, ate a diet of wild locusts and honey), it was a valued gift as well as a sweet metaphor for God's Word.

"Then their father Israel said to them, "If it must be, then do this: Put some of the best products of the land in your bags and take them down to the man as a gift -- a little balm and a little honey, some spices and myrrh, some pistachio nuts and almonds." (Genesis 43:11)

Due to its antioxidant, antifungal, and anti-bacterial properties, raw honey is often called "liquid gold." It's used to help boost the immune system, soothe a sore throat or cough, soften dry skin, and even aids in healing wounds.

Many of our Sisters in the Church have a loved covered dish that is brought to our Sabbath Day covered dish dinners -- If you'd like to contribute that kosher recipe to The Food Corner please send to Church of God 7th Day P.O. Box 328 Salem, West Virginia 26426 or email christylgiggles@aol.com

Ingredients

*3 eggs
2 cups honey
½ cup milk
2 teaspoons baking soda
4 ½ cups all-purpose flour
1 teaspoon anise extract*

Directions

Step 1

Preheat oven to 350 degrees F.

Step 2

Beat eggs well. Dissolve baking soda with a little milk. Mix together the rest of the ingredients to make a soft dough.

Step 3

*Bake for 8 to 10 minutes. DO NOT OVER BAKE.
Frost with your favorite icing.*

BASIC GLAZE ICING -

Ingredients

*1 ¼ cups powdered sugar
3 tablespoons milk (more if needed)*

Directions

Mix milk into sugar.

*Add more milk, 1 Tbs at a time,
if needed to achieve desired consistency.*

Drizzle on desired product.





Taken from **The Home Instructor Part I** - If you'd like to receive a hard copy of this book, send request to The Church of God Publishing House P.O. Box 328 Salem, WV 26426 or call 1-304-782-1411.

PART 1 - SEARCH THE SCRIPTURES

Question: From what source do we get the Scriptures, and by whom are they given?

Answer: "All scripture is given by the inspiration of God..." II Timothy 3:16.

Question: Of what value are the scriptures, and for what are they profitable to us?

Answer: "All scripture is...profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" II Timothy 3:16-17.

Question: What are we admonished to do, that we may understand the Word correctly, and finally receive divine approval?

Answer: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" II Timothy 2:15.

Questions and Answers

Question: By studying and receiving a knowledge of the sacred word, what will it finally acquire for us?

Answer: "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" II timothy 3:15"

Question: Why is a personal knowledge of the Scriptures of vital importance to every person, and without it why would they be deceived?

Answer: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" I John 4:1.

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness..." II Corinthians 11:14-15.

Question: In what way does God warn His people to be on guard?

Answer: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day... having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace" (Ephesians 6:13-15).

Question: We notice when Satan was tempting Christ of

forty days and nights (Luke 4:1-12), that Christ answered him by quoting a text of scripture. What do the Holy Scriptures instruct us to do, when we are likewise tempted?

Answer: "...be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" I Peter 3:15.

"Prove all things; hold fast that which is good" I Thessalonians 5:21.

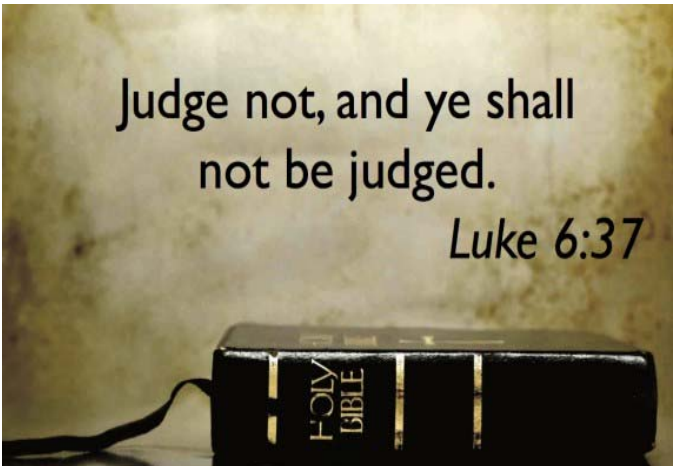
Question: Why did Paul declare the people of Berea to be more noble in God's sight than those living at Thessalonica?

Answer: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" Acts 17:11.

Question: From what source did the prophecies of the Bible come to us?

Answer: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" II Peter 1:21.

Don't let fear stop you from doing what God has called you to do. Pray, prepare yourself and make use of teamwork, Nehemiah, 2:1-20



SHOULD WE JUDGE OTHERS?

By Bond Tennant

Two people working in the same office have much in common. Both say that they are followers of Christ. It has been noted that both do not use bad language as others in the office do or attend questionable office "extra-curricular activities."

