

**What was Christ's  
Ministry In  
Heaven?**

**Do You Have  
Zeal For God?**

**How Can We Be  
Thankful In  
Adversities?**

# ***The Advocate of Truth***

**Now Learn A Parable Of The Fig Tree**

**"When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be."**



## TABLE OF CONTENTS

PAGE

*Christ's Ministry In Heaven* ..... 3-4

Christ is our mediator, intercessor, advocate, and high priest.

*Thankful In Adversities* ..... 4-7

May we always be thankful for all of God's blessings.

*Zeal For God* ..... 7-8

Nehemiah is a good example of having zeal for God.

*Salvation: Past, Present, And Future* ..... 8-9

Our salvation, through Christ, is a great deliverance.

*Giving Thanks* ..... 9

We should strive to imitate Jesus in giving God thanks.

*Samuel: A Judge And Prophet* ..... 10-13

The life of Samuel was a life of faithfulness.

*"Let Your Light So Shine"* ..... 13

Living for the Lord, and using our talents, is a good witness.

*The Signs Of The Times* ..... 14-15

We must be on guard against false prophets.

*Questions And Answers* ..... 16-17

In this issue we look at the subjects of biblical church organization and repentance.

*The Church Around The World* ..... 18-19

This month's emphasis is on Salem, WV.

*The Children's Pages* ..... 20-23

*Sabbath School Lessons*

*A Story - "The Knotted Handkerchief"*

*Games and Puzzles*

**ABOUT THE COVER;** *This photo was taken near Salem at Crystal Lake, where we enjoyed a Sabbath meal during the time of the Council Meeting. All clip art in this edition comes from this four day event.*

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# Christ's Ministry in Heaven

Selected by Bond Tennant

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:24-26).

On earth, Christ was a Prophet, Priest, and King.

"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deuteronomy 18:15).

"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek (Psalm 110:4).

"And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS" (Matthew 27:37).

In heaven, He is first of all our mediator. A mediator means one who settles differences between individuals, nations, and so forth.

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5). He is our one and only mediator. No preacher, priest, or rabbi can claim this title or this spiritual function.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Hebrews 8:6).

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Hebrews 12:24).

"And for this cause he is the mediator of the new tes-

tament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Hebrews 9:15).

In heaven, He is our intercessor.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26-27).

In heaven, He is our advocate.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not ours only, but also for the sins of the whole world" (I John 2:1-2). He is our attorney, to cause to become favorably inclined, to appease or conciliate, advise or counsel.

"For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:23-24).

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of

God" (verse 25). We should be thankful that we have an advocate, or attorney, who pleads our case before the Father.

In heaven, He is also our high priest.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Hebrews 7:26-27).

"And they truly were many priests, because they were not suffered to continue by reason of death: But this man,

because he continueth ever, hath an unchangeable priesthood" (Hebrews 7:23-24).

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Hebrews 9:11).

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Hebrews 3:1).

Children of God have no need to worry or be afraid. They have a mediator, an intercessor, a heavenly advocate, and an apostle and high priest in heaven working for them.



# Thankful In Adversities

By David DeLong

We are thankful, and rightfully so, for the Lord's obvious blessings. These include life and health, family, jobs and material goods, and most important, Christ's sacrificial death, His Word, and the promise of eternal life.

But what some fail to realize is that we should be as thankful for the "other" blessings that flow from the Lord's omniscient hand. These, quite often, are attended with pain and discomfort, and therefore are not seen as blessings. The Patriarch Job said in Job 2:10, "...What? shall we receive good at the hand of God, and shall we not receive evil?..." The Hebrew word for "evil" here is "ra" and can be used in a natural or moral sense depending upon the situation involved (Strong's Concordance.) Here, the connotation would refer to: "adversity, affliction, bad, calamity," which would be used in a natural sense. Through the "evil" that Job endured, he testified, "...the LORD gave, and the LORD hath taken away; blessed be the name of

the LORD" (Job 1:21.)

The Bible records a number of adversities that children of God will go through. However, many in the religious realm, pastors included, tend to think of such adversities as a sign of God's disfavor. They believe, and teach, that to be truly blessed of the Lord one needs to be financially rich and always in vibrant health. Jesus makes it plain, though, that God's favor is not always shown by the showering of His obvious blessings. Listen to the Master's words in the last part of Matthew 5:45: "...for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Let's take a look now at some of the adversities ("other" blessings) which the faithful will have.

**CHASTISEMENT:** Hebrews 12:5-11 reads, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chas-

tening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye (illegitimate), and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

Most believers probably have a tendency to run from chastisement. But we shouldn't despise God's chastening, nor faint from His rebuke. We should rather see in these situations the Lord's "stamp of approval" upon our lives as being His children. At these times, He is actually showing us His love and the fact that He is receiving us. But we must endure the chastening. Sure there are things that He wants to change in us. But if we take an honest look at our lives, we should also want these changes to take place. What a wonderful blessing it is to be a part of God's holiness.

We may wonder, just how does one know when he or she is being chastised from the Lord and not going through some other type of trial? The answer is that the Father will let His children know in such cases. There most likely will be an inner witness to our spirit which will correlate a specific sin that we have committed with a specific adversity in our life. This happened to King David. After he was confronted by the Prophet Nathan about his sin with Bath-sheba, he wrote in Psalm 51:8: "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Whether David's literal bones were broken or this was just a figure of speech, he knew in his heart that the suffering he was going through was a result of the Lord's chastening. Let us be thankful for the blessings that come with chastisement.

**PERSECUTION:** Jesus told His disciples: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward

in heaven: for so persecuted they the prophets which were before you" (Matthew 5:11,12.) In the first part of Luke 6:23, with reference to similar persecutions the Lord said: "Rejoice ye in that day, and leap for joy..." Furthermore, Jesus instructed His followers in Matthew 5: 43-45: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven..." Here Jesus makes it plain that it's not God's blessings that makes one a child of God, but rather the disciple's heart attitude, even in the face of adversity.

How can a Christian "leap for joy" and pray for someone who has persecuted him? The Apostle Peter gives us the answer in I Peter 4:14: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." The Lord, Himself, will give us that joy and that ability to pray for the abuser.

