

The Advocate of Truth





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

E-Mail: cogsevday@aol.com

Web site: www.churchofgod-7thday.org

**Gary Mills Managing Editor
Ludina Mills.....Children's Page Editor
David DeLong Editorial Staff**

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TABLE OF CONTENTS

PAGE

In Memory of Apostle Lot Luyao De Erio 3

How To Make A Difference 4-5

Stoicism Vs. Christianity 6-7

The Church Around The World 8-11

Test Your Bible Knowledge Crossword Puzzle 12-13

Questions And Answers 14-15

Word Keys That Unlock Scripture 15-16

The Ark Of The Testimony 16-19

The Children's Pages 20-23



*"O give thanks unto the LORD; for he is good; for his mercy endureth for ever" (I Chronicles 16:34).
Picture by Ludina Mills of Holden Arboretum in Ohio.
Cover picture of Fort New Salem in Salem West Virginia.*

In Loving Memory

Rejoice IN MY Redeemer
THE wellspring
of MY Soul



Elder Lot Luyao De Erio

“For to me to live is Christ, and to die is gain” (Philippians 1:21).

“I have fought a good fight, I have finished my course, I have kept the faith:” (II Timothy 4:7).

On May 20, 2022 at 2:45 a.m. in Ubay, Bohol, Philippines, Elder Lot Luyao De Erio passed away at the age of 83.

He was born on February 01, 1939 to his parents Numeriano De Erio and Buenaventurada Lyuao. As he grew older his parents were converted to the Church of God 7th Day thru Elder Potenciano Careño. Elder Lot was baptized into the Church of God 7th Day Salem, West Virginia on September 15, 1954 at Tukuran Riven, Za,boanga Del Sur at the age of 15 and was brought up according to the teachings of Christ. He developed his religious sense under the guidance and support of his faithful parents. He was mentored by Elder Potenciano Careño and later by Elder Pablo Sausal. This enabled him to prepare for the “good fight” for Christ, to finish the course, and keep the faith until the end. He was married to Sister Beata Uli De Erio on January 16, 1975.

He was ordained as a minister of the church on November 25, 1989 in Cebu City. His work in the church continued to grow and he was chosen as a member of the Seventy. On June 2019 he was chosen as a member of the Twelve Apostles of the Church of God. As a member of the body of Christ, he actively preached the gospel all over the country of the Philippines. In addition to preaching in church, he made many radio broadcasts, home visitations, and attended many open air rallies. He had a unique ability to establish a rapport whenever he would meet different personalities and would make you realize that you cannot make it without God.

His last advice was “buhata ang tanan sa paglig-on sa mga kaigsoonan” (do whatever you can to strengthen the brethren).

“Well done...thou good and faithful servant.”

Reasons and Principles

CONTRAST:

HOW TO MAKE A DIFFERENCE

By: Moises Torres M.

NOTE: We must have enough spiritual knowledge to know how to make a difference between good and evil, light and darkness, just and unjust. And this level can only be reached by following the example of the many contrasts the Lord Jesus Christ used and lived to show the truth of things, and thus distinguish one from the other. This level is necessary and is only reached by exercising the senses in the discernment of good and evil.

Hebrews 5:14 “But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.”

We will never be able to discern evil in depth if we do not first understand the magnitude of what good is.

1. Contrast between light and darkness:

Matthew 5:15: “Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.”

John 8:12: “Then spake Jesus again unto them, saying, I am the light of the world: **he that followeth me shall not walk in darkness, but shall have the light of life.**”

John 12:46: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

NOTE: Only by walking in the light (knowledge) of the Lord Jesus Christ, will we realize the depth of darkness. Here the principle is very clear: If we walk in the light, we see where we walk, and we do not stumble; but if we walk in darkness, we stumble, and in the end we will fall into a deep pit from which we will not be able to get out. Let us remember the parable of the ten virgins five were wise and five foolish. The foolish ones ran out of oil and their lamps went out, and they did not arrive in time for the marriage feast; and when they arrived the Lord said to them, “I do not know you.” “And this is the condemnation,

that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (John 3:19).

2. Contrast between good and evil:

Luke 6:9: “Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? “To save life, or to destroy *it*?” (Read from verse 1).

NOTE: Many times questions arise, such as whether it is lawful to do this or that on the Sabbath, whether it is right or wrong; and we are left in doubt, because we do not have sufficient knowledge, nor our own conviction of what is right and wrong. Jesus rounded off his question with an additional one: “Is it lawful on the Sabbath days to do good, or to do evil? **To save life, or to destroy *it*?**” Analyze these contrasts used by the Son of God. In this contrast, “life” is the argument that supports what is right. Which do we prefer, to save life, or to destroy it?

Romans 12:21, “Be not overcome of evil, but overcome evil with good. (Read verses 19-20). If it can be done, in everything on our part, be at peace with all men.”

I Thessalonians 5:15, “See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.”

To distinguish clearly between good and evil we must put aside vanity and human feelings that blind our understanding. Then we will be able to fulfill the above commandment.

3. Contrast between the just and the unjust:

Revelation 22:10-11, “And he saith unto me, Seal not the sayings of the prophecy of this book: for **the time is at hand**. He that is unjust, let him be unjust still: and he which

is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”

NOTE: Of course, the Lord Jesus Christ left a very definite contrast between the righteous and the unrighteous, and it is the believer’s task to have the knowledge of it: The Lord uses these two verses to set forth the two conditions, and leave them to the judgment and convenience of each individual. Do you, for which one do you lean? The Lord only fits to say, “The time is at hand.”