On the other hand, the two men are also quite different! The first man seems to be very judgmental of others who fall short of Christian principles. He says his opinion does not count, and the only thing that counts is if someone is in violation of biblical standards. The second man seems to be all "charity and mercy." He does not think that it is his place to judge anyone because he says that he has plenty of his own problems. Both quote Scripture to support their views. how can we harmonize these two views?

First, let us consider Scriptures that tell us not to judge others.

1. In Matthew 7:1-2, Jesus said that we should avoid judging others if we do not want others to judge us.
2. In Matthew 7:5, Jesus declared that we must judge ourselves before we attempt to judge others.
3. In Luke 18:9-14, Jesus condemned the Pharisee for judging himself as righteous while judging the tax collector as a man of lower worth.
4. In I Corinthians 4:1-5, the Apostle Paul warned the Corinthian brethren against making hasty, unfounded judgments about him. He told them to let the Lord do the judging.

Now, let us consider Scriptures which declare that we can judge others.

1. In I Corinthians 6:1-6, we are told that sometimes we must act as a judge to settle a disagreement between brethren.

2. Matthew 7:15-20, II Peter 2 and I John 4:1-3 tell us that we must evaluate the beliefs and actions of spiritual leaders to judge for ourselves whether they are truly servants of God.

3. Matthew 18:15-20, I Corinthians 5 and Galatians 6:1 tell us that we should lovingly comfort, seek his repentance and, if necessary, subject to a church discipline a fellow believer who harbors a sinful attitude or becomes involved in sinful actions.

4. I Timothy 3 and Titus 1:5-9 tell us that we must judge if the church leaders we would select are qualified.

5. In Jude 22-23, we are instructed to be ready to judge whether persons who need spiritual help require gentle compassion or alarm and rebuke.

Now let us consider an explanation.

When Jesus said, "Judge not, that ye be not judged" (Matthew 7:1), he was forbidding a judgmental, critical attitude. A judgmental, critical attitude reads wrong motives into what others do and views their actions in the worst possible light. Paul wrote, "Therefore judge nothing before the time,..." (I Corinthians 4:5). This cautions us against assuming the role of final judge. Christ will do the final judgment. He alone knows people's hearts.

On the other hand, Paul called on the church to judge and expel from fellowship a professing brother who was living in sin. "For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (I Corinthians 5:12-13). He also rebuked them for suing one another in secular courts rather than working out their differences as Christian brothers. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall

be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers" (I Corinthians 6:1-6). Our duty is to judge as wrong all conduct that violates God's moral standards. We must judge all doctrine to see if it contradicts the clear teaching of God's Word. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). It is our duty to confront a brother or sister who is sinning so that we may help this person repent and correct his or her conduct. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Church leadership positions must be denied to those who have a bad lifestyle or teach false doctrine. Read Matthew 7:15-20 and II Peter 2.

Let us not forget to be properly motivated and remember our limitations in all our judging. By judging in love, we aim to help, not hurt. We must judge only what we can see. We must not make an attempt to interpret motives. It is sin to judge with a self-righteous, critical, vindictive attitude and spirit.

What are some points that we must apply when judging others?

*We are prone to be self-righteous and self-centered. Therefore, we must first examine our own hearts before we make judgments about another person.

*We must avoid arguing over motives when confronting a family member with a fault. Because God alone knows the heart, we must deal with specific actions.

If church brethren are involved in a dispute that can be legally settled out of court, everything possible should be done to secure a sincere mediator or arbiter. God will provide the wisdom.

*When given the opportunity to consider the names of brethren to be church officers, let us judge whether they meet the biblical qualifications.

*Let us balance our love for the wrongdoer with zeal for the purity of the church. This procedure will truly honor God.

In closing, let us make a final resolution: When judging others from a self-righteous attitude, revealing a critical spirit or presumptuously interpreting motives, it is wrong. But judging is right and helpful when it flows from proper motives. Sincere judging uses God's Word as the standard, and it leads to corrective action.

The Apostolic Ministry

By David DeLong

A teaching, or belief, that is in the realm of Christendom, gives the idea that the Apostolic Ministry, as outlined in the Bible, is no longer operating in the body of Christ today. Did the twelve original apostles, along with Paul and Barnabas, end the number of apostles for the Church? Or, did the apostolic age end around the time that the Apostle John was on the Isle of Patmos? It is to examine these and similar questions that this article has been written.

First, let us define what is meant by the Apostolic Ministry. We read in Ephesians 4:11-14 where Jesus, after His ascension, gave certain gifts to the Church, and the purpose they were given. These gifts are: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;". In I Corinthians 12:28-30, we can read about a similar list of some of the gifts to the Church, with a few more mentioned. Here, the order of authority is listed.

