

The Advocate of Truth

A Good Father

Watch and Pray

*Life, Wealth, Health,
Sickness, and Death*

Thanatopsis

God's Ways

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Telephone: 304-782-1411
Fax: 304-782-2248

E-Mail: cogsevdav@aol.com

Web site: www.churchofgod-7thday.org

Del DeLong
David DeLong
Bond Tennant.....Editorial Staff
Gary Mills Managing Editor
Ludina Mills.....Children's Page Editor

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Three Needs A Good Father Must Provide For His Family

Bond Tennant

What do you think that it takes to be an adequate father? Is it true that being a father is the most important job a man can have? A good father is not a part-time father. A good father must do his job well and fulfill his responsibility. A good father must fulfill the needs of his family. Let us consider just three of these needs.

THE GOOD FATHER MUST PROVIDE PROVISION FOR HIS FAMILY

The most obvious need of a family is the material need. Good fathers may not supply their families with everything they would like. However, he is happy and takes pride in supplying them all that they need. I Timothy 5:8 says it this way, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The father's duty to supply provision for the family does not stop with material needs. More important, but often forgotten, are such spiritual and emotional needs as love and encouragement.

THE GOOD FATHER MUST PROVIDE PROTECTION FOR HIS FAMILY

The father has the same role over his family that God has over His people. Perhaps few fathers fail to provide physical protection for their families. It would be hard to find a father who would not protect his family if someone came into his house threatening his children with physical harm. He would fight to the death to protect his family.

However, physical dangers are not the only things that threaten our families and children. The spiritual that confront the home are overwhelming. Be sure that they are not exposed to dangerous teaching. The good father will be alert to what comes into the home via the television, internet, or any other means.

THE GOOD FATHER MUST PROVIDE PRAYER FOR HIS FAMILY

Every father has a duty to pray for his family. Job was a praying father. Job made it a habit to pray for each of his children. "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered-burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5).

David prayed for Solomon. Under Solomon's kingship, the nation of Israel gained heights of glory and wealth never before attained and never attained again.

The Apostle Paul was not a physical father, but he was a spiritual father. All the churches he had begun and all the people he had won to the Lord were his special children. In his epistles, he assures his spiritual children that he does not cease to pray for them. He set a good example for all physical fathers to follow.

Yes, being a good father is a full-time occupation.



Watch And Pray!

By Sister Maryane Charles

“Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak” (Mark 14:38).

Have you ever been in church and been so overcome by an overwhelming urge to sleep, and despite attempts to stay awake you just keep on nodding and dozing, or you happen to be overcome by sleep?

There was a young man in the Bible who was very interested in the Word of God. He came with the rest of the disciples to listen to the words spoken by Paul, but because of the length of the meeting, he became overcome by sleep. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead” (Acts 20:7-9).

The parable of the wise virgins in Matthew chapter 25 should teach us something. We should prepare for the future. We should have sufficient insight to plan for the future. The key thing is to be prepared, and not to slumber and sleep. We have to be aware and pay keen attention to the things which are happening around us. We see that sleeping cost Eutychus his life. Whether physically or spiritually, sleeping could cause us to lose our life. Jesus warned against slumbering and sleeping and being entrapped with the cares of this life and the deceitfulness of sin. In Matthew 25:1-13 the parable of the ten virgins is given, five wise, five foolish. They all had lamps. The five wise took oil in their vessels with their lamps, the five

foolish took their lamps, and took no oil with them. We see that “While the bridegroom tarried, they all slumbered and slept” (verse 5). “And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him” (verse 6). We have to be always on the lookout, on our Christian walk, for the many devices which the devil has in place to try and entrap us. We do not want to be termed as fools when our Lord returns, and be begging at the door for it to be opened. We should be ready so that when the bridegroom comes we will be amongst those spoken of in verse 10, “...and they that were ready went in with him to the marriage: and the door was shut.” Let us listen to the admonition from Psalm 27:14, “Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

If we do not have foresight and prepare and plan, the consequences could be disastrous. “O that they were wise, that they understood this, that they would consider their latter end!” (Deuteronomy 32:29)

We must watch and pray for our souls. The ministers whom God has placed in the Church have to watch for their souls likewise. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Hebrews 13:17).

The Sardis Church was admonished to be watchful, and strengthen the things that remain. Please read Revelation 3:16. Jesus is not returning to a sleeping Church. We should be awake to the things happening around us.

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer” (I Peter 4:7).



Life, Wealth, Health, Sickness And Death

By Bibi S. Allicock

There are five issues which we are considering in this article that pertain to mankind. Let us see what the Bible has to say about each one.

Life

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). "And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (verses 22-32).

Wealth

Brethren and friends, at times we go through the Scriptures to study the wholesome words of Almighty God, but how many of us are applying them in our lives? Some of us have more than our hearts could wish, yet we act like the man who built greater barns to store his goods. "And he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. BUT GOD SAID UNTO HIM, THOU FOOL, THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE: THEN WHOSE SHALL THOSE THINGS BE, WHICH THOU HAST PROVIDED? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

We must pay our tithes and offerings and help those in need. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3:8-9). "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD" (Leviticus 27:30). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now wherewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you

out a blessing, that there shall not be room enough to receive it” (Malachi 3:10).