Indeed, the early disciples had the joy and power necessary to help them through the times of persecution. After Peter and John had been incarcerated for preaching in the name of Jesus (see Acts 4), they went back to the other disciples and reported what had taken place. A group prayer was then made to the Lord. We read in Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Let us be thankful for the blessings that come with persecution.

**CALAMITY:** Few people have lost as much as Job did, and in so little amount of time. "And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away,

yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee" (Job 1:14-19.) We continue the calamities of Job in chapter 2:6-8: "And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes."

Job had lost nearly everything a human being can lose in this life. Not only that, but his wife told him to "...curse God, and die" (chap. 2:9.) Apparently he had lost her love as well. And even Job's three friends who came to comfort him failed in this task, for Job said of them, "...miserable comforters are ye all" (chap. 16:2.) But the Patriarch kept his integrity through all of these calamities and the Lord restored to him twice as much as he had before. He also gave Job more sons and daughters and a long life (see chap. 42:10-17.) Let us be thankful for the blessings that come with calamity.

**PERSONAL HURT:** We read these words of the Savior in Matthew 5:38-40, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Furthermore, He said to His disciples, "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again" (Luke 6:30.) These adversities come under the heading of "personal hurt."

One of the lessons we can infer from these verses is that even though someone may sue us and take away some of our goods, or steal from us, we don't need to worry about it. Our possessions don't support us, God does. By giving grace to those who have taken from us, we show our trust in the Lord to take care of us. And it's even possible that the attitude of the "taker" will change by our generous action. In any event, we will be changed

in the process. Let us be thankful for the blessings that come with personal hurt.

**TRIALS AND TEMPTATIONS:** We know that the Lord tries believers to strengthen them, but Satan tempts them to see if he can make them fall. In the King James version of the Bible, however, the words "temptations" and "tempted" can refer to either trials from the Lord that involve testing, or solicitation to evil from Satan, depending upon the situation.

For instance, we can apparently see this distinction in the book of James, chapter one. Verses 2-4 read: "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Verse 12 further informs us, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." These "temptations" seem to relate to the testings which the Lord allows us to be put through for our strengthening and growth. If we pass these tests there is a great reward for us. Now, notice the different nature of being "tempted" in verses 13-15: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." This type of "temptation" is from our fleshly nature and is enhanced by Satan to try to make us sin and, ultimately, to lose our reward.

So that we don't fall into Satan's temptations we must pray ("And lead us not into temptation, but deliver us from evil..." Matthew 6:13; see also 26:41). We must resist the devil with the Word of God as Jesus did (Matthew 4:1-11; James 4:7). And we must flee from the temptations (I Corinthians 6:18; 10:13,14; I Timothy 6:10,11; II Timothy 2:22).

Notice how this contrast of "temptations" was carried out in the lives of two of the Old Testament saints. In Genesis 22:1,2 we find, "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there

for a burnt offering upon one of the mountains which I will tell thee of.” When “God did tempt Abraham” in this passage, it is referring to the great test of obedience that He put him through to offer up his only son Isaac to the Lord. We know that God did not want Isaac to actually be killed, but that Abraham was to give his supreme loyalty to the Lord and not let even his son stand in the way. Abraham passed this test of loyalty and was blessed greatly by God.

The other case involved Joseph in the land of Egypt. We read of this account in Genesis chapter 39. Verses 7,8,10-12 inform us: “And it came to pass after these things, that his master’s wife cast her eyes upon Joseph; and she said, Lie with me. But he refused...And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.”

We can see that Abraham endured God’s testing and was greatly blessed, but Joseph resisted Satan’s temptation and even fled from it. He was also greatly blessed. Let us be thankful for the blessings that come with trials and temptations.

**GENERAL ADVERSITY:** The Apostle Paul wrote in II Corinthians 4:8,9, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed...” This man of God endured such adversity for the Lord’s sake that it almost boggles the mind. In reference to this adversity, Paul penned these words in II Corinthians 6:4,5, “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings...” (Please read II Corinthians 11:23-28; 12:9,10.) The apostle here stated that he most gladly would glory in his infirmities so that Christ’s power might be upon him. He even wrote that he did take pleasure in those infirmities and other adversities for Christ’s sake “for when I am weak, then am I strong.” Let us be thankful for the blessings that come with general adversity.

It was also the Apostle Paul who wrote, “Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.” (I Thessalonians 5:16-18.) That giving of thanks involves the Lord’s obvious blessings as well as His other blessings. But we can only give thanks in adversities when we really understand that the Lord’s hand of mercy is with us through it all. “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.” (I Peter 4:19.) What appears to be God’s frown may, in reality, be His smile seen upside down.



An example of zeal for God and for His work is Nehemiah. The work in hand at that time was that of rebuilding the walls of Jerusalem after the Jews had returned from their seventy years of captivity in Babylon. There had been much delay getting this work started, as the

enemies of the Jews had thrown hindrances in the way. But finally, Nehemiah, secretary to King Artaxerxes, went to Jerusalem with written authority from the king to proceed with the work, and this faithful servant of God did not permit further delay.

The Jews who were loyal to Nehemiah caught the spirit of the occasion and although they hazarded their lives to cooperate in the work, they zealously undertook the project, and the walls were built, "...for the people had a mind to work" (Nehemiah 4:6). The Lord's work is never accomplished without difficulty, and certainly Nehemiah and his faithful company of co-laborers had to work in the face of much hardship, and even danger to their lives. Material was not too plentiful, their supply of stones being limited to what they could find in the pile of rubble which was still there from the time the former walls of the city were destroyed.

In addition to this handicap, the enemies of the Jews threatened to attack them in an effort to stop the work. But despite these difficulties the people had a mind to work. Encouraged by Nehemiah and having confidence in his ability to plan the work properly, they labored on

until it was finished. However, confidence in Nehemiah was not their only source of strength and courage, but was, as Nehemiah said, that the real source of the inspiration was God. "Nevertheless we made our prayer unto our God, and set a watch against them (their enemies) day and night..." (Nehemiah 4:9). The fact that they prayed indicates that the basis of their confidence, and the inspiration for their zeal, was Israel's God.

This is the secret of success in every work authorized by God and zealously undertaken by His people, and the assurance of victory in every battle for truth and righteousness. Nehemiah and his co-workers watched and prayed while they worked. As followers of the Master, we must do the same. We also have a difficult task to perform and hard work to do. We have loads to lift and are surrounded by enemies which are the world, the flesh, and the devil.