For this study, then, we will define the Apostolic Ministry as that ministry given by Christ to the Church as outlined in the above passages of Scripture, with the apostles being the ones who have been delegated the most authority, and thus the most responsibility, for the body of Christ. Jesus Christ, being the Head of the Church, is of course the One who dictates to those in His body.

Now most people have no problem with seeing pastors, teachers, and evangelists as operating in the body of Christ today. The question is given concerning the apostolic function. For this study we shall confine our thinking, for the most part, to: 1.) to attempt to see if apostles have

ministered from the time that Jesus appointed the original 12 until the close of the New Testament age, and 2.) attempt to see if apostles are to be functioning even today.

It is common knowledge that Jesus chose 12 of His disciples to be apostles. We can read about this in Matthew 10:1-15. Jesus sent forth these 12 men in verse 5, and gave them specific instructions to go only to the house of Israel at that time, as we can read in verse 6: "'But go rather to the lost sheep of the house of Israel.'" Even years later, these 12 apostles were still to go primarily to the Israelites as we can see from Galatians 2:7-9, and possibly James 1:1. In Galatians chapter 2, Paul says that the gospel of the "uncircumcision" was committed unto him, and that the gospel of the "circumcision" was committed unto Peter. James and John, too, were still to go unto the circumcision, or Israelites. So important was the role that the original 12 apostles played, that they will be honored in the kingdom of Jesus as sitting upon 12 thrones, judging the 12 tribes. Also, they will have their names recorded in the 12 foundations of the wall of the New Jerusalem (see Matthew 19:28; Revelation 21:14).

The Scriptures tell us that Judas Iscariot fell from his apostolic position because of transgression (Acts 1:25) and was replaced by Matthias by drawing lots (Acts 1:26), bringing the number of the original apostles back to 12.

In Acts 12:1-2 we can read about a persecution instigated by King Herod against the Church. Herod had James the brother of John killed, and tried to kill Peter, also. However, through a miracle of God, Peter was spared at this time. In the very next chapter of Acts (Acts 13), verses 1-3, we read about a church gathering in Antioch. Among the members of the church here were Saul (Paul) and Barnabas. The Scriptures tell us that the members present at this gathering "ministered to the Lord, and fasted" (verse 2). I believe that this is significant. The time here was being spent in worshiping God and seeking His will. When we do this--minister to the Lord--results will quickly come from God. And results did come at that

time, also. Verse 2 further tells us that the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. This was the choosing of Barnabas and Paul to become apostles. Verse 3 tells us that the brethren at Antioch sent them away, and verse 4 affirms that they actually were "sent forth" by the Holy Spirit. Thus, Paul and Barnabas also became apostles. Acts, chapter 14, confirms this, as they are directly called apostles here (see verses 4, 14).

Persecution could not, and cannot today eliminate all of the leaders of God's people, just as it cannot eliminate all of the people of God. The Lord calls forth new leaders, and new members, to carry on His work.

But, were these men that have been listed so far the sum total of apostles of which the Bible tells us? By no means! We must remember that Ephesians 4:8-14 gives the divine appointments of leadership in God's Church, not only for the first century Church, but for the Church throughout history. Apostles in the body of Christ are just as essential today as they have always been. The very fact that we have the divine appointments of evangelists, pastors, and teachers today operating in the body of Christ, proves that the other two divine appointments--apostles and prophets-- must also be operating today as well. The body of Christ cannot have the one without the other. All of these divine appointments are listed together in Ephesians 4, and all work together for the "perfecting of the saints..."

Now, then, let us go back to the Scriptures to see if we can determine whether any others are listed as having held the position of apostle. Romans 16:7 says: "Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me." These two people were "of note among the apostles." One might object that this doesn't prove these two to be apostles. But if one will study the Greek rendering of this passage, it will be shown that these two were actually, it would appear, "noteworthy apostles."

Let us turn to I Thessalonians chapters 1 and 2. Chapter 1, verse 1, begins Paul's introduction to the Thessalonians. He writes: "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." The

introduction includes three men--Paul, Silvanus (or as the margin reads, Silas), and Timotheus (or Timothy). Throughout the rest of chapter one, and at least partly through chapter two, Paul uses the pronoun "we" in referring to the three just mentioned. Now notice chapter 2, verse 6: "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." Silas and Timothy, then, are listed along with Paul as being apostles. Further proof for this comes when we consider some of the marginal references for I Thessalonians 2:2 and I Thessalonians 3:1, which refer us back to Acts 16 and 17. These passages in Acts tell us of the working together of Paul, Silas, and Timothy. Thus, the "we" of I Thessalonians 2:6, includes Silas and Timothy, along with Paul as being apostles.