We must remember that, “The eyes of the LORD are in every place, beholding the evil and the good” and “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it” (Proverbs 15:3; 10:22). “Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them” (Psalm 62:10). “For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (I Timothy 6:7-10). “But godliness with contentment is great gain” (verse 6).

Health

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Ecclesiastes 9:10). “My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh” (Proverbs 4:20-22).

Here, the wise man is encouraging us that if we would be attentive unto the words of Almighty God, it will be health unto us, thus whatsoever we are called to do, we must do it with our might. We should not do it haphazardly but diligently, seeing that it is for a godly purpose. Thus, since the Lord searches the heart and tries the reins, even to give every man according to his way, and according to the fruit of his doings, let us therefore, “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones” (Proverbs 3:5-8). “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the

keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets” (Ecclesiastes 12:1-5).

Sickness

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (James 5:14-16).

In Psalm 77, the Psalmist told what he did when he was sick. “I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the LORD: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search” (verses 1-6).

“And I said, This is my infirmity: but I will remember the years of the right hand of the most High. I will remember the works of the LORD: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people” (verses 10-14).

We saw the way that the Psalmist handled his sickness. Thus, he could have boasted of the saving strength of Almighty God when he quoted, “Thou art the God that doest wonders: thou hast declared thy strength among

the people” (verse 14).

As children of God, we must be very careful as to how we handle our sickness, and put not our confidence in man. In II Chronicles, the king of Judah did that which was good and right in the eyes of the Lord his God. “And Asa did that which was good and right in the eyes of the LORD his God: For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him” (II Chronicles 14:2-5). Here, we see that God gave the land rest because the people did that which was good and right.

“And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah” (verse 9). “And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee” (verse 11).

In chapter 14 of II Chronicles, we saw that the Lord was with King Asa and all Judah because of their obedience to Him. Nevertheless, he set a league between himself and the king of Syria to go against his brethren, the children of Israel. “Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time” (II Chronicles 16:6-10). “And

Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign” (verses 12-13).

Here, we saw what happened unto the king after the seer expounded unto him the word from the Lord. Probably, because he was king, he felt that the seer should not intervene in his wicked practice. Nevertheless, we see what transpired. Therefore, as children of God, we must take heed and seek the Lord at all times as the wise man instructed and Hezekiah did. “In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years” (Isaiah 38:1-5).

Death

Death was pronounced upon man after Adam and Eve sinned in the garden of Eden. Had they obeyed God and did not eat of the tree of knowledge of good and evil, He might not have cursed them. Nevertheless, they did not obey His command, and thus He said to Adam, “...Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Genesis 3:17-19).

“All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among

all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun” (Ecclesiastes 9:2-6).

Let us not end our discussion here, however. We know that for those who follow the Lord there will be a wonderful resurrection morning for loved ones to be reunited. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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 4:13-18). Jesus said that His people would belong to one fold. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:14-16).

We are told in Romans 6:3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection".

Finally we read in I Corinthians 15:20-23: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

Thanatopsis

Bond Tennant



I first became acquainted with the word, thanatopsis, from my College American Literature professor. The simple definition of the word is “a view or thought of death.” Have you ever considered what is your view or

thought of death? Perhaps, you have never thought about the subject of death.

I read about a churchgoing woman who was taught that death is not really the end, but rather it is a passage to

the afterlife. However, when her own death seemed imminent, she was overtaken by fear. The woman asked her minister, “There are so many beliefs about what happens at death. How do you know which is the right one?”

It seems as though every religion and society embraces the notion that humans continue to exist after death. I once read of a man who was very rich. He died. In his will he stipulated that his money be used to find some scientific proof of a soul of the human body which leaves at death. Those who know the truth about death know that there is not such a soul!

Some researchers refer to the fear of death as “death anxiety.” Many books and articles have been written on the subject. However, most people prefer not to think about death. The reality of death forces us to think about it sooner or later. We know that human life is very fragile. Many thousands of people die every day, and this is frightening to many. Without exception, every human is subject to death.

One of the anxieties associated with death is the fear of ceasing to exist. The idea that death is the absolute end of life scares many people. Therefore, many people who are outwardly believers in the afterlife may inwardly dread being reduced to nothingness in death. King Solomon ascribed to human death a finality that some may consider frightening. In his writings, he wrote: “For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten” (Ecclesiastes 9:5). He adds this, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (verse 10).

What has been described is not the view or thought of death that the child of God has who knows all the truth on the subject. The Bible compares death to sleep--not ceasing to exist forever. “Consider and hear me, O LORD, my God: lighten mine eyes, lest I sleep the sleep of death” (Psalm 13:3). Before raising up Lazarus, His friend, Jesus explained to His apostles: “...Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep” (John 11:11). Jesus did just that. Please read

verses 38-44. During deep sleep, there is no consciousness of surroundings or of the passing of time. Therefore, in death, there is no pain or suffering. With sleep, one expects to wake up. That is the hope and promise the Bible offers for the dead.