4. **THE BOOK OF PROVERBS 3:27-35**, contains several principles and contrasts, of how to be just with God and our neighbor.

“Withhold not good from them to whom it is due, **when it is in the power of thine hand to do it**. Say not unto thy neighbour, Go, and come again, and to morrow I will give; **when thou hast it by thee**. Devise not evil against thy neighbour, **seeing he dwelleth securely by thee**. Strive not with a man without cause, **if he have done thee no harm**. Envy thou not the oppressor, and choose none of his ways. For the froward *is* abomination to the LORD: but his secret *is* with the righteous. The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.”

ACTS 24:16: “And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.” Being righteous implies having a good conscience before God and before men; this was the aim of the Apostle Paul and should be the aim of all believers; however, there are some “children” of God who soften their consciences so that everything they do is acceptable in their eyes.

5. **What prevents us from seeing the difference between good and evil, between just and unjust, between life and death?**

Note: God in his righteousness set before man life and death from the beginning; but man has set aside his prevention. (Deuteronomy 30:15; Joshua 24:15). The devil is the deceiver, the inciter, the generator of malice; but unbelief, rebellion, arrogance, selfishness, and pride are

man’s intentions. Well says the verse: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:19).

6. What can help us to look at contrasts?

We could argue that sometimes it is very difficult to define or give a solution to a problem. And this is true, because it seems that sometimes there is a very thin line between light and darkness, between what is just and what is unjust, between good and evil, between truth and falsehood. And many times we only vacillate between the one and the other; but the justice of God does not admit any concession; something is either black or white, but not “gray.” And it is here that we need the support of the Holy Spirit and the testimony of our Lord Jesus Christ. It is here that we must use His examples and contrasts to bring out the truth or reality on all things. (John 1:1-14; 14:15-17).

NOTE: The light, the just, the good, the truth, support the subsistence of life, and are for the sake of existence; the contrary only represents destruction and death.





Stoicism vs. Christianity

By David Royer

I always admired the word “stoic” as a way to present myself at business meetings, medical emergencies, and during personal tragedies.

However, let us dig a little deeper: The currently accepted meaning of stoic is a person who accepts what happens without complaining or showing emotion (This was also my interpretation.) and alternatively: A member of a school of philosophy holding that a wise man should be free from passion, unmoved by joy or grief, and submissive to natural law. Source: <https://www.merriam-webster.com/dictionary/stoic>

History: Stoicism is an ancient Greek philosophy formed in Athens. It is a philosophy on how to live your life. The first time this philosophy arose was during the chaos of the fall of the Greek world. Alexander the Great had died young after many conquests, and Greece was left floundering during its conquest by the Romans. The Romans then adopted that philosophy as the outlook of the professional soldier in the Roman Legions.

The founder of Stoicism, Zeno of Citium, referred to his philosophy as the “good life.” Zeno began his teaching at the Stoa Poikile, located at the Ancient Agora of Athens. Stoa is the famous painted porch that Stoicism was named after.

The Easton’s Bible Dictionary gives us good background information: “Stoics: a sect of Greek philosophers at Athens, so-called from the Greek word stoa, i.e., a

“porch” or “portico,” where they have been called “the Pharisees of Greek paganism.” The founder of the Stoics was Zeno, who flourished about 300 B.C. He taught his disciples that a man’s happiness consisted in bringing himself into harmony with the course of the universe. They were trained to bear evils with indifference and so to be independent of externals. Materialism, pantheism (worship that admits or tolerates all gods), fatalism, and pride were the leading features of this philosophy.”

The bottom line is that Stoicism is a philosophical doctrine without religion. As Zeno put it, “Happiness is a good flow of life.” This good life is to be achieved by looking inward for peace of mind and tranquility that comes from living a life of virtue.... according to reason and the natural law of the cosmos—and not to worry about the rest.

The four virtues of Stoic philosophy consist of courage, temperance, justice, and wisdom. The Stoic emphasis on restraint or appetites and control of the emotions is somewhat similar to the Buddhist philosophy. Both enjoy a growing appeal with today’s western culture and audiences. Virtues and their descriptions were sourced from: <https://whatiststoicism.com> > Stoicism Definition Feb 7, 2021 — Stoic philosophy is driven by four guiding cardinal virtues.

Courage: The willingness to do what is right in the face of adversity and conflict. Think of conflicts as not an inconvenience or tragedy, but as opportunities to answer: Am I brave? Am I going to face this problem or run away from it? Will I stand up or be rolled over? The common misconception about courageous people is that they feel no fear, making them feel great. However, brave people act despite the fact they feel terrified or highly anxious. Bravery and courage involve putting all of those fears aside.

Temperance: Moderation. The right balance. Do nothing in excess. Use the right amount.

Justice: Moral rightness. Finding the correct balance. The two virtues above: Courage and Temperance, are core Stoic virtues, but in their seriousness, they pale in comparison to what the Stoics worshipped most highly:

Doing the right thing.

Wisdom: The knowing. The learning. Wisdom is your ability to define what is good, not good, and indifferent. Wisdom is where the final and essential virtue comes in. One should have the experience required to navigate the world. What situations call for courage? What is the right amount? What is the right thing?

These four Stoic virtues are meant to guide all choices and actions, great and small, by man “internally”. They are pagan virtues but may seem familiar to us when reading the Bible as Apostle Paul spoke of nine virtues that represent humanity’s good character.

According to our understanding, theological virtues do not originate from the natural man. They are imparted by God through Christ and are then practiced by the believer. You see, if a person is filled and inspired by the Holy Spirit, then all the virtues spoken of in Galatians 5:22-23 will be evident in that person’s life. These nine great virtues in this passage are compared to the virtues of Christ. As the Holy Spirit guides and directs us, God imparts these virtues to us.