I Corinthians 9:1-6 contains some thoughts that, I believe, are often overlooked. In verses 1 and 2 Paul vindicates his position as an apostle. Verses 3 and 4 vindicate Paul's and Barnabas's authority as apostles. Notice now verses 5 and 6: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?" These last two verses list several apostles. Listed are Cephas (Peter), Paul, and Barnabas. Also, among the list is the phrase, "the brethren of the Lord." Who were the "brethren" of the Lord, and were they apostles? To examine this, we shall go to Matthew 13:55, which says: "Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas?" So, then, the Bible lists four brethren that Jesus had. Are any of the brethren of Jesus listed as being apostles? Yes. Galatians 1:19 says: "But other of the apostles saw I none, save James the Lord's brother." Now keep in mind that I Corinthians 9:5 stated "brethren of the Lord". Therefore, at least one other of Jesus's brethren, besides James, could have been an apostle, and the possibility exists that even all four of Jesus's brethren were apostles.

Philippians 2:25 is a very interesting verse. This says: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants." In Strong's concordance, the word for "messenger" in verse 25, is listed as #652, which in the Greek is "apostolos", from which we get the word apostle.

Epaphroditus, then, appears to be an apostle.

A similar situation arises when we consider II Corinthians 8:23. This says: "Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ." Here, again, the word for "messengers" in the Greek is the word apostle. Therefore, I believe that Titus was an apostle. Someone might object, however, that Titus may not have been included among those particular "Brethren" in verse 23 as being the "messengers" or apostles. There is, however, further evidence of Titus being an apostle. Let us read and compare Acts 14:23 with Titus 1:5. Acts 14:23 says: "And when they (Paul and Barnabas) had ordained them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they believed." From this verse it is evident that the ordaining of elders is one of the duties of an apostle. When we compare this with Titus 1:5 we notice that Titus had the authority to ordain elders in every city of Crete, thus giving strong evidence that he could well have been an apostle. Concerning Titus, we read in chapter 1, verse 5: "For this cause left I (referring to Paul) thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

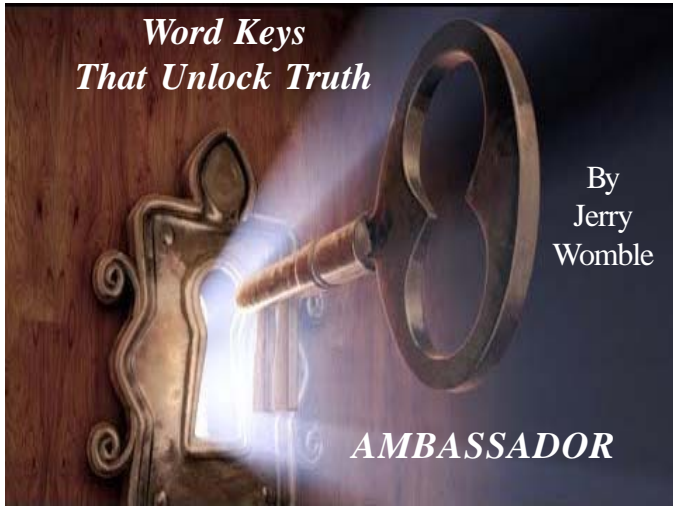
I shall bring to our attention at least one more consideration. There is also evidence that Apollos could have been an apostle. I Corinthians 3 and 4 give a strong case in favor of his being an apostle. I Corinthians 3:4-6 says: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." These verses list Apollos as one of the leaders of the Church, with possibly as much authority as Paul. Verse 22, further states: "Whether Paul, or Apollos, or Cephas (Peter), or the world, or life, or death, or things present, or things to come; all are your's;" Now notice chapter 4, verses 6 and 9: "And these things, brethren, I have in a figure transferred to myself and to Apollos for you sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another...For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a

spectacle unto the world, and to angels, and to men." This seems to indicate that Apollos was an apostle. At least this is what the Church of God, 7th Day has understood. I shall quote from one of the tracts published by the Church of God, 7th Day, entitled "The New Testament Church", page 13, paragraph 3: "Apollos is also called an apostle. Compare I Corinthians 4:6,9. See margin." Apparently the one who wrote this tract had a marginal reference that helped to clarify Apollos as being an apostle. However, the biblical evidence seems weighty that he was an apostle.

What have we proven by this study? Simply that the Apostolic Ministry did not die out with the original 12 apostles, nor with Paul and Barnabas. Apostles have always been operating in the body of Christ, and when they died out the Lord has seen fit to replace those apostles with others so that there has always been a body of 12 men leading the Church. We can be sure that apostles did not cease to operate at the close of the new Testament era. They are for leadership in the Church today. As we have seen, the five divinely appointed positions of Ephesians 4:11--apostles, prophets, evangelists, pastors, and teachers-- are: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:..." Since these works in the body of Christ have not been completed, then all five leadership positions must still be operating together.

In conclusion, I want to emphasize the fact that whether in the first century church, the church during the Dark Ages, or in the church of today, wherever and whenever there have been saints of God who have needed perfecting (as there have been since Jesus's day), the Apostolic Ministry has been in operation, and will continue to operate, until the second coming of Jesus.