God Himself promises: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes” (Hosea 13:14). Two more promises are found in Isaiah 25:8, “He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.” The process of bringing dead ones back to life is called resurrection.

The fact that death is compared to sleep indicates that the resurrection does not take place immediately after death. Between death and the resurrection, there is a period of sleep. Job asked the question, “If a man die, shall he live again?” Then he answers his own question, “all the days of my appointed time will I wait, till my change come” (Job 14:14).

It will be such a joy when the resurrection comes and the dead are raised. We have considered the correct biblical view of thanatopsis. There need not to be fear in our view or thought of death.



God's Ways

By David DeLong



"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:8-11).

God's thoughts and ways are so much higher than ours that there can be no comparison. His Word, unlike ours, always fulfills what He wants it to accomplish. There is a principle in I Corinthians 15:46-47 which pertains first to man and his ways, then second to the Lord and His ways. We read: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." Though this refers to a contrast between Adam and Jesus, I believe that a general principal may be gotten from these verses. Our first inclination may be to do that which pertains to earthly things, and then, only second, to following the things of the Lord.

There is a tragic story in I Kings chapter 13 which helps to illustrate this point. In this story there are two prophets of God. However, they both allowed their earthly inclinations to take over in their lives. "And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD" (verses 1-5).

We see in these verses that this prophet truly was a man of God who prophesied in God's name. Verse 6 even

informs us that the Lord healed king Jeroboam's hand through this man of God. Continuing in verses 7-10 we read: "And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel."

So far so good. Now we come to the tragic change. "Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water" (verses 11-19).

What a terrible thing happened! The second prophet lied to the first one, and the first prophet listened to the lie. What caused the old prophet (second one) to lie? Was it vindictiveness, or did he want the honor of having the first prophet at his home? The Scriptures do not tell us. However, it is clear that both prophets let their natural inclinations take over their spiritual inclinations. And the

result was very tragic. Let us see what happened next.

"And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him" (verses 20-29).

How particular is the Lord when He speaks His Word? We can discern this by the story mentioned above. Let us refer to Isaiah 55:10-11 once again. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I

sent it."

In the story of the two prophets we learned that both of these men let the natural (earthy) part take precedent over the spiritual. How is it with us? Don't we sometimes let the same thing happen? In the book of Luke chapter 6 we find some teachings of Jesus that show what God's ways are in certain circumstances. For instance, in verses 27-29, we read: "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other..." Only God's Spirit can help us to do these things.

Continuing, we find, "...and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again" (verses 29-30). Sometimes our first (natural) inclination is to even call the police to get back things that have been stolen from us. God's ways surely are not our ways. Verse 34 reminds us: "And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again."

We will now contrast the natural wisdom of the world (Satan's wisdom) with the spiritual wisdom of the Lord. We find in James 3:14-18: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

At first look, the earthly wisdom doesn't seem like wisdom at all. And, of course, it isn't compared with God's wisdom. The wisdom of the world is centered upon the belief of taking care of one's self first. This seems reasonable to the carnal mind. After all, the worldly person may reason, if I don't take care of myself first then I won't be able to help anyone else. The problem with this is that if everyone takes care of himself first, it will inevitably end up creating envying and strife.

God's wisdom makes it possible for everyone to be benefitted without the competition which results from looking out for number one. Therefore, His wisdom is pure, peaceable, gentle, etc. This is a good gauge for determining what God's ways are in every situation. Does the outcome produce peace? Remember, "...the fruit of righteousness is sown in peace of them that make peace."

Notice that the earthly wisdom is described as "devilish" in the passage above. That is because it originates with the devil. Anything not of peace, therefore, is of the devil. Some of the ways that the devil uses to destroy peace is through bitterness, confusion, and fear. Fear is especially crippling because it takes away the trust that one needs in a relationship with the Lord. The earthly wisdom can, at best, satisfy the flesh but not the inner man. And it is only temporary. God's wisdom satisfies the whole person.

This satisfaction can only come as a disciple of the Lord denies self. Jesus proclaimed in Luke 9:23-24: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." This is in stark contrast to worldly wisdom, as we have seen, which tries to take care of self first.

Denying self and following the Lord can involve a number of things.

Denying self and following the Lord can involve a number of things. One such denial of self is in the area of prayer and fasting. There is a story in the book of Matthew which points this out. Chapter 17, verses 14-21 reads: "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the

water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

Fasting can be a spiritual discipline, and is associated with chastisement of a person. Psalm 69:10 tells us, "When I wept, and chastened my soul with fasting..." We are told about Anna: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day" (Luke 2:36-37).

Cornelius the centurion sought the Lord with fasting. "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God" (Acts 10:30-31). Because of this, Peter was sent to him to show him God's way (see verse 32).

The church in Antioch ministered to the Lord and fasted. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3). Fasting was used by the disciples in association with ordaining elders (see Acts 14:23).

Fasting was a spiritual way of life for the Apostle Paul

(see II Corinthians 6:5). He told of some of the things he experienced in II Corinthians 11:27, "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Certainly the spiritual discipline of fasting was very important to the early church.