Galatians 5:22-23 “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.”

Another divergence between Stoicism and Christianity is the end goal. In Christianity, it is only through Jesus that people can achieve eternal salvation. We are saved through grace instead of works, while the forgiveness of sins comes by faith alone. For the Stoics, what matters is not what may or may not happen after death but how we make the best use of our time on earth.

Furthermore, in Stoicism, the Logos (or Word) is an unknowable force, while, in Christianity, we believe the Word (Logos) was made flesh and dwelt among us. For the Stoics, a relationship with the Logos is distant, intellectual, and based on the ideas of duty and virtue. In Christianity, a relationship with the Logos is much more personal. It teaches us that God wants our love and praise. In return, His and His Son Jesus’s love makes it possible

for us to have eternal life.

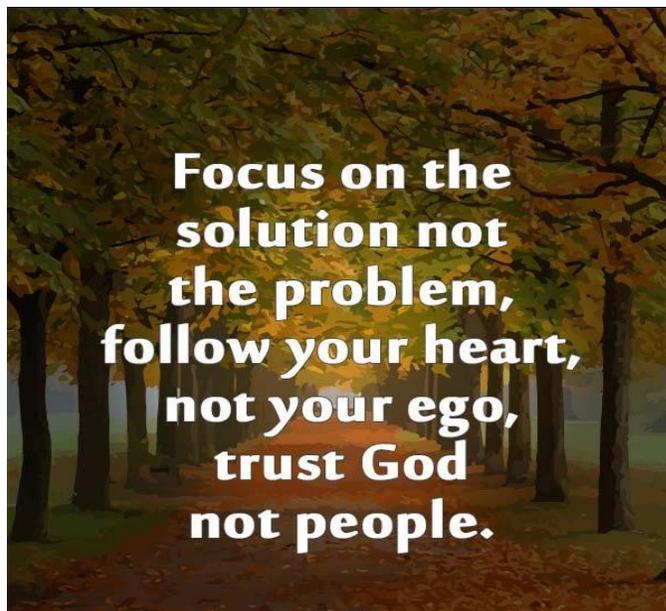
Another big difference between the two worldviews is that in Christianity, we are instructed to ask God for help, while the Stoics seek help from within. The issue with the Stoic philosophy is that you become your first source of support and strength, and God becomes secondary.

But wait! What about the verse that says, “God helps those who help themselves”? Does not that endorse stoic virtues? NO, it is not even in the Bible!

The phrase “God helps those who help themselves” is a motto that emphasizes the importance of self-initiative and personal action. This expression is known around the world and is used to inspire people into self-help. It originated in ancient Greece as “the Gods help those who help themselves.” Sourcehttps://en.wikipedia.org/wiki/God_helps_those_who_help_themselves

In conclusion, if we keep the tenants of our faith as the primary objective, we can find a few good ideas to consider in Stoicis, some of which I will continue to use. But there are not many, especially when this philosophy tries to replace Christianity as our guiding principle. When we seek an overall vision or attitude toward life, Robert Byrne said it best, “The purpose of life is a life of purpose.”

Make our purpose of being a CHILD OF GOD and studying His LOGOS (The Word).







Apostle M. Yehoshuva, Overseer of India and Member of the Twelve pictured to left holding microphone.

His pictures sent in to Headquarters of all the work the church members have provided to improve their church buildings.

Pictured on page 8 - construction of Garikapadu headquarters church building work. They just finished completing a Workers Day in which all members are pictured on page 11.

Pictures on current page of new church building in Mookamanidi village.