Listening to a study by one of our ministers, he was talking about being an ambassador and it made me think that would be a good word to define. Simply put an ambassador is a direct representative of a country, company or a person.

In our case it is a direct representative of God and our Lord Jesus Christ. An ambassador carries a message from the one he is representing to someone else.

In Ephesians 6:20 The Apostle Paul says he is an ambassador in bonds (the spiritual bonds that he felt he could not escape from) for a particular reason and the message he is to carry is the gospel. An ambassador must have the courage to speak boldly for the one that he represents, and Paul makes the statement that he does speak boldly and delivers to the people everything he is told. In II Corinthians 5:20 Paul says “we” are ambassadors for Christ, meaning himself and others that would come to them in Jesus’s name and the message they would bring is to “be ye reconciled to God”. The “we” comes on down to us today with the same message of charging people to change their ways of worldliness and keeping the commandments of God and the faith of Jesus. Even in the physical bonds of the Roman Empire Paul never quit being an ambassador for God.

Proverbs 13:17 tells us that a faithful ambassador brings good health, that he is not there to tear down but to assist in the building up of relations with that country or person that he is sent to. Then vs. 18 tells us that the one hearing will be blessed if he accepts the message of the ambassador.

I recently was walking behind a man, and I was reading the words on his t-shirt; it said, “be a witness for Jesus every day and when necessary use words”. It struck me that we are ambassadors for the Lord in example as well as in words.

Going forward in life make every effort to be the walking, talking ambassador for God.

THE LITTLE THINGS

*When you go out in the morning,
To begin the work of the day,
Don't neglect the little chances
You will find along the way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier far to bear;
What if you are in a hurry,
And your business a pressing load,
Would you pass by a suffering brother
Fainting beside the road;
For help that you might give him,
By only crossing the way,
To carry a bit of sunshine
To brighten his cloudy day?
We find 'tis the little things,
The little crosses and cares,
The little golden chances
Which make up the sum of the years;
If we take them with heart of courage,
And do them the best we may,
They will be like a host of angels,
Flitting about our way;
And our lives will be the richer
And sweeter and better, dear,
For the helping one another,
And speaking the words of cheer;
Then let us be true to duty,
Though sometimes hard the way,
For we find that the crown of life comes
Through serving every day.*

What's Happening Around the World

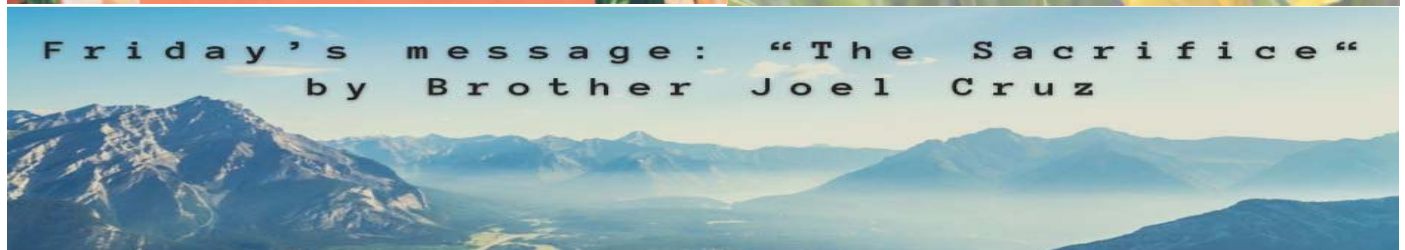
Greetings Brethren in his Holy Name. Wanted to share the wonderful sermons/studies that the Dallas, Texas Church of God 7th Day has provided in hopes that you will join us for worship on the Sabbath.

The ministry has provided a series of post Lord's Supper sermons to keep our brethren focused on the sacrifice that our Lord and Savior did for us. Here are a few titles: The Commission of a King, Path to Holiness, Sickness and Healing, God Fulfills, Fulfilling Prophecy: Walking with Jesus, the timeline of Jesus Christ's Death and Resurrection, and Devotion to Christ Comes First to name a few.

Friday Sabbath @ 7:30 pm the Youth Ministry has commenced a series of Bible Studies referencing our Youth from our teenagers to the Young Adults. We know as a ministry, that these are critical years and Satan is doing his best to keep our children from seeking after Him. The first title of the study was "Its Tough Being a Teenager." The Youth Ministry will build on these studies in hopes of our addressing the direct trials and tribulations that our Youth endure.

Join us in Worshiping His great name and receiving a blessing during the Lord's Day--The Sabbath Day in which He sanctified that day to worship Him and give Him all the honor and glory He deserves.