Jesus is the perfect example of doing God's ways. He said in John 8:29, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Even as a child He was set to do God's will. After Mary and Joseph had gone to Jerusalem and were returning home they missed Jesus. Going back to Jerusalem, they found Him in the temple. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:46-49).

In I Peter 2:21-24, we learn of the wonderful character of Jesus. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." What a wonderful display of God's ways!

Hebrews 4:15 informs us, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Yes, Jesus is the perfect example of doing everything that the Father Himself would do. Therefore, we must follow the example of Jesus so that we may also please the Father. Nothing less will do. God's ways are not man's ways. Let us be careful not to do the first (earthly) inclination that may come to our mind, but rather the spiritual way of the 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.

Thoughts About Work

I would like to share with you a portion of an article written by Elder Carlo Rasmussen, now deceased, in the February 23, 1987 issue of *The Advocate of truth* which speaks of works.

My Faith By My Works

The Apostle James wrote these words in his letter to the twelve tribes of Israel, who were scattered abroad. His thoughts are found in chapter two and verse eighteen, where he writes, "...*Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*" James is telling us that faith by itself without any proof (which is works) is useless. He even mentions how "the devils also believe, and tremble" in verse nineteen. The child of God understands that faith and works go hand in hand in a kind of balance. Through our works will come a better witness for Christ than merely words.

For a few moments, let us focus our attention to our expression of faith in the place where we perform our daily labors. Sometimes in this area of our lives we may forget to let our lights shine. It is a truth that by doing our best in the work place we are letting our lights shine in many ways. There is a special atmosphere surrounding the true believer when he labors daily unto the Lord rather than unto man.

Today, much of the tranquility that used to be in the

work place cannot be found. Men and women used to be more contented in their work, and it showed in the results of that work. A desire to do the best a person could was prevalent, and a good feeling that went with the knowledge of a job well done was felt. The place where one labored was a joy to come to, and everyone enjoyed doing their part.

This tranquil time seems to have disappeared from most places. The attitude of most workers is one of strife and discontentment. The easy way is the only way and cut corners wherever possible. A song, which became quite popular, expressed a feeling of "Blue Monday" as its title implied. The thought of work was drudgery. Friday and the weekend prevailed in many minds. It was a joke to many. However, through the many avenues to the mind this thought was promoted, and the infection spread.

The person who would try to do his best at work became the butt of jokes by others and was considered to be the buttering-up with the boss. This wicked infection has spread like a cancer into every part of our society. (End of article portion)

Today the same attitude about work of which Brother Carlo's article expresses seems to still prevail. As a matter of fact, this attitude about work may be even stronger. For a moment, let us leave the thought mentioned in James 2:18 about faith and works and just concentrate on secular work which everyone must do to earn a living.

I have seen first hand the wrong attitude of some toward work. There were those with whom I worked back in the 70's who were always complaining about the work they were to do and their lunch schedules. Some

would come to work late and begin to make excuses and bad-mouth the supervisor. After an employee was fired for not doing his job, sometimes the replacement employee would be just as bad or even worse than the one whom he replaced. Yes, those who did good work were called company men and some said that they were collecting brownie points to please the boss.

My wife used to work as a cashier at a motel restaurant. There was one man who came for breakfast every weekday morning. He would shout out "Hurry up Friday" in a loud voice so that everyone in the coffee shop would hear him.

Now, why do I believe that the same attitude about work still prevails these days? My family is involved in three different businesses. Good employees must be found to work for these businesses. That is easier said than done! There is sometimes the problem of those who drink. They call in sick for the next day. Then there is the problem of those who just do not show up for work. Some do not like it because they cannot use their cell phones when working.

In the store, which my wife is the authorized agent, no person seems to want to work overtime, although they need to have all the new signs in order. It is difficult to get anyone to be at the store at 6 am to unload a truck that comes at that time on Fridays. Sometimes the associates become jealous of each other because one is able to sell more than another. The list just keeps going on and on.

Some make the excuse that they have family problems which interferes with their work habits. I was always told to leave all problems at home when going to work.

Let us now consider James 2:18. Brother Carlo's article is right on. The person who does sloppy work has a sloppy faith!

B.T.

The Middle East

There is trouble in every segment of our society which includes the social, financial, political, and ecclesiastical. This is a sign of the times in which we live. There is a rebellion in the world toward the dictatorial regimes that have shown their powers and privileges while denying their citizens of the most basic human rights and refusing to hear their complaints.

This is especially true in the Middle East. The dangerous situation in Syria threatens the peace of the whole area. The Middle East covers about two dozen countries which include a wide area of North Africa and Western Asia. It boasts of multitudes of races, religions, cultures, and subcultures.

For many years, this area has been, and continues to be, the center of historical changes. Recently we have witnessed the beginning of a disintegration in the culture of the Middle East which may have a profound influence throughout the world. No one really knows how things will turn out.

During the last fifty years, the United States and other western powers invested large sums of money and resources in order to control the predictability and stability of the area. They wished to influence the outcome of events.