Peesapadu Church construction



Diddepudi Church building construction

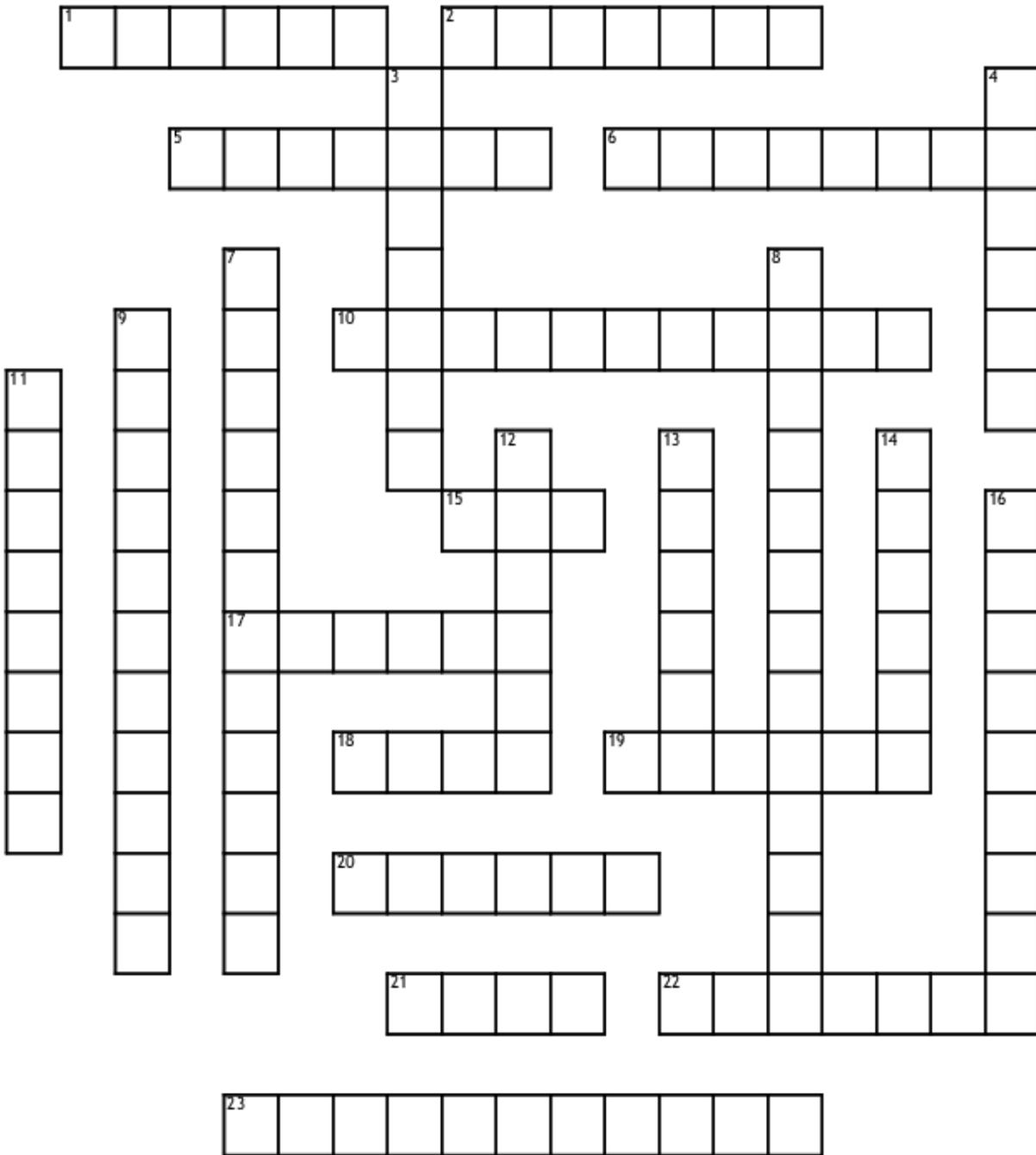


Gollagudem church - They have renovated church building with iron roof sheets and constructed a new compound wall with iron gates. And also new electricity to the church. With full new colors to the church and compound wall.



Test Your Bible Knowledge

First Books of the Bible Crossword Puzzle



ACROSS

1. The kingdom is divided north and south
2. God chooses faithful David to be King
5. The trouble in his house because of sin
6. The wisdom of its words is always true
10. Encouragement to listen and obey
15. Integrity is precious in Jehovah's eyes
17. How life will be when Jesus rules as King
18. His work restored true worship once again
19. Inspired songs to praise God's love and might
20. God's mighty ones reforming mighty deeds
21. Rewarded with a family and a home
22. The book that tells how paradise was lost
23. Bad rulers lead the nation to its fall.

DOWN

3. Some lost the chance to see the promised land
4. She spoke with courage when the time is right
7. The happiness that serving God will bring
8. True love is ever loyal always strong
9. The things they learned from lessons in the past
11. He helped rebuild the city and its walls
12. Each family got a place to call their own
13. God saved His people by His mighty hand
14. Although most were bad few were faithful men
16. God's law to keep them holy day by day

Answers found on page 15

WE TRY LORD

*We should try to live the right way,
Striving to do what you ask,
Yet sometimes we fall so short, Lord,
It's a very difficult task.*

*We should follow in Your footsteps
And be obedient to Your plan,
We should keep Your Ten Commandments,
And be as righteous as we can.*

*So we try Lord, yet we falter,
And we fall back into sin,
Then we pray for Your forgiveness,
Please wipe clean the slate again.*

*Ever since the Eden garden,
Our sinful nature can't be cured,
And without Your Holy Spirit,
Our destruction is assured.*

*We can't bargain for salvation,
And there is no second chance,
If we're still in love with this world,
We should end that doomed romance.*

*You gave us the Holy Scriptures,
Through Your spirit, line by line
Words we all should try to live by,
All throughout our brief lifetimes.*

*And Your gospel lays before us,
The one straight and narrow path,
If we follow it, You've promised,
We'll be spared God's final wrath.*

*Count us good and faithful servants
When Your return has come due,
And please help us run the good race,
We owe everything to You.*

By Pat Evans



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

Part 10 - THE FIFTH PLAGUE

QUESTION: Upon what is the fifth plague poured?

ANSWER: "And the fifth angel poured out his vial upon the seat of the beast" (Revelation 16:10 first part).

QUESTION: What happens to his kingdom?

ANSWER: "...and his kingdom was full of darkness; and they gnawed their tongues for pain" (verse 10 last part).

QUESTION: What do the people do, and do they repent?

ANSWER: "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Verse 11).

QUESTION: What happens when the fifth angel sounds?

ANSWER: "And the fifth angel sounded, and I saw a

star fall from heaven unto the earth: and to him was given the key of the bottomless pit" (Revelation 9:1).

QUESTION: What does the angel do?

ANSWER: "And he opened the bottomless pit" (verse 2 first part).

QUESTION: What happened then?

ANSWER: "...and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power" (verse 2 last part and verse 3).

QUESTION: What are they commanded not to do?

ANSWER: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (verse 4).

NOTE: The reference here to the men who have not the seal of God in their foreheads is not to be taken to mean that those with the seal of God are still upon the earth. The saints at this time will be with Christ on the sea of glass. Not any green thing, grass, tree, or anything is to be touched by their plague.

QUESTION: How long is this plague to be upon men?

ANSWER: "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man" (verse 5).