"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9: 24-28).

He has appeared to put away sin (verse 26). He now appears "in the presence of God for us" (verse 24). He shall appear the second time (verse 28). These three

appearings represent three aspects of salvation--past, present, and future. They correspond with the three deliverances mentioned in II Corinthians 1:10: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."

We have deliverance from the guilt of sin. He has "appeared to put away sin by the sacrifice of himself." This is a past deliverance. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18). Let us also consider II Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This He did once and for all. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans



(8:1).

We have deliverance from the power of sin. Christ has entered into heaven, "...now to appear in the presence of God for us" (verse 24). This is a present salvation. With regard to our guilt, we are saved by the blood of the atonement. The appearing of Christ on the cross puts away the guilt of sin, and the appearing of Christ in the presence of God gives power to overcome sin within us. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). Let us also consider Romans 8:34: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

We will have deliverance from the presence of sin. He shall "...appear the second time without sin unto salvation" (Hebrews 9:28). This is a future salvation. So we, in this sense, hope to be saved. We shall never be saved from the presence of sin until we are saved from this "vile body." We shall be saved from this vile body when He shall appear and change it, and fashion it like unto His own glorious body. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21). "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Corinthians 15:54).

Salvation from the guilt of sin is by the sacrifice of Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Salvation from the power of sin is by the intercession of Christ. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Salvation from the presence of sin is by the coming of Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one

another with these words" (I Thessalonians 4: 16-18).

The child of God can say, "I was saved. I am saved. I will be saved."



## GIVING THANKS

(A Short Thought)

By Bond Tennant

**Jesus always gave thanks to His heavenly Father.** He did this on the occasion of passing the cup and when offering the unleavened bread to His disciples when they were invited to partake of the Last Supper. This very special event is recorded in Luke. "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Luke 22:17). Afterward, we read, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (verse 19). Our Lord's attitude of giving thanks to His heavenly Father should also be our attitude as footstep followers of Him.

One of the most familiar ways in which we may take to express our gratitude to God for the many benefits we receive from Him is to thank Him daily for the food He has provided for us at mealtimes. This should be a regular habit among all who are striving to follow in the footsteps of our Lord. When we begin the day, we should thank God for all of His blessings toward us. Also at the conclusion of the day, we should thank Him and ask His forgiveness for whatever we may have said or done that may not have been pleasing to Him.



# SAMUEL

## A JUDGE AND PROPHET

Samuel served Israel as a judge. But Samuel was more than a judge in Israel. "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD" (I Samuel 3:20). He was a faithful, God-fearing servant of Israel. He was the last of the judges, for it was during his time that the nation began to be ruled by kings.

The circumstances leading up to Samuel's birth, as well as the experiences of his childhood days, had an important bearing on his life as a servant of God. His father's wife was childless. She was distressed about this. When she went with her husband to Shiloh, to the house of the Lord, "...she wept, and did not eat" (chapter 1:4-7). Hanna's husband loved her dearly and said, "...why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?" (verse 8).

However, Hanna could not be comforted. She went to the house of the Lord and there poured out her heart to the God of Israel. While Eli the priest was seated by a post in the Temple, she "...prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid...but wilt give...a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head" (verses 10-11).

At that time, Eli was Israel's high priest. He noticed from his vantage point the tenseness of Hanna while she was praying, and he supposed she was intoxicated. He

said to her, "...How long wilt thou be drunken? put away thy wine from thee" (verse 14). Hannah denied this charge and explained, "...out of the abundance of my complaint and grief have I spoken hitherto" (verse 16).

"Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him" (verse 17). The God of Israel did grant her petition! When her son was born she named him Samuel, saying, "...Because I have asked him of the LORD" (verse 20). It was this Samuel who became such a powerful figure in Israel and a prophet of God.

Hannah was true to the promise she made to the Lord. As soon as her child was weaned, she took him to Shiloh, to the house of God, and said, "Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there" (verse 28).

The boy Samuel became a servant of Eli, the priest. Eli himself evidently loved the Lord and desired to serve Him faithfully as priest. However, his two sons, Hophni and Phinehas, who would be the underpriests, were wicked. The record says, "...the sons of Eli were sons of Belial; they knew not the LORD" (chapter 2:12). Their father knew of his son's misbehavior in connection with their service but seemingly did nothing to rectify the situation. He was either afraid of his sons or allowed his love for them to blind him to his responsibility toward them.

First the Lord gave a message to Eli by an angel, referred to as "a man of God." It was a message of con-

demnation and a declaration of condemnation against the house of Eli, in which it was stated that the two wicked sons would die, "...in one day" (chapter 2:27-34).

Then the boy Samuel enters the scene, and his first official assignment from the Lord was to confirm to Eli the message of condemnation and judgment which had been given him by the angel. We read that "...the word of the LORD was precious in those days; there was no open vision" (chapter 3:1). Evidently, this means that there was no prophet in the land who could speak authoritatively for the Lord. While the Lord had miraculously directed and blessed various of His servants such as Joshua, Gideon, and others, none since Moses had been constituted a seer, or prophet, and his first message was to be far from a pleasant one.

Samuel was initiated into the Lord's service as a prophet while he was still very young, and in a very unique manner. From early childhood, he had served Eli in the house of the Lord. Then one night it came to pass "...when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: and he answered, Here am I" (chapter 3:2-4).

Samuel did not know that this was the Lord calling him. He supposed that Eli had spoken to him, needing some assistance. He was surprised to learn that Eli had not called. He went back to bed, only to hear his name spoken again, and again he reported to Eli. He had the same experience for the third time, and then Eli perceived that it must be the Lord who was speaking to the boy, and he told him that if he heard his name called again, to answer, "...Speak, LORD; for thy servant heareth..." (verse 5-10).

The Lord did speak to Samuel again, and he responded as Eli had instructed. Then the Lord gave His new prophet in Israel his first message to deliver. It was: "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (chapter 3:12-13).

This was a difficult message for Samuel to deliver to

Eli, to whom he was loyal. But the next morning, Eli, suspecting that the young man had received a message for him from the Lord, insisted that he tell it all, which Samuel faithfully did. It was a blow to Eli, but he took it well, and said, "...It is the LORD: let him do what seemeth him good" (verse 18).