Thinking it was a good thing, the United States and other western powers helped install puppet regimes in many countries of the Middle East. However, there was little concern considered about whether these rulers were accountable to their own people. There was no concern that these regimes were spending their country's resource money on themselves and for their lavish lifestyles. There was little or no attention paid to the needs of the people who were being abused, exploited, or oppressed.

Now, besides the Middle East, the Western nations have other problems such as guaranteeing the flow of uninterrupted oil supplies and maintaining control of the critical Suez Canal.

Role Of Modern Technology

The rapid advance of modern technology which includes satellite television, computers, mobile phones, and the Internet has caused the younger generation, and some of the older generation, to become better informed and connected. With the use of new technology, many are able to communicate with each other and to gather huge crowds to air their grievances.

Young people and modern technology have played a huge role in removing from power some of the dictatorial regimes that have controlled their people for many years. Many people are being made aware of the inequities that existed in these puppet regimes.

BIBLE

Study



Questions and Answers

QUESTION: Why do you think that Jesus told His disciples to buy swords? I refer to Luke 22:36.

ANSWER: Let us quote the verse. “Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.”

He wished them to be forewarned of the world’s hostility to the Gospel. He spoke in figurative language as He frequently did, and they took His words literally, supposing He alluded to present defense. Seeing that they misunderstood His language about the swords, He closed the conversation with the words “It is enough” in verse 38. His healing of the High Priest’s servant’s ear emphasized the fact that He had not intended physical violence.

QUESTION: Will you please give us some pointers on how to get along with others?

ANSWER: The following are eleven suggestions:

1. Keep skid chains on your tongue, and always say less than you think. How you say it often counts more than what you say.
2. Make promises sparingly, and keep them faithfully no matter what it costs.
3. Never let opportunity pass to say a kind and

encouraging word to or about somebody. Praise good work done regardless of who did it. If criticism is needed, criticize helpfully, never spitefully.

4. Be interested in others, interested in their pursuits, their welfare, their homes and families. Let everyone you meet, however humble, feel that you regard him or her as one of importance.

5. Keep the corners of your mouth turned upward. Hide your pains, worries and disappointments under a smile.

6. Preserve an open mind. Deliberate but do not argue. It is a mark of superior minds to disagree and yet be friendly.

7. Let your virtues, if you have any, speak for themselves, and refuse to talk of another’s vices.

8. Discourage gossip. Make it a rule to say nothing of another unless it is something good.

9. Be careful of another’s feelings. Remember the Golden Rule, and treat others as you would like to be treated.

10. Pay no attention to ill natured remarks about you. Simply live so that nobody will believe them.

11. Do your work, be patient and keep your disposition sweet. Forget self, and you will be rewarded.

It is most difficult to do the pointers suggested above. These pointers go against human-nature and the carnal mind. One must be truly converted and begotten of the Spirit to really get along with others.

QUESTION: Why do the wicked seem to prosper and enjoy life so much? Did not the acts of Jacob come back to him and punish his actions in his older age?

ANSWER: Certainly! What we sow we will also reap. We can not get away with anything that we have done to others. “Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him” (Isaiah 3:10-11).

History makes some singular developments in respect to the retributive justice of God. Nations, communities, families, individuals, furnish fearful illustrations that, “... *the wicked is snared in the work of his own hand,*” and that “... *the way of the transgressor is hard.*” Wrong doing, oppression, and crime are by no means reserved only for a future retribution. They draw after them an almost certain retribution in this world. “There is no peace to the wicked saith my God!” He may seem to prosper. His riches may increase. He may revel in pleasures, and he may shine in honors, and seem to have all that the heart can wish. However, there is a cankerworm somewhere gnawing at the very vitals of happiness – a blight somewhere upon all that he possesses. History bears at least an incidental yet decisive testimony on this point.

“...*be sure your sin will find you out*” (Numbers 32:23).

“...*it shall not be well with the wicked*” (Ecclesiastes 8:13).

“*O, that they would consider their latter end!*” (Deuteronomy 32:29).

The domestic peace and prosperity of the good old Patriarch Jacob was sadly marred. He is compelled to become at an early age an exile from his father’s house, to flee before the aroused wrath of his brother Esau – to suffer a long oppression and wrong in the family of Laban, his kinsman, and no sooner is he relieved from these domestic afflictions than suddenly he is bereaved of his favorite wife. Joseph is violently torn from his embrace by a wild animal, and Benjamin is taken to Egypt from his breast, the only object on which his affections for the aged father seemed to repose. All this was brought upon Jacob by his own doing and his actions. Jacob’s cry is heard “All these things are against me.”

Not only man brings suffering on himself but also whole countries. Look at Egypt. Pharaoh defied God and would not let Israel go. He raised his hand harder against the chosen people. He perished miserably with all the worthy men of Egypt in the Red Sea. Egypt never recovered from this shocking experience.

QUESTION: What is meant by the Gospel of Jesus Christ?

ANSWER: The word “Gospel” means “Good News.” The Gospel of Jesus Christ is the “Good News of Jesus Christ.” Anything which the Scriptures speak about Christ would be considered the Gospel.