QUESTION: What will men not find during this plague?

ANSWER: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (verse 6).

QUESTION: Describe the locusts of the plague.

ANSWER: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months" (verse 7-10).

NOTE: How would you like to be in their plague and be stung by these locusts for five months?

QUESTION: Who is their king?

ANSWER: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Verse 11).

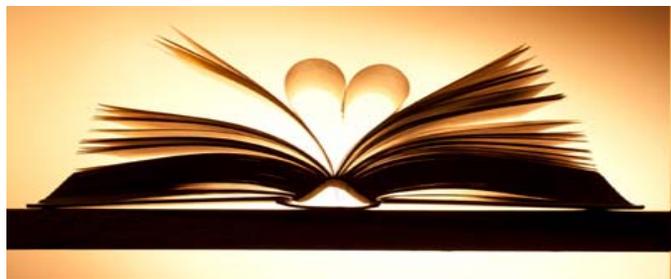
QUESTION: What is past and what will follow?

ANSWER: "One woe is past; and, behold, there come two woes more hereafter" (verse 12).

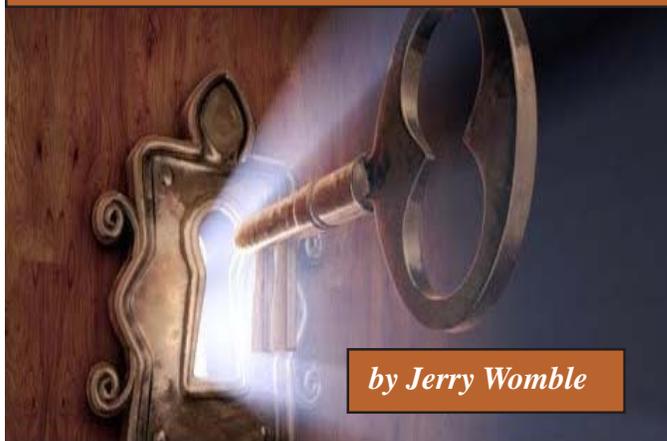
Answers to Test Your Bible Knowledge First Books of the Bible Crossword Puzzle on page 12

Across: 1.I Kings 2.I Samuel 5.II Samuel 6.Proverbs 10.Deuteronomy 15.Job 17.Isaiah 18.Ezra 19.Psalms 20.Daniel 21.Ruth 22. Genesis 23.II Chronicles

Down: 3.Numbers 4.Esther 7.Ecclesiastes 8.Song of Solomon 9.I Chronicles 11.Nehemiah 12.Joshua 13. Exodus 14.Judges 16. Leviticus



Word Keys That Unlock Scripture



by Jerry Womble

TEMPLE - The first time we see the word temple in the Bible is when Hannah is pleading to God to give her a man child. Seeing her is Eli the priest and he is sitting at the entrance of the temple after dinner observing the people. After leaving the temple and finding Hannah's problem and her desire, he told her to go and may God grant you your petition. Maybe Hannah thought being close to the temple made her close to God as we today feel close to God when we are in church with the fellow brethren.

In Psalm 11 we see God on his throne in his holy temple. The thing God is doing at this time is examining the righteous and the evil. He is sending from his throne problems, stress and difficulties upon the unrighteous. He also sees the righteousness of the upright and their blessings come from Him as He sits on His throne.

Jesus started His ministry when He was twelve years old from the temple. As His parents and kin folk traveled home from Jerusalem He stayed behind and after three days they found Him in the temple doing His Father's work. When He said "my Fathers work" to Mary He was speaking of His Father in heaven but at the time she did not understand what he meant, Luke 2:42-52.

In Mat. 21 Jesus entered the temple to cast out the physical corruption that was taking place there. He drove the money changers and dove sellers out of the temple. This should remind us to be reverent and respectful anytime we are in church, the place that God has provided for us to keep holy at our time of worship.

In 1 Cor. 6:19 the Apostle Paul gives us a new look at the

meaning of the word temple. He tells us that our body is the temple of the Holy Spirit. As a physical temple stands out as a special building among all the other buildings round about it, our life should stand out as something special among men. People around us should be able to see in our temple that we are Jesus's disciples by the love we naturally show to each other, John 13:35.

In Rev. 21:22 John sees the New Jerusalem and that there is no physical temple in it but that God and Jesus are the temple of it. This is to say that we will not need a physical building as the Father and the Son will be all we need for worship. This is true today also. The Father and the Son are all we need to worship in spirit and truth.



The things we want to do are often never done because we feel we do not have the time.

Many good deeds are never performed because in the hurry of daily living we think there is not time to perform the intended acts of kindness.

The world might be vastly different and a better place if those who say, "I do not have time," altered their schedules and did some of the things they know they should and really want to do.

Take time to think. It is a great source of power. Take time to pray and play. It is the secret of perpetual youth. Take time to read the Bible first and then other good books. It is the fountain of wisdom.

Take time to love and be loved. It is a God-given privilege. Take time to laugh. It is the music of the soul.

Take time to be friendly. It is the road to happiness. Take time to give. It is too short a day to be selfish.

Take time to work..it is the price of success. Take time to do charity. It is the key to the city of God. And take time to be yourself. You cannot successfully be another.

The Ark of the Testimony

By David DeLong

In Exodus 25:10-22, the Lord instructed Moses, concerning the children of Israel, that they were to make an ark. He said: "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

The ark of the testimony was apparently a rectangular chest made out of shittim (acacia) wood. It was two-and-a-half cubits long, one-and-a-half cubits wide, and one-and-a-half cubits high with a “mercy seat” on the top. A cubit has been reckoned using various sizes. However, about 18 inches per cubit seems to be a standard unit of size. If that was the case, then the ark was about 45 inches long, 27 inches wide, and 27 inches high. Or, roughly speaking, it was about 4 feet, by 2 feet, by 2 feet.