In due course, the judgment fell upon the house of Eli, just as Samuel had prophesied in his confirmation of the angel's message which previously had been given directly to Eli. Thus was this young servant of God confirmed as a prophet. The record is that "...Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD" (verses 19-20).

As a judge, Samuel wrought a great deliverance for Israel from the hands of the Philistines, but not until these enemies of the nation had been permitted to destroy the sons of Eli and thus carry out the divine judgment against them. Please read I Samuel, chapters 5 and 6. Samuel's first step, as a judge, was to call the nation back to the worship of the true God.

The record states, "...Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines" (chapter 7:3). The people heeded this exhortation, and then Samuel said, "...Gather all Israel to Mizpeh, and I will pray for you unto the LORD" (verse 5).

It was a great test of Samuel's faith. While the people were gathered at Mizpeh, they were surrounded by the Philistines. But Samuel offered sacrifice to the Lord and continued to pray. Meanwhile, "...the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel" (verse 10).

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us" (verse 12). The Philistines were subdued, not only in that one encounter, but, as the record states, "...they came no more into the coast of Israel: and the hand of the LORD was against the

Philistines all the days of Samuel" (verse 13).

Samuel's judgeship was terminated before his death by the demand of the Israelites that they have a king to rule over them. Samuel had appointed his sons to succeed him as judges, but they were wicked. "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (chapter 8:1-3).

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (verse 4-5). Samuel was greatly displeased with this request, evidently for the reason that he interpreted it as a rejection of him as a failure, perhaps, to appreciate the faithful service he had rendered to the nation.

Samuel took the matter to the Lord in prayer, and the instructions he received were: "...Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee" (verses 7-8).

The Lord explained in comforting Samuel that the people had for centuries been treating Him just as they were now treating Samuel. But the Lord's mercy was very enduring, and He told Samuel to hearken to the voice of the people but also to "...protest solemnly unto them, and shew them the manner of the king that shall reign over them" (verse 9). Samuel did this, and in chapter 8, verses 10 to 18 we have the prophet's eloquent account of the burdens that would be heaped upon the people and the difficulties they would encounter under the rulership of kings.

"Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us" (verse 19).

While in reality the nation had rejected both Samuel and the Lord, the people did not go so far in their rebellion as to select and anoint their own king. Superficially, at least, they looked to the Lord and to Samuel to cooperate in their demand. "And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto

his city" (chapter 8:22).

The latter parts of chapter 10 and chapter 11 relate the circumstances leading up to the choosing and anointing of Saul as the first king of Israel. Samuel said to the people: "...Come, and let us go to Gilgal...and there they made Saul king...and there Saul and all the men of Israel rejoiced greatly" (chapter 11:14-15).

From the time Saul became king in Israel, Samuel's chief role was that of prophet. God's ancient and holy prophets served not only as seers to forecast events but also to relay messages from the Lord to the nation of Israel, through its king and otherwise. It was in this role that Samuel gave instructions from the Lord to "...go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (chapter 15:3).

But Saul did not fully comply with these instructions, and then Samuel had the unpleasant duty to inform him that he had been rejected by the Lord. Saul's excuse for disobedience was that the people had kept some of the best of the cattle to offer in sacrifice, whereupon Samuel explained that "...to obey is better than sacrifice, and to hearken than the fat of rams" (verse 22).

Following this unhappy experience, Samuel was instructed by the Lord to seek out and to anoint a successor to Saul to be king of Israel. Samuel hesitated, asking, "...How can I go? if Saul hear it, he will kill me. And the LORD said, Take a heifer with thee, and say, I am come to sacrifice to the LORD" (chapter 16:2).

Samuel was instructed by the Lord to go to the house of Jesse, in Bethlehem, for he had chosen one of Jesse's sons to be the new king. Samuel learned another valuable lesson in this experience. Jesse had a number of sons, sturdy and kingly in appearance, but none of these was the Lord's choice. David, the youngest of them, who was tending his father's sheep, was the one the Lord indicated as His choice. He explained to Samuel, "...the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (chapter 16:7).

In conformity with the Lord's wishes, Samuel anointed the boy David to be king of Israel. Apparently, this was Samuel's last official act of service for the Lord. From boyhood to old age he had served the cause of the Lord and of righteousness faithfully. He is named in Hebrews

11 as one of those saints who endured faithfully in order that they might obtain a better resurrection.

I Samuel 19: 18-24 reveals that David, when persecuted, fled to Samuel and together they "...went and dwelt in Naioth." This hints that the presence of Samuel, the prophet of the Lord, served as a protection for David.

Our next record of him is found in I Samuel 25:1 where we read, "And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran."



The righteous are the salt of the earth, and the light of the world. If it were not for children of God in the world today, God would not let it stand. When God was getting ready to destroy Sodom and Gomorrah, He promised Abraham that if there were ten righteous people found in them, He would spare the whole cities. God knew that if there were that many people witnessing for Him that there would be others turn to Him. The world is watching children of God today to see if they live up to their profession.

A great deal depends on how they witness in their everyday living as to whether any good will come of it. A minister in England once said, "This world won't read the Bible, let it read you." It is true that the world does not read the Bible. Many that do read the Bible read it from the wrong standpoint.

If we do nothing more than live a life pleasing to God for the world to see, we are letting our light shine. We may do more than that. One may be a preacher or preach a sermon in a song. Many people have been converted from reading a tract or a paper that someone gave to them or left where it was found.

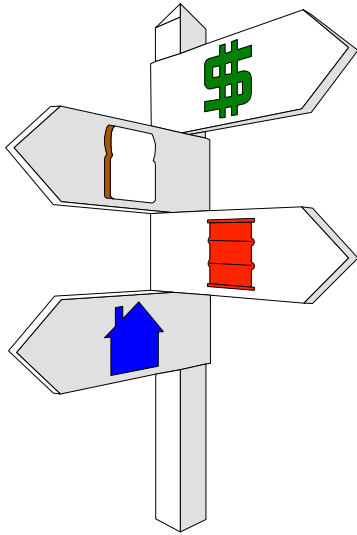
We cannot all be ministers or church workers, but we

can do our part. God has given each of us at least one talent (ability to do something). And if we do what we can, others will learn about God and His truth through us. Those who have the talent of teaching school can teach obedience in the school room. This may help those children to become obedient children of God.