There are different categories which make up the complete Gospel Message. It can be the historical account of what Christ did and spoke, or of His life, miracles, death, resurrection and doctrines. Sometimes it is taken for the preaching and publication of the Good News, and also the administration of affairs that concern it.

The Gospel of the Kingdom of Christ is part of this whole message. Today the Kingdom is found “in” the believer, as we read in Colossians 1:27; “...*which is Christ in you, the hope of glory.*” This truth is a mystery to the world today.

It is necessary that this Kingdom be within the believer today which is God’s Holy Spirit. In one of Jesus’ parables, we read where “...The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs...” (Matthew 13:31-32).

All these thoughts along with the fact of the soon coming literal Kingdom of Christ upon the earth are the complete Gospel message for this age.

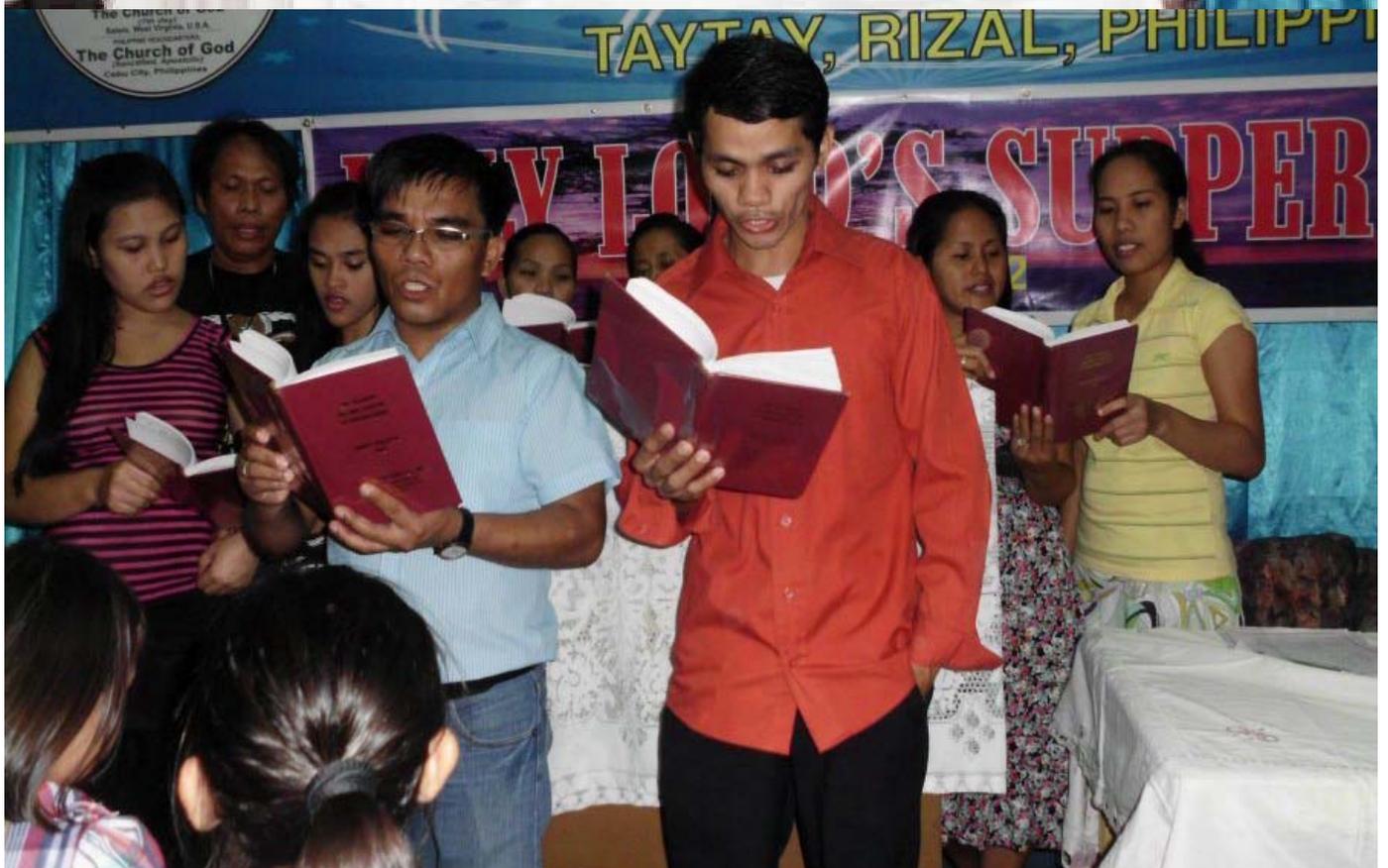
QUESTION: What are three things the church must do for their new members?

- ANSWER:**
1. The church must teach their new members to observe all of God’s commandments.
 2. The church must support and encourage their new members and enlist them in the church activities.
 3. Everyone in the church must pray for the new members.



These are some photos of the church at Tay Tay Rizal, Philippines





LESSON I

RUTH GLEANS IN THE FIELD OF BOAZ

Scripture Reading: Ruth 2:1-23.