Watch Live Friday Nights 7:30 pm CST and Sabbath 10:15 CST on Facebook Dallas TX Church of God 7th Day -- click on their page and watch previous sermons and lessons listed below.





Top Right Picture - L-R. Sister Decermæ Flores, Sister Janet and her grandaughter behind her, Sister Dadeth Fuentes, Sister Jesamæ Flores, Sister Jenisa Dales
Bottom Left Picture - L - R. Sister Dadeth Fuentes, Sister Janet Flores, Sister Shiela Flores, and Sister Torina Dales

*SAN ANTONIO, TEXAS CHURCH
Church improvements - sidewalks and parking lot*



LESSON I

THE INVASION OF JUDAH

Scripture Reading: II Chronicles 32:1-33.

Golden Text: II Chronicles 32:21 (first part).

"And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria."

NOTE: Hezekiah is now king of Judah as you have learned in the last several lessons. He began his reign with a great reformation. He cleansed the temple, and the people have once more kept the feast of Passover. That had not been kept since the days of Solomon. Now let us study about the invasion of Judah by the Assyrians.

1. Who was ready to come against Judah? II Chronicles 32:1.
2. What did Hezekiah do when he saw the king of Assyria had come? II Chronicles 32:2-5.
3. What did he tell the people after they had been gathered together? II Chronicles 32:6-8.
4. King Sennacherib of Assyria sent his servants to Jerusalem. Read II Chronicles 32:9-16, and then tell some of the blasphemous things he said against Hezekiah and God.
5. What else did he do against King Hezekiah and the God in heaven? II Chronicles 32:17-19.
6. Hezekiah and the prophet Isaiah prayed to the Lord for help. Did they receive an answer to their prayer? II Chronicles 32:20-23.
7. What happened to Hezekiah, and what did he do concerning this? II Chronicles 32:24-26.
8. Read II Chronicles 32:27-30, and tell about Hezekiah's wealth and power.
9. Where was Hezekiah buried, and who reigned after

his death? II Chronicles 32:33.

LESSON II

MANASSEH, KING OF JUDAH

Scripture Reading: II Chronicles 33:1-25.

Golden Text: II Chronicles 33:9.

"So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel."

NOTE: We have just finished studying about Hezekiah who was king of Judah from 726-697 B.C. He reigned 29 years and was a righteous king. Now Manasseh, his son, is beginning to reign in his place. Let us see if his son will continue to rule as well as his father has done.

1. How old was Manasseh when he began to reign, and how long did he reign in Jerusalem? II Chronicles 33:1.
2. Did he do good in the sight of the Lord? Read II Chronicles 33:2-6, and tell some of the things he did to provoke the Lord to anger.
3. What further did he do in II Chronicles 33:7-9?
4. Did the Lord speak to Manasseh and the people? Did they hearken to Him? What did the Lord cause to happen to Manasseh? II Chronicles 33:10-11.
5. Did Manasseh seek the Lord while he was in affliction? Did the Lord hear his supplication? II Chronicles 33:12-13.
6. After this, what did the King build? Did he command Judah to serve the Lord again? II Chronicles 33:14-17.
7. Where was Manasseh buried when he died, and who reigned in his stead? II Chronicles 33:20.
8. Amon was twenty two years old when he began to reign. How long did he reign, and did he do good in the sight of the Lord? II Chronicles 33:21-23.

9. How did Amon die and who reigned in his stead? II Chronicles 33:24-25.

LESSON III

JOSIAH'S GOOD REIGN

Scripture Reading: II Chronicles 34:1-14.

Golden Text: II Chronicles 34:3 (first part).

"For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father:..."

NOTE: In our last lesson we learned that Amon was king of Judah. He reigned two years. He was a wicked king and was finally slain by servants. Josiah is now ready to succeed Amon at the age of eight.

1. How old was Josiah when he began to reign, and how long did he reign in Jerusalem? II Chronicles 34:1.
2. Did he walk uprightly before the Lord? II Chronicles 34:2.
3. What good thing did he do at the age of 20? II Chronicles 34:3-4.
4. In what other cities did he do away with idolatry? II Chronicles 34:6-7.
5. Whom did he send to repair the house of the Lord during the eighteenth year of his reign? II Chronicles 34:8.
6. What did these men give to Hilkiyah, the high priest in II Chronicles 34:9-11?
7. Did the men work faithfully? Who were the overseers? II Chronicles 34:12-13.

LESSON IV

HILKIAH FINDS A BOOK OF THE LAW

Scripture Reading: II Chronicles 34:14-33.

Golden Text: II Chronicles 34:30 (last part).

"...and he read in their ears all the words of the book of the covenant that was found in the house of the LORD."

NOTE: Josiah began to reign in Judah when he was eight years old. At the age of twenty he began to make reforms. He destroyed idolatry and has just begun to repair the temple of the Lord. Let us study further about his reign now.