Our talent may be of an entirely different nature. Maybe some are talented to farm or raise chickens or do some other work. If we live a Christian life each day, it will tell for God. Also we can use our finances to support the work of the ministry. Thereby, we are letting our light shine through the ministry of the church.

Many times we fail to witness to God by our very silence. The sin of omission is very great in the world. Peter was very sure, while in the presence of other followers of Christ, that he would never deny Him. Even when the mob came to take Christ, Peter was bold and drew his sword to fight. But when, as it were, all alone with the enemies of Christ he denied that he even knew Christ.

May God through His Spirit help each Christian to always uphold and obey his Lord!



# THE SIGNS OF THE TIMES

*If you have any items of interest that you would like to submit to this segment, please send them to The Church of God Publishing House, PO Box 328, Salem, WV 26426-0328.*

## PREACHER PLANS BRANCH DAVIDIAN MEMORIAL

**By Angela K. Brown**  
Associated Press Writer

WACO, Texas (AP)--A new religious community is rising from the ashes of the Branch Davidian compound here, 14 years after nearly 80 people died in a blaze that ended an armed standoff with federal authorities.

About a dozen believers gather each weekend in a chapel for services led by Charles J. Pace, leader of The Branch, The Lord Our Righteousness. He plans to build a museum, tabernacle, amphitheater and wellness center as part of his new, reorganized sect of the Branch Davidians.

But the few remaining Davidians who once lived at the compound with religious leader David Koresh oppose the project. They fear the museum will not accurately depict the events of April 19, 1993, because Pace despised Koresh and was not living in Texas at the time.

"He'll portray us as deceived and put us down and say David Koresh was the devil," said Chile Doyle, who survived the fire and moved off the property last year after clashing with Pace over Koresh and religious doctrine.

On Feb. 28, 1993, authorities tried to arrest Koresh for stockpiling guns and explosives. The ensuing shoot-out killed four U.S. Bureau of Alcohol, Tobacco and Firearms agents and six Davidians.

That began a 51-day standoff that ended with an inferno that survivors say was ignited by tear gas rounds

fired into the buildings. The government claims the Davidians committed suicide by setting the fire and shooting themselves. A 10-month independent investigation concluded in 2000 that Koresh was solely to blame.

The raid, the siege and its fiery conclusion were seen by some as an unwarranted government intrusion into personal and religious freedoms. Exactly two years after the Texas tragedy, Timothy McVeigh detonated a bomb at the Oklahoma City federal building, killing 168 people in an act intended to avenge the Davidians' deaths.

Pace left the Branch Davidians in the mid-1980s after a split in which most people continued to follow the charismatic Koresh. He claims Koresh twisted the Bible's teachings by fathering more than a dozen children with members' wives.

Pace, 57, returned to the Waco-area property--owned by the church, an offshoot of the Seventh-day Adventists--in 1994 because "I just felt I needed to be here to represent the true church." Since then he and his family have lived on its 77 acres of sprawling pastures and ponds.

Visitors still come to the site about 10 miles east of Waco. But there are no signs directing them there or markers commemorating its notorious place in history; only a few charred remnants of the compound remain, piled under some brush near a swimming pool. Near a small chapel built a few years later are plaques with names of the Davidians and ATF agents who died.

Pace has no plans to build his own compound, but he

foresees "a spiritual community" with families living separately in houses or mobile homes, attending church and seeking treatment at the wellness center.

"I believe people are going to be coming here seeking truth, and they're going to find it and they're going to be healed, physically and spiritually," said Pace, a licensed massage therapist.

But, Pace estimates that the project will take years (and several million dollars in donations) to complete, partly because the property lacks running water and a septic system.

As part of the tabernacle, he plans to include a pair of rams, sheep, goats, cows and doves to represent the biblical requirement for sacrifices, although no animals actually will be killed.

Pace said he also wants to pay tribute to the Davidians who died by building a memorial wall with each victim's name engraved on stones under a large mesquite tree.

The granite stones had been placed under crepe myrtle trees planted near the chapel a few years ago. But Pace moved the stones, saying the grove is an abomination, according to the Bible. He is now deciding whether to destroy the trees.

Last year Pace cut down Koresh's tree and broke his stone. But he plans to place another--bearing Koresh's real name, Vernon Howell--on the wall.

Although Pace believes Koresh misled the Davidians, they thought they were following God's will. Despite his differences with the sect, Pace blames the U.S. government for unjustly "executing" the Davidians. But he also adds that the tragedy fulfilled biblical prophecy.

Ray Feight Sr., a contractor who lives at the site and attends its church, said the goal is to change the negative image.

"We want the David Koresh thing to be history; we want to go on," Feight said. "It's daunting--we don't have the finances or the means to do all this. It seems like when God calls people to do this, there's no way, but it's all about restoration and healing. The image of this scarred land needs to be healed."

Waco has long tried to distance itself from the tragic events.

Jim Vaughan, director of the Greater Waco Chamber of Commerce, said raising millions to develop such a memorial is unlikely without "a whole lot of meetings and

input and conversations in the community."

"You have to ask, 'What is the story that the community would want to tell?'" he asked.

Doyle, whose 18-year-old-daughter died in the blaze, said he wishes the site could have larger memorials telling the victims' story. But he refuses to participate in the project or to give Pace the Davidians' mementos that he displayed in his own museum there a few years ago.

Sheila Martin, who left the compound during the stand-off with three of her children but lost her husband and four other children in the fire, said she also opposes Pace's plans. She said he was not trying to honor the victims but call attention to himself.

"I don't think it's anything that God is pleased with," Martin said.

This article appeared in *Gospel Truth News* published in Houston, Texas.

## COMMENT

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15).

This is a case of one false prophet (Pace) trying to build upon the work of another false prophet (Koresh) who is dead!

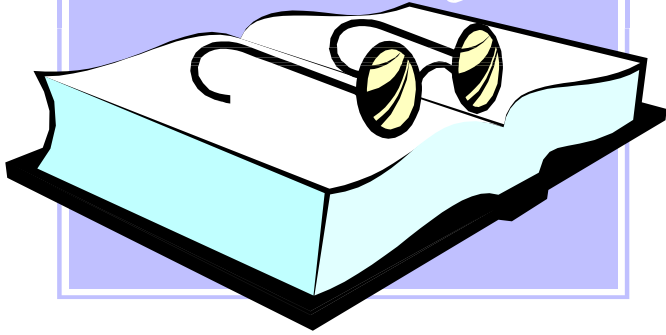
## DOOMSDAY SECT HEADS BACK HOME

Moscow--Members of a doomsday sect left their dugout and were heading home Friday after waiting for the end of the world for around six months. The story has gripped Russia since 35 members of the sect went underground in November to wait for the apocalypse, which they initially claimed would come in May. Leader Pyotr Kuznetsov is reported to have said that they would be given the power to decide who would be sent to heaven and hell. The sect pledged to commit mass suicide if any attempt was made to force them to come out.