The whole ark was overlaid with pure gold, inside and outside. This would be an apt representation of the Lord Jesus Christ, Who, as a man on earth, was “overlaid” with God’s holiness. Even the crown of gold on the ark could represent His kingly nature.

We are told in Deuteronomy 31:9 that the priests, who were of the sons of Levi, were the ones to bear the ark. Golden rings were placed in the four corners of the ark, through which were inserted staves of shittim wood overlaid with gold. The priests carried the ark by these staves. Believers are now God’s priests (I Peter 2:9; Revelation 5:10), and as such, they are responsible to “bear” the Lord Jesus to the world, so that God’s presence--His “Shekinah- Glory”--may be made known to others.

The Lord had told Moses, “And thou shalt put into the ark the testimony which I shall give thee.” This, of course, referred to the Ten Commandments, written with the finger of God on two tables of stone (see Deuteronomy 10:1-5). This law, which is still in force today, and which constitutes the basis for God’s covenant with mankind (see Romans 3:19,20), is the *moral* law of God. It was placed “in”, or “into”, the ark, and is superior to the “book of the law” which was placed “in the side of the ark” (see Galatians 3:10; Deuteronomy 31:24-26).

Two other objects were placed into the ark along with the two tables of the testimony. These were a golden pot filled with manna (see Exodus 16:31-34), and Aaron’s “almond” rod that the Lord caused to bud, blossom, and bear almonds from among the 12 rods presented to Him (see Numbers 17:1-13; Hebrews 9:3,4). These represent Christ as being the Word, the Bread of Life, and the Resurrection and the Life (see John 1:1,14; 6:48-51; 11:25-26).

The “mercy seat” very possibly represented God’s heavenly throne. We are told, referring to the Lord, that “...I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark

of the testimony...” Cherubim, according to the book of Ezekiel, are heavenly beings portrayed with four faces and four wings (see Ezekiel 1:4-20; 10:8-15). They apparently live in close proximity to God’s effulgent glory, which radiates the essence of His love and holiness--the basis of His righteous character--which is summed up by the Ten Commandments.

It is interesting to note that the golden cherubim, on the ark of the testimony, faced each other on the mercy seat and were situated *over* the two tables of God’s Law. It is as if they were “covering” the Law with their outstretched wings in a symbolic attempt to keep it from desecration. At the same time, their faces shone with the brilliance of God’s glory.

It is possible that Satan is a cherub, and that he may have once been in a position, before his fall, to have been in the very presence of God on His throne. In Ezekiel chapter 28, verses 1-10 we are told of the “prince of Tyrus” who was a “man” (see vs. 9), and a leader over the Phoenician kingdom of Tyre. He claimed to be divine by stating “...I am a God, I sit in the seat of God...” (vs. 2). Therefore, this person may be a type of the “man of sin”, or *may be* the “man of sin” (see II Thessalonians 2:3,4). Though claiming to be God, he is only a man.

In chapter 28, verses 11-19, however, we notice a shift of circumstances. Now the person being discussed is the “king of Tyrus”. He was “...full of wisdom, and perfect in beauty” (vs. 12). He had been in “Eden the garden of God” (vs. 13). Verses 14-17 inform us, “Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.”

This person, we are told, was “the anointed cherub that covereth,” and that he had been “upon the holy mountain of God.” He had “walked up and down in the midst of the stones of fire.” He was “perfect” from his creation

“till iniquity was found in thee.” His end will be by fire as we read from the second part of verse 18, “...therefore will I (God) bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.”

All of these clues point toward the fact that this passage is referring to Satan. He was “king of Tyrus” by being the evil spiritual force behind the “prince of Tyrus.” (For other examples of evil spirits being the forces behind earthly kingdoms, see Daniel 10:12,13, re: “prince of the kingdom of Persia” and, possibly, “kings of Persia”). He had been in Eden (see Genesis 3:1-15); he sinned by lifting up himself with pride (see Isaiah 14:12-14; I Timothy 3:6). He will be destroyed with fire (see Revelation 20:10). And, perhaps most convincingly, this person is a “cherub”—a type of angelic being that we have already mentioned.

But how was Satan, at one time, known as “the anointed cherub that covereth”? To be anointed is to be consecrated to a particular service. In fact, the Lord had said to this cherub, “...and I have set thee so...” But what was he covering? When we look for the Hebrew meaning of the words “covereth” and “covering” in this passage, we find the term “cakak” or “sakak” (pronounced saw-kak) being used. Strong’s Concordance gives the definition of this word as: “to entwine as a screen.” By implication: “to fence in, cover over.” Figuratively: “Protect”: “cover,...defend, hedge in, join together, set, shut up.”

In other words, it appears that the anointed service of this “covering cherub” was to cover, defend, and protect the character of God, Himself! No one, not even the angels in heaven, can possibly know the full nature of God, even as loving as He is. Preachers and teachers of God’s Word have the responsibility of telling believers that, no matter how they perceive things to be, God is always working for their best. So it may be that this highly exalted cherub was to keep assuring the angels that, no matter how unfathomable were the works of God, He was always creating and displaying them for their very best.