1. What did Hilkiyah, the priest, find in II Chronicles 34:14?
2. To whom did Hilkiyah give the book? Then to whom was the book delivered? II Chronicles 34:15-16.
3. Shaphan read the book before the king in verse 18. What did the king do when he read the words of the law? II Chronicles 34:19.
4. What did the king command his servants to do? II Chronicles 34:20-21.
5. To whom did Hilkiyah and those who had been appointed by the king go? II Chronicles 34:22.
6. What did the Lord say He would bring upon this place? II Chronicles 34:23-25.
7. What were they to tell the king of Judah? II Chronicles 34:26-29.

Answers to Mountain Top Happenings

1. *Jesus (Matthew 4:1-11).*
2. *Moses, Elijah, and Jesus (Matthew 17:1-8).*
3. *Mount Sinai (Exodus 19).*
4. *Mount Pisgah (sometimes called Nebo).*
5. *Mount of Olives.*
6. *Mount Carmel (I Kings 18:41-46).*
7. *Calvary or Golgotha (Mark 15:22).*
8. *Mount Ararat (Genesis 8:4).*
9. *Mount Hor (Numbers 20:27-28).*
10. *Mount Carmel (I Kings 18:33).*

ROGER, SUE, AND THE MARBLES

Roger and Sue were always playing together, sometimes in the sand pile in Roger's backyard, sometimes in Sue's little playhouse or sometimes, especially on rainy days, in the basement of one of the houses.

One day, when their mothers thought that they were playing in Sue's playhouse, they ran off down the street and into the "five and ten" store. As Roger walked by one of the counters, he picked up a bag of marbles and put them in his pocket. Sue, very surprised, looked at Roger and said, "Why, Roger, you must pay for that."

"Hush," said Roger, "Why should I bother to pay for it? No one but you saw me take it, so what harm did it do?"

Sue started to protest again, but Roger said, "Be still!" So Sue obediently kept silent.

As Sue went back home with Roger, she said, "Roger, why did you take those marbles? Don't you know that it is really stealing? The Bible says in the Ten Commandments, 'Thou shalt not steal.'"

"What difference does it make?" asked Roger, "As long as no one saw me? Come-on, Sue, let's play with the marbles. We can have lots of fun with them." Roger started rolling the marbles to Sue. At first, Sue started playing with Roger, but then she became all choked up inside. She jumped up sobbing and ran up to her room. There she threw herself onto her bed and thought and thought about what Roger had done. "I wonder what Jesus thinks," said little Sue to herself. "I wonder if Jesus still loves Roger."

Later that day, Sue went over to Roger's home, and his Mother gave them some delicious warm sugar cookies and cold milk. As the two children were eating, Mrs. Terry, Roger's mother, said, "Did you children have fun this morning? What did you do?"

"We played in Sue's playhouse" said Roger very quickly.

"But, Roger--", Sue started to protest, but Roger looked at her sternly and shook his head very hard. Little Sue was so surprised and confused that she didn't know what to do or say, so she stopped talking.

That night as Sue went to bed, she thought of all that had happened that day. "I wonder why Roger stole and

lied today," she said to herself. "Perhaps Satan told him to, because our Sabbath School teacher said that Satan tries to make little children do things wrong so that they won't be saved." Tears trickled down the little girl's face as she thought what a nice little boy Roger used to be, and how terrible it would be if he became bad and did not see their dear Savior face to face someday, and did not have a home in that joyful kingdom that God has promised to His people.

Then Sue knelt by her bedside and, with her little heart aching, she prayed to God: "Dear Father in heaven, please do not let Roger be a bad boy. Touch his heart and show him that it is wrong to steal and lie. Help him to remember that song we sang in Sabbath School, 'Come Into My Heart, Lord Jesus'. And please, dear Lord, do not let Satan enter into his heart. Help me also, dear Father, to always be good, and please forgive us both of all our sins."

Then Sue jumped into her little bed, and with joyful heart, said, "I know that God will take care of it all now, because He truly answers prayer, and He said in the Bible, "...Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

The next day, Sue and Roger were playing in Roger's sand pile when suddenly Roger said, "Do you think I should take those marbles back, and then tell Mother what we really did?"

Sue said, "Yes, Roger, I think you should. You said that no one saw you, but actually the most important one saw, because Jesus watches us all the time, and He knows when we do bad."

"I've been thinking about that, Sue," said Roger, "and I didn't sleep very well last night, either. Let's go tell Mother and take the marbles back right now."

"Okay," said Sue happily, thinking how wonderfully God had answered prayer. Down the street skipped Roger and Sue, hand in hand, singing their song: "Into my heart, into my heart, come into my heart, Lord Jesus, Come in today, Come in to stay, Come into my heart, Lord Jesus."