*The Houston Chronicle*

# BIBLE

## Study



**QUESTION:** What is the biblical church organization and government?

**ANSWER:** There are many organized incorporated church denominations in the world, and most of them are patterned after civil governments in the form of organization as well as the matter of electing officers. We are repeatedly told in the Word of God to follow Jesus. He is our pattern. His life, work and example in all things was given to show us the right way. The Apostle Paul says, "Be ye followers of me, even as I also am of Christ."

God's children have the promise, "...ye shall know the truth, and the truth shall make you free" (John 8:32). Many honest people have never had the fact called to their minds that from Genesis to Revelation not one mention is made of choosing officers in God's church by voting, but to the contrary they were always chosen by casting lots. The only organization set forth in the Scriptures for the general Church of God is for twelve men to govern the spiritual affairs, and seven men the business of the church. These men were chosen by lot, and for life, or as long as they were true to the faith and the church. God's people should not follow the practice of the governments of the world in their church organization, for the Lord tells us He has placed GOVERNMENTS IN THE CHURCH (I Corinthians 12:28-29). He also says that all evangelists and prophets (preachers), are not apostles. These

# Questions and Answers

looked after the spiritual affairs and called all general meetings of the church. See Acts 6:2.

The Church of God is declared to be "...the pillar and ground of the truth" (I Timothy 3:15), and we are admonished by the Lord Jesus to grow in grace and in knowledge. Therefore, when such light as the spiritual organization of God's church is brought face to face before us, we know that He expects us to accept it, and to walk in it. In the absence of even one Scripture showing where God ever chose a man for president or vice-president to fill any office in the church, or where He even chose any officers by voting, or place any man in office for a limited period of time, why should we do this? The Church of God (7th day) with headquarters in Salem, West Virginia has the scriptural truth on Bible organization, and the church rejoices to walk in the light. We find it better than any other system of organization, and we will always find God's methods superior to the ways of man.

### In The Days of Moses

In the days of Moses the Lord gave directions for the organization of His church upon earth. Moses chose twelve men over the spiritual affairs, and then he chose the Sanhedrin or the Seventy. (See Numbers 11:16).

The Twelve and the Seventy composing the leaders of the church in the wilderness were succeeded by others appointed by casting lots, when they either died, or fell away from the truth. This was practiced during the Old



Testament down to about 720 B.C., when the ten tribes were carried away into captivity.

### In The Days Of Jesus

When Jesus came into the world, He did not try to reform the old Jewish church, neither did He choose men of renown with ability and experience, but on the other hand He taught in all the ways of righteousness. These twelve men were to form the foundation pillars of the New Testament church, the same as the twelve chosen by Moses formed the foundation of the church in the wilderness. He called the twelve that He chose apostles. These twelve apostles had successors. It would be very strange indeed for the Lord Jesus to form a church organization which was only to function for a very brief period, and then leave us in doubt as to what form of organization was really suitable and pleasing to heaven after the lifetime of officials He placed in the church.

While one qualification for the twelve apostles in the early church was that they should have seen and personally known the Lord Jesus as mentioned in connection with the choice of Matthias to fill the vacancy in the Twelve caused by the death of Judas, it is clearly evident that other men filled vacancies in the ranks of the Twelve later on, who had not seen and personally known Jesus. Although Paul had been chosen on the way to Damascus for a special work, yet he was not set apart for this office, or called an apostle until after the death of the apostle James. (Acts 12:1,2 compared with 14:14). The assertion that all ministers and evangelists were apostles is untrue, for it is unscriptural, and it matters not who practiced addressing them with this title, or how it was done. Please read I Corinthians 12:28-30. Here the Lord says He placed some in the church, "...first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Then he asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" This proves conclusively that a certain number occupy the position as apostles. The fact that the early church set about to fill the vacancy caused by the death of Judas is sufficient evidence to prove that they understood the intention of Jesus was to perpetuate the organization in the

very order He had established it.

The question is sometimes asked, "Do we have any Scripture showing conclusively that twelve men should preside in the capacity of apostles longer than during the early apostolic days? To this we always reply and give the following text which is conclusive. "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" (Ephesians 4:11-14). We all know the church will never come to the stature of the fulness of Christ until the change to immortality at the resurrection, hence this apostolic church order is to continue to that time.

**QUESTION:** What are the results of true repentance?

**ANSWER:**

1. *True repentance produces a pure heart and godly life.* These are the evidences that the repentance is genuine. It establishes a state of righteousness and takes away the love of sin.
2. *True repentance delivers from corruption and wrath.* Corruption enters the heart, and we become impure. Such a stage of corruption vanishes when there is true repentance.
3. *True repentance insures right moral conduct.* A man who repents and believes the gospel is a new creature in Christ. He hates what God hates, and loves what God loves. That is the Spirit of Christ which can only come from a regenerated heart.
4. *True repentance insures against eternal punishment.* It removes us from condemnation and the wrath of God and grants us divine reconciliation and favor. It turns us from sin to God, and from the danger of the second death to eternal life.



*Salem, West Virginia*

*These photos were taken at the time of the Church Council meeting in June.*





**LESSON I****PAUL'S FIRST MISSIONARY JOURNEY  
(PART I)****Scripture Reading: Acts 13:1-13.****Golden Text: Acts 13:3.****"And when they had fasted and prayed, and laid their hands on them, they sent them away."**

**NOTE:** We will begin a study of the missionary journeys of Paul and Barnabas. They will be traveling to different areas and cities preaching to the people. You may want to locate these places on your Bible maps as we study about Paul.