In any event, “the anointed cherub that covereth” began misrepresenting God’s character instead of upholding it. He convinced one-third of the angels of heaven that they should no longer serve God, and thus, after warring with God’s loyal angels, they were cast out of heaven (see Revelation 12:3-9). Satan still misrepresents God’s

character today. Many people see God as primarily a wrathful, vengeful God who tortures sinners eternally in the fires of hell, rather than as a loving Father who wants to save people from destruction.

But that subject brings us back to the ark of the testimony. The ark was a three-dimensional depiction of God’s wonderful mercy. On one day in the year—the Day of Atonement—Aaron the high priest was to go into the tabernacle before the ark. We read about this in Leviticus 16:11-16. “And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.”

The mercy seat, as we have seen, was over the Law of God within the ark. The animals’ blood that Aaron sprinkled upon the mercy seat, and before it, was a type of the blood that the Lord Jesus would later shed for the sins of the world. These sins came about because of the breaking of God’s holy Law by mankind. The cherubim on the mercy seat of the ark covered the holy Law of God, and Christ’s blood must cover our transgressions of that Law (as symbolized by the blood that Aaron sprinkled on, and before, the mercy seat.) This allows God’s mercy to extend to us.

However, as merciful as the Lord is, we should never take His mercy for granted. God’s holiness is an awesome aspect of His character, and therefore, we must not trifle with His holy Law. Even Aaron had been given spe-

cific instructions about serving God. When Aaron was to go before the ark on the Day of Atonement, God had previously told Moses regarding him, “And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not” (Leviticus 16:12,13).

One man who apparently took a too casual approach to God’s instructions concerning the ark was Uzzah. He paid for this error with his life. The story is told in II Samuel 6:1-7. David and his servants were taking the ark of God to the city of David. It was being transported on a new cart that was pulled by oxen. We read in verses 6 and 7, “And when they came to Nachon’s threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.”

Perhaps it was only a reflex action on the part of Uzzah. Or, maybe he thought that this was a special circumstance in which the Lord would be honored if he saved the ark from possible destruction. But, ultimately, it didn’t matter what Uzzah thought or felt. God’s instructions were (and are) to be obeyed. This is a good example to those who think that God’s holy Law can be trifled with. “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Proverbs 14:12). Even the Philis-

tines, who didn’t know God, were punished for treating the ark with disrespect (see I Samuel 4-6).

So important is the Law of God--the Ten Commandments--that we are informed, that when Solomon put the ark into the Temple he had made, “There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt” (I Kings 8:9).

We may wonder what happened to the ark of the testimony. Some think that the Bible’s last references to it are in II Chronicles 35:3 and Jeremiah 3:16. In any event, a time is coming when the ark won’t be sought after by the children of Israel. Jeremiah 3:17 reads, “At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.” Also, during this time, the Law of God will go forth from Jerusalem (see Isaiah 2:1-3). Until then, may we be a sort of human ark, having the Lord’s Law written within our hearts (see II Corinthians 3:3; Hebrews 8:10). Lastly, let’s ponder the words of the Apostle John from Revelation 11:19: “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” No longer, perhaps, is the ark needed on the earth, as God’s people live out His holy Law, being filled with His glorious Spirit.



Panana church music - Pastor Alfonso on the left

LESSON I

CHRIST CLEANSSES THE LEPER AND HEALS THE CENTURION'S SERVANT

Scripture Reading: Matthew 8:1-13.

Golden Text: Matthew 8:7.

"And Jesus saith unto him, I will come and heal him."

1. When Jesus came down from the mountains, there were multitudes following Him. Who came unto Jesus, and what did he ask Jesus to do? Matthew 8:1-2.

2. Did Jesus immediately cleanse that man of his leprosy? Matthew 8:3.

NOTE: Leprosy is a chronic, infectious disease, marked by ulcers and scabs, followed by deformity of parts of the body. Do you think this was a miraculous thing for Jesus to do?

3. What did Jesus say to the man in Matthew 8:4?

4. When Jesus entered Capernaum, who came seeking Jesus, and who was sick? Matthew 8:5-6.

5. What did Jesus say to the centurion? Matthew 8:7.

6. Did the centurion feel he was worthy to have Jesus come to his home? Why? Matthew 8:8-9.

7. Did Jesus marvel at the great faith of this man? Matthew 8:10.

8. What did Jesus tell the centurion to do, and was the servant healed? Matthew 8:13.

NOTE: you can also read about this story in Luke 7:1-10.

LESSON II

CHRIST HEALETH THE WITHERED HAND

Scripture Reading: Mark 3:1-12.

Golden Text: Mark 3:4.

"And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace."

1. Where was Jesus when He saw the man with a withered hand? Mark 3:1.

2. The Pharisees were watching Jesus to see if He would heal on the Sabbath day so they could accuse Him of breaking that day. What questions did Jesus ask them about doing good on the Sabbath in Mark 3:2-4?

3. Why was Jesus grieved at this time? Did He immediately restore the man's hand to normal? Mark 3:5.

4. What did the Pharisees immediately seek to do to Jesus? Mark 3:6.

5. Where did Jesus go with His disciples? Did many follow Him? Mark 3:7.

6. In what other places did the multitudes follow Him when they heard of the great things He had done? Mark 3:8.

7. Where did Jesus then go to get away from the crowd? Mark 3:9.

8. Had He healed very many? Did they realize He was the Son of God? Mark 3:10-11.

9. Did He ask them to not make Him known? Mark 3:12.

LESSON III

CHRIST CASTS OUT THE LEGION OF DEVILS

Scripture Reading: Mark 5:1-20.

Golden Text: Mark 5:8.

"For he said unto him, Come out of the man, thou unclean spirit."