MOUNTAIN TOP HAPPENINGS

1. Who was "tempted" on a high mountain?
2. What three men were seen on the mount of transfiguration?
3. On what mountain did Moses receive the Ten Commandments?
4. From what mountain did God allow Moses to see the promised land before he died?
5. From what mountain did Jesus ascend into heaven?
6. From the top of what mountain did Elijah's servant see a cloud the size of a man's hand?
7. On what hill did the world's greatest tragedy take place?
8. On what mountain did Noah's ark come to rest?
9. On what mountain was Aaron stripped of his garments, which were given to his son?
10. On what mountain did Elijah prove to King Ahab and the people (by a heavenly fire which consumed a bullock on the altar) that the Lord, only, was God?

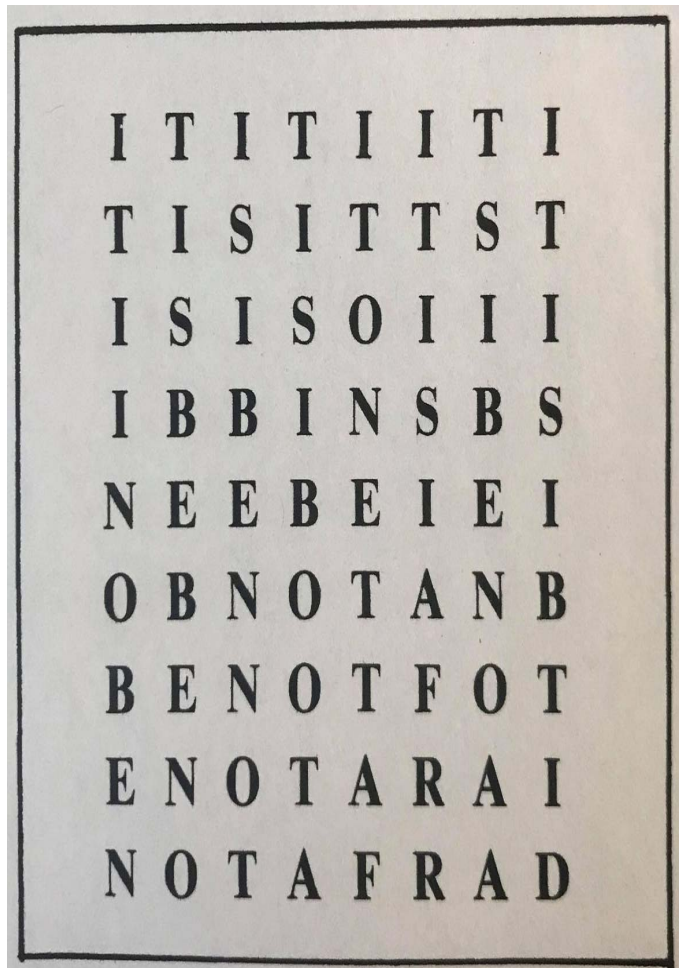
ARE YOU IN NEED?

Are you sad and lonely, dear?
 Jesus Christ is always near.
 Are you fretful, peeved and blue?
 Jesus is a Helper true.
 Are you wishing for a friend?
 Jesus' friendship will not end.
 Are you longing to be pure?
 Jesus' Blood can cleanse for sure.
 Are you wishing for some love?
 You can have it from above.
 Are you needing ANYTHING?
 Ask the lovely Heavenly King.

Begin in the upper left-hand corner and end in the lower right-hand corner. Find a path through the letters that spells a message. You must move across or down. You may not move diagonally.

SECRET MESSAGE:

" _ _ _ _ ;
 _ _ _ _ _ _ _ _ _ _ . "



If you were another person, would you like to be a friend of yourself?

The Advocate of Truth
PO Box 328
Salem WV 26426-0328
Address Service Requested
Return Postage Guaranteed

Periodicals
Postage Paid At
Salem WV 26426-0328

MY GOD

**My God is the Lord of the mountain,
His Spirit dwells along the high peaks;
He gives to my troubled soul comfort,
And the peace of His love my heart seeks.**

**I tiptoe along shadowed pathways,
Where ferns bless my knees with a stroke;
My soul finds a peace that's unequaled
As I rest at the feet of an oak.**

**My God is the Lord of the valley,
Where rivers run silent and deep;
Our feet dance on flower strewn pathways,
As we seek His favor to keep.**

**Birds fill the valley with singing,
Pouring forth with all of their might;
And the Lord marks the fall of a sparrow,
And not one will be lost from His sight.**

**My God is the Lord of Creation,
And Creation is singing His praise;
For the wondrous things that He give us
We thank you, O Ancient of Days.**

**All the wonders He has created,
It needs only one more thing;
The rule of our Lord the Creator,
And the peace only that rule will bring.**

By Betty Whetstone