1. Who could be found in the church at Antioch (Syria)? Acts 13:1.

**NOTE:** Remember that Saul is also called Paul.

2. As the brethren prayed and fasted, what were they told to do? Acts 13:2.

3. What did they do next in Acts 13:3?

4. From where did Barnabas and Paul depart, and to where did they sail? Acts 13:4.

5. Who was also with Paul and Barnabas on this journey? Acts 13:5.

6. Who were Bar-jesus and Sergius Paulus, and which one wished to see Paul and Barnabas? Acts 13:6-8.

7. With what was Paul filled? Acts 13:9.

8. Did Paul approve of Bar-jesus, and what happened to him? Acts 13:10-11.

9. Did the deputy believe in the doctrine of the Lord? Acts 13:12.

10. What did John do when they reached Perga? Acts 13:13.

**LESSON II****PAUL'S MISSIONARY JOURNEY  
(PART II)****Scripture Reading: Acts 13:14-43.****Golden Text: Acts 13:38.****"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."**

1. Where did Paul and Barnabas go after leaving Perga? Acts 13:14.

2. While in the synagogue, what was Paul asked to do? Acts 13:15-16.

3. Name five things Paul spoke of in the synagogue. Acts 13:17, 37.

4. Who are verses 38 and 39 talking about? Acts 13:38-39.

5. Explain in your own words what you think Acts 13:41 means.

6. After the Jews left the synagogue, who talked to Paul, and what was said? Acts 13:42.

7. Who followed Paul and Barnabas after the service? Acts 13:43.

**LESSON III****PAUL'S MISSIONARY JOURNEY  
(PART III)****Scripture Reading: Acts 13:44-52.****Golden Text: Acts 13:49.****"And the word of the Lord was published through-**

out all the region."

**NOTE:** In our last lesson we learned that Paul and Barnabas are at Antioch (Pisidia), and Paul preached to the people in the synagogue. The people enjoyed hearing his message, and he was asked to return next Sabbath. We will now continue our lesson.

1. What happened the next Sabbath day? Acts 13:44.
2. What did the Jews do when they saw the large gathering? Acts 13:45.
3. To whom was the gospel now to be directed? Acts 13:46-47.
4. How did the Gentiles react when they heard Paul's words? Acts 13:48.
5. Was the Word of the Lord published throughout the region? Acts 13:49.
6. What was the action of the Jews toward Paul and Barnabas? Acts 13:50.
7. Did the action of the Jews disturb Paul and Barnabas? Acts 13:51-52.

NOTE: Paul had been commissioned to bring the "Good News" to the Gentiles. Prophecy was being fulfilled. The Gentiles were glad to hear the Word of God.

#### LESSON IV

#### ICONIUM AND LYSTRA

**Scripture Reading: Acts 14:1-18.**

**Golden Text: Acts 14:7.**

**"And there they preached the gospel."**

1. Where do we find Paul and Barnabas preaching at this time? Acts 14:1.

2. A great multitude of Jews and Greeks believed. What did the unbelieving Jews do? Acts 14:2.
3. List two things Paul and Barnabas did in Iconium. Acts 14:3.
4. What was the ending result of Barnabas and Paul's presence in Iconium? Acts 14:4-6.
5. Who did Paul and Barnabas find at Lystra? Acts 14:8.
6. What was necessary for this man to be healed, and was he? Acts 14:9-10.
7. What did the people do when they saw that Paul had healed the man? Acts 14:11.
8. What did the people call Barnabas and Paul? Acts 14:12.
9. The people wanted to worship Barnabas and Paul. What was their action to the people gathered? Acts 14:13-18.

#### HOW GOOD ARE YOU IN BIBLE GEOGRAPHY?

(Answers can be found on page 23).

1. Jesus was born in \_\_\_\_?
2. In what city did Zacchaeus climb a sycamore tree in order to see Jesus?
3. On what sea did Peter start to walk to Jesus?
4. In what garden did Jesus go to pray before the betrayal?
5. Naomi and her husband left \_\_\_\_ during a famine and went to sojourn in the country of \_\_\_\_.
6. Jonah refused to go to \_\_\_\_ when the Lord first commanded him to do so.
7. Job lived in the land of \_\_\_\_.
8. From what place did Lot and his family flee?
9. What is the place that is called the place of a skull?
10. Saul and his sons fell in battle at Mount \_\_\_\_.

## THE KNOTTED HANDKERCHIEF

Do you all know of the story of Hiawatha? I imagine you do not know who it is that is spoken of in these words taken from that beautiful story:

"All the old men of the village,  
All the warriors of the nation,  
All the Jossabeeds, the prophets,  
The magicians, the Wabenos,  
And the medicine men, the Medas,  
Came to bid the strangers welcome.  
'It is well,' they say, 'O brother,  
That you come so far to see us.'  
In a circle round the doorway,  
With their tools they sat in silence  
Waiting to behold the strangers,  
Waiting to receive their message,  
Till the Black Robe Chief, the pale face,  
From the wigwam came to greet them,  
Stammering in his speech a little,  
Speaking words yet unfamiliar."

Would you like to know who the "Black Robe Chief, the pale face," was? His name was John Eliot, a fine, simple, plain name. He was a minister and a missionary, the first missionary to the American Indians. It was away back in 1646. He met the Indians in the wigwam of Waban, a man among the Indians, and John Eliot talked to them about the gospel for three hours--a pretty long sermon--and when he had finished telling them about God's great love for them, there were tears in many eyes and people tell us that Indians never cry: but that is not true. Indians are much like other people, and it is a great pity that early in the history of our country there were not more men like John Eliot who loved them well enough to teach them about God, for then they would have been helpers and not hinderers in what we call the path of progress. The Indians were strong and brave and made wonderful fighters in time of war, but if they had learned to love as they had learned to hate they would have been equally strong to fight against sin as good soldiers of our Lord Jesus.

John Eliot taught hundreds of Indians to read and pray, and they loved him. It was in the state of Massachusetts that he lived and worked among his Indian people, and there they built a town and called it Noonatoman or "Rejoicing"--the name spoke their joy and happiness in hearing and knowing the gospel.