Golden Text: Ruth 2:8.

“Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.”

NOTE: In our last lesson, we learned that Naomi, her husband, and two sons dwelt in the land of Moab. After the death of her husband and sons, she and Ruth, her daughter-in-law, returned to Bethlehem to live.

1. Where did Ruth work after she returned to Bethlehem? Ruth 2:1-3.
2. Did Boaz see Ruth in the field and ask who she was? Ruth 2:4-6.
3. What did Boaz tell Ruth to do? Ruth 2:8-9.
4. When Ruth asked Boaz why she had found favor in his sight, what was his reply? Ruth 2:10-12.
5. What did Boaz command his young men to do for Ruth? Ruth 2:15-17.
6. Who did Naomi tell Ruth Boaz was? Ruth 2:20-22.
7. Did Ruth continue to glean in the field until the end of the barley harvest? Ruth 2:23.

LESSON II

MARRIAGE OF RUTH AND BOAZ

Scripture Reading: Ruth 4:1-18.

Golden Text: Ruth 4:13.

“So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.”

NOTE: We learned in our last lesson how Ruth met Boaz while she was gleaning in the field. In chapter 3, you may read about the courtship of Boaz and Ruth. Their marriage led to the formation of the family that was to produce the Saviour.

1. When Boaz went up to the gate, whom did he meet? Ruth 4:1.
2. How many of the elders of the city sat with them? Ruth 4:2.
3. What did Boaz say to the kinsman? Ruth 4:3-5.
4. Could the kinsman redeem the inheritance? Ruth 4:6.
5. What was the custom in Israel concerning redeeming and changing? Ruth 4:7.
6. What did the kinsman tell Boaz to do, and did Boaz comply? Ruth 4:8-9.
7. Did Boaz take Ruth for his wife? Ruth 4:10-13.
8. Ruth bore a son by Boaz. What was his name, and who was his nurse? Ruth 4:16-17.

LESSON III

THE BIRTH OF SAMUEL

Scripture Reading: I Samuel 1:1-28.

Golden Text: I Samuel 1:20.

“Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.”

NOTE: We have finished the study of Naomi, Ruth and Boaz. Now we will study about another young child, Samuel, and how he was used of the Lord as a prophet.

1. Who was Hannah, and what was her husband's name?

I Samuel 1:1-2.

NOTE: Hannah’s husband loved her very much, but she was unable to have children.

- 2. Did it grieve Hannah because she could not have any children? I Samuel 1:8-10.
- 3. What was the vow which Hannah made to the Lord in her prayer? I Samuel 1:11.
- 4. What did Eli, the priest, think was wrong with Hannah as she uttered her prayer to the Lord? I Samuel 1:13-15.
- 5. What did Eli then tell her to do? I Samuel 1:17.
- 6. Did the Lord answer Hannah’s plea to Him? I Samuel 1:18-19.
- 7. What did Hannah do when Samuel was old enough to be weaned? I Samuel 1:24-28.

NOTE: God gave Hannah a child, and in return Hannah kept her promise to God. It is important to remember that we should also keep any promises that we make to God. God always keeps His promises.

LESSON IV

SAMUEL’S MINISTRY

Scripture Reading: I Samuel 2:1-36.

Golden Text: I Samuel 2:26.

“And the child Samuel grew on, and was in favour both with the LORD, and also with men.”

NOTE: In our last lesson, we learned about the birth of Samuel, and how he was dedicated to the Lord by his mother. Now we shall study about Samuel’s ministry.

- 1. Let us read again verses 1-8. These are beautiful words of praise by Hannah. Tell about some of the descriptions she gave of God.

- 2. Eli was a priest of the Lord. Did his sons know the Lord? I Samuel 2:12.
- 3. What was the priest’s custom with the people? I Samuel 2:13-17.
- 4. Did Samuel minister before the Lord, and what did his mother make for him each year? I Samuel 2:18-19.
- 5. Did the Lord bless Elkanah and Hannah? I Samuel 2:20-21.
- 6. The sons of Eli were very wicked as you may read in I Samuel 2:22-24.
- 7. A man of God came unto Eli, and what did he tell him would happen to his house? I Samuel 2:27-34.
- 8. Who was to be raised up in this place? I Samuel 2:35-36.

ALONG LIFE’S WAY

Sometime while sitting alone,
You wonder what is next.
Then you call upon the Lord,
He never does object.

He is always present,
Even, when we are not aware,
With his loving care and mercy
He is always there to share.

So I put my trust in Him,
And call upon His name,
If we fail to hear Him,
He certainly is not to blame.

So live in obedience unto the Lord,
Let him direct you, along life’s way,
Whatever trials you may face,
Victory! Will be yours, each day.

Bertha Love



Dean was playing in the back yard. He threw the red ball as high as he could. Then he caught it when it came down.

"Where did you get that ball?" Daddy asked. "I thought you lost yours."

Dean stopped playing as Daddy walked toward him. "I - Teddy has a lot of balls," he said. He threw the ball again.

"You mean you took it without Teddy's giving it to you?" Daddy asked.