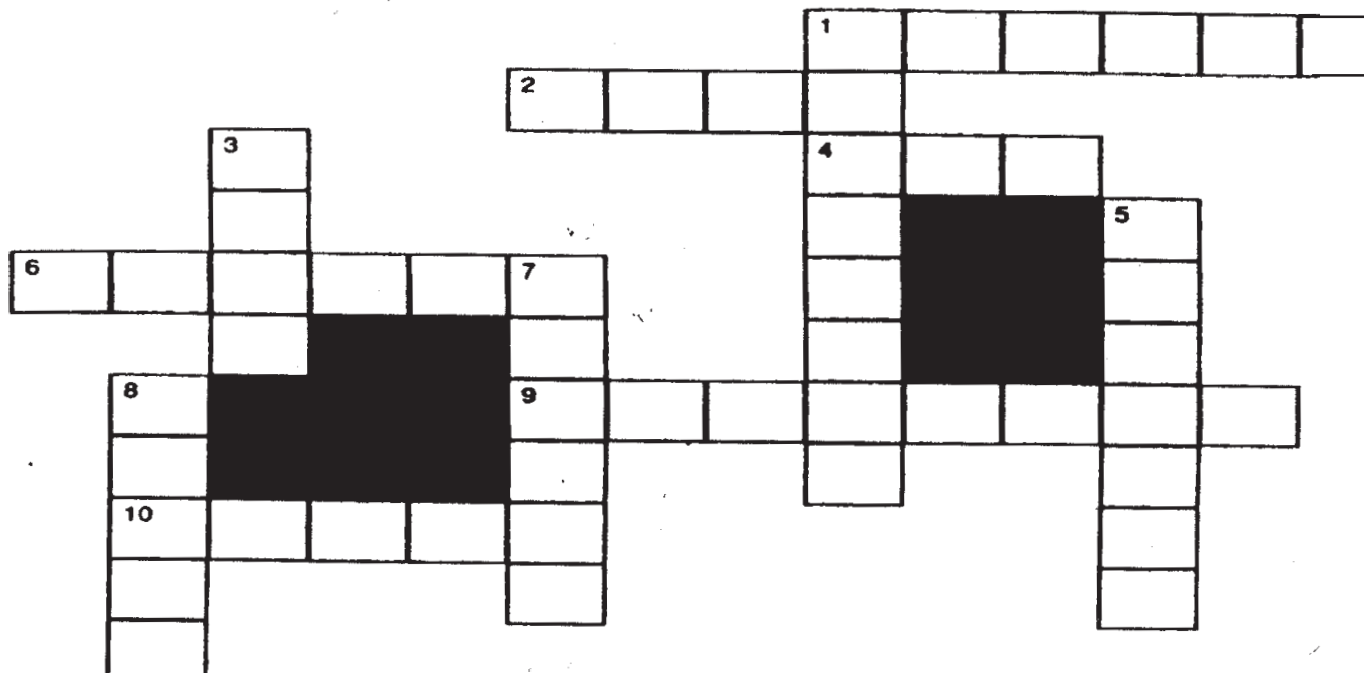
Indian names are hard, odd names but John Eliot learned their language. Think of saying Noowamantammoonkanunonnash when you try to tell people you "love" them, for that is the word for "love". And they "loved" John Eliot. They could not help loving him. He was kind to them. He called them his "Praying Indians."

He was kind to the poor whether they were Indians or white people, for he was the pastor of a little church where white people worshipped, as well as being a missionary to the Indians. One day the little church had paid him his month's salary, and knowing how kind and generous he was to the poor they had tied it up in a handkerchief as tight as they could. First the two opposite corners were tied as tight as they could. Then the two opposite corners were tied and then the ends were knotted and knotted until they were too short to knot. It looked like a homemade baseball for a little boy.

On his way home he visited a family that was very poor. There was nothing in the house, and the little children were hungry. The missionary prayed with them, but he was not satisfied to pray and leave. Out from his pocket in his coattail he drew his knotted handkerchief to give them a little money. First he tried to untie the knots with fingers, then with his teeth, then with both his fingers and his teeth, but he could not undo them. One wonders why he did not cut the handkerchief with his knife, but I guess he did not think of that. Vexed and impatient because he could not untie the knots he gave the poor woman everything, money and handkerchief, knots and all, saying to her, "The dear Lord must have meant this *all* for you." No wonder there were so many praying Indians in his parish before God called him into rest. And this was the motto of his life:

"Prayer and Pains  
Through Faith in Jesus Christ  
Will do anything."  
"All that she had." - Luke 21:4.

# SAMUEL



### ACROSS:

1. Town where Hannah made a vow to the Lord (I Samuel 1:9).
2. First king of Israel (I Samuel 9:17).
4. Priest with whom Samuel lived when he was little (I Samuel 2:11).
6. Samuel's mother (I Samuel 1:20).
9. One of Eli's evil sons (I Samuel 4:4).
10. God of the Philistines (I Samuel 5:1-5).

### DOWN:

1. Samuel was doing this when he heard God's call (I Samuel 3:3-4).
3. The Israelites asked Samuel for this (I Samuel 8:6).
5. Samuel's father (I Samuel 1:19).
7. One of Eli's evil sons (I Samuel 4:4).
8. Samuel's occupation (I Samuel 7:15).

### Answers for "How Good Are You In Bible Geography?"

1. Bethlehem 2. Jericho 3. Galilee 4. Gethsemane 5. Bethlehemjudah-Moab 6. Nineveh  
7. Uz 8. Sodom and Gomorrah 9. Golgotha 10. Gilboa

# Another Chance

By David DeLong

We fail again, and feel that's our last chance,  
All hope is gone, and we are most depressed;  
The soul is songless, and the feet don't dance,  
It may seem useless to have sins confessed,  
And love for life is lost, that did enhance.

The Psalmist surely felt this wrenching sorrow,  
When pleading God to grant salvation's joy;  
He could not take joy's past for it to borrow,  
It was today his sins did peace destroy;  
And yet, God's peace could come before the morrow.

O, bless the LORD, my soul, for benefits,  
As He has pardoned all iniquities;  
Thus wrote the Psalmist of the One Who sits  
Upon the circle of the Earth, with ease,  
And rescues sinners at their end of wits.

His arm's not shortened, that it cannot save,  
It's only that our sins have hid His face;  
(Our beings, on Christ's palms, did God engrave,)  
And gave us access to His awesome grace;  
We now are reckoned not to be sin's slave.

For this great mercy, God, we do adore,  
Yet, from our sins we may feel so abused;  
Now, even leaky ships, when patched on shore,  
Like pardoned sinners who were once accused,  
Can launch out on the deep, and sail once more.