"It was in the grass. He doesn't play with it much," Dean said.

"You take it back to Teddy, son," Daddy said. "It is getting dark. Maybe Teddy takes all his balls inside at night."

Daddy smiled and went on into the house.

It was too dark now to play anymore. Dean put both hands around the ball tight. He thought hard. Teddy had so many balls. Then Dean hid the ball under a large leaf in the flower garden.

Daddy came back. "Do you want to take a walk with me?" he asked. "We will go through the alley and out to the meadow."

"Yes, Daddy, I want to go!" Dean answered.

They walked slowly through the grass in the meadow. It was beginning to get wet with dew. At last they stopped. Daddy and Dean looked up at the sky. It was full of shining stars. They seemed to wink at the earth.

"I am going to show you the polar star tonight," Daddy said.

He got down on his knees and pulled Dean back

against him. He stretched out his right arm and sighted past Dean's head and along his pointing finger. "Now," Daddy said, "Look down my pointing finger and far, far away. Do you see something that looks like a dipper with a long handle?"

Dean had to look and look. Then he exclaimed, "Yes, Daddy, I see it!"

"Now I'll move your head while I move my arm and finger," said Daddy. "Do you see those two bright stars up the handle?" "Yes!" Dean answered, quicker this time.

"Now we go right across the blue sky to another bright star." Again Daddy moved Dean's head.

"I see it!" Dean said in a soft whisper.

"Sometimes we call it the North Star," Daddy said.

"So you will always know when you find that star that you are looking to the north."

"Will it always be there?" Dean asked.

"Yes," Daddy told him. "If you can see the stars shining, you will always find the North Star there."

"Doesn't it move?" Dean said.

"It is so far away, and moves so slowly, we can never see it move. It will always be there because it obeys God who put it there."

Dean couldn't tell why, but he thought about Teddy's ball.

"God wants everything and everyone everywhere to obey Him," said Daddy. "Then there will be happiness in every place."

Dean reached up and took Daddy's hand and said "I think I will take Teddy's ball home."

"I think so, too," said Daddy. "Then you will be obeying God. For God said we should not take things that do not belong to us."

Daddy and Dean walked out of the meadow and back up the alley. In their own back yard, Dean ran and got the ball.

"Will you go with me, Daddy?" asked Dean. "It's dark."

When they were in front of Teddy's house, Daddy said, "I'll wait right here. If you need me, call me. I won't move until you come back."

"You'll be like the star, Daddy." Then before he took the ball to Teddy he said softly, "I always want to be obedient to God like the stars."

FATHERS AND SONS

First match the names of these fathers and sons. Then find the names of both in the puzzle.

FATHERS

- 1. ___Adam
- 2. ___Abraham
- 3. ___Jesse
- 4. ___Kish
- 5. ___Terah
- 6. ___Zebedee
- 7. ___Nun
- 8. ___David
- 9. ___Noah
- 10. ___Joseph
- 11. ___Manoah
- 12. ___Shaphat
- 13. ___Aaron
- 14. ___Isaac
- 15. ___Nebat
- 16. ___Solomon
- 17. ___Zacharias
- 18. ___Haran
- 19. ___Saul
- 20. ___Jacob

A B R A H A M R T O C E S S E J
 D M I R A C B O G A D H L U O O
 A A T U R V I R N D E S A S B S
 M D V K A O N E A M O L H F R E
 H N C I N M A V Z H B U I L J P
 L U A S D U I N O U A G T S O H
 A N H H C D L E S E P M E O H M
 R J A M E S A U I J A C T L U A
 E C R H A P R M O N V E R O K N
 I M E L U N S N O C I A L M H I

SONS

- A. Abraham
- B. Solomon
- C. Samson
- D. Manasseh
- E. Esau
- F. Isaac
- G. Lot
- H. Abihu
- I. Rehoboam
- J. Jeroboam
- K. Seth
- L. Jonathan
- M. Shem
- N. Gad
- O. David
- P. John
- Q. Elisha
- R. James
- S. Joshua
- T. Saul

S E T H Z I A A R O N F L O T O
 A R I L R T H S S M U W J N K C
 A K O P H L U A S K R G A L J D
 C U R A S T I H R E H O B O A M
 A I N Z I R A N L G H I I H C N
 A L O T A P U S H M O T H L O O
 S M U H H R O A G H U S U C B S
 I Y C A U C N E B A T L Y E H M
 K A T I J E R O B O A M T K R A
 Z E B E D E E H Y N O M O L O S

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Light

O grant us light that we may know
The wisdom You alone can give;
That truth may guide where'er we go,
And virtue bless where'er we live.

O grant us light, that we may see
Where error lurks in human lore,
And turn our doubting minds away from "me",
And love your holy Word the more.

O grant us light that we may learn
How dead is life from you apart;
How sure is joy for all who turn
To You an undivided heart.

O grant us light, in grief and pain,
To lift our burdened heart above,
And count the very cross a gain,
And bless our Father's hidden love.

O grant us light, for soon or late
The things of earth will pass away
For Christ will come and bring to earth,
A glorious, bright and endless Day.

Author unknown