1. When Jesus was come out of the ship, who met Him? What was wrong with this man? Mark 5:1-2.

2. Where had this man been dwelling? How did He act? Mark 5:3-5.

3. Did he worship Jesus when he saw Him, and what did he ask Jesus? Mark 5:6-7.

4. What did Jesus say to cause the unclean spirit to come out? Mark 5:8.

5. What was the man's name, and what did his name mean? Mark 5:9.

6. What was near in the mountains, and what did Jesus do to them? What happened to them, and how many were there? Mark 5:11-13.

7. Did this story spread over the country? Did many come to see what had been done? Mark 5:14.

8. When the people came to see the man who was there in his right mind, how did they feel? Mark 5:15-17.

9. What did Jesus tell this man to do, and did he obey Jesus? Mark 5:18-20.

LESSON IV

JESUS RAISETH THE DAUGHTER OF JAIRUS

Scripture Reading: Mark 5:35-43.

Golden Text: Mark 5:39 (last part).

"...Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

1. Who came from the ruler of the synagogue's house, and what did they want with Jesus? Mark 5:35.

2. As soon as Jesus heard the word, what did He say unto the ruler of the synagogue? Mark 5:36.

3. Did anyone accompany Jesus to the ruler of the syna-

gogue? Mark 5:37.

4. What did He find at this house? Mark 5:38.

5. When Jesus came in, what did He say to them? Mark 5:39.

6. Did they make fun of Jesus? What did He do with the people? Who did He take in to where the damsel was lying? Mark 5:40.

7. Jesus took the girl by the hand, and what did He say to her? Mark 5:41.

8. Did the girl arise and walk? How old was she? Mark 5:42.

9. What did Jesus charge them to do? Mark 5:43.

Answers to Games on page 23:

Picture Puzzle: Sabbath Day

Travelers:

1. The prodigal son (Luke 15:11-32).

2. Cain (Genesis 4:14).

3. Abram later called Abraham (Genesis 12:1-3).

4. Paul (Acts 13:14; 15:40; 18:23).

5. Jacob (Genesis 46:6).

6. The queen of Sheba (I Kings 10:7).

7. The good Samaritan (Luke 10:30-37).

8. The wise men (Matthew 2:1-12).

9. Joseph and Mary, and the baby Jesus (Matt 2:13-15).

10. Jonah (Jonah 1:1-2).

Professions:

1. Gardener (Genesis 2:8, 15)

2. Shepherd (Genesis 4:2)

3. Farmer-tiller of the ground (Genesis 4:2)

4. Husbandman (Genesis 9:20)

5. Fisherman (Matthew 4:18)

6. Scribe (Nehemiah 12:36)

7. Publican (Matthew 10:3)

8. Teacher (Acts 5:34)

9. Doctor or physician (Colossians 4:14)

10. Orator (Acts 24:1)

Bible Riddle: James - Mark 1:19

DON'T COMPLAIN

"Mother, I wish I had a new bicycle," said Tommy. "I never have anything or do anything I want to do." He accented his speech by going out the door and slamming it hard. As if that would have made any difference to help the situation, his mother followed close behind him and marched him right back into the room and made him close the door ten times softly. Guess Tommy would remember to close it easier next time or he could count on shutting it easily ten times again.

About the seventh time Tommy was shutting the door, his ugly frown began to loosen into a half frown, then on the ninth shutting, a sheepish grin came over his face. You could see he was sorry he had slammed it. "No, Tommy, you think you are mistreated. You think you get the worst of everything. But just you sit down over there and let me tell you a story that will change your mind. You have good health. You see all right, don't you?" Tommy nodded rather ashamedly.

"You are able to speak - sometimes you mistreat yourself and everybody else by saying ugly things. You are all right, too - but sometimes you hear as if you didn't have any ears."

"There was a girl named Helen Keller, born down in Alabama who was healthy just like you are. When she was nineteen months old, she became terribly sick. For a while she was not expected to live. She did live, though, but the long fever which she had left her a different child. She would be no longer able to hear her parents' voices. She wasn't able to speak. On top of this, she couldn't hear. Now close your eyes and see how you would feel if you couldn't speak, see, or hear."

"How sad her parents were. When the baby began to walk, she learned after much hardship how to find her way carefully from one room to another. Children like to ask questions, but she couldn't ask questions. They did have a faithful watch dog by the name of Belle who fol-

lowed her around some. At other times, one of the servant's daughters was a playmate for her."

"When the little girl was six years old, a kind doctor advised her parents to see the inventor, Alexander Graham Bell. When they met Dr. Bell, he advised them to write to the Perkins Institution for the blind in Boston."

"Helen Keller's first teacher Miss Sullivan, came to her home."

"First, Miss Sullivan began her teaching by placing a new doll in Helen's arms then slowly spelling the word, 'D-o-l-l,' into her pupil's hand. Of course, she had to do this over and over again until Helen could grasp what she meant. She taught her how to spell water by taking her to the pump and letting the water run over her hand and spelling, 'W-a-t-e-r.'"

"After a few lessons like this, she soon learned to speak by running her fingers over slips of paper with raised letters."

"Later on, she learned how to write in raised letters made for the blind."

"When Helen was eight, she was taken to the Perkins Institution for the blind. Wasn't Helen delighted to find that there were other deaf and blind like herself. Now she wasn't the only one. Helen was determined to learn the best there was for those who are deaf and blind."

When Helen was twelve, she wrote a short story of her life. The next year she visited Niagara Falls and the World Fair. She later graduated from Radcliffe College. She didn't complain because she didn't have this or that. She knew she had very little, but she made the best of what she had. She wasn't selfish in desiring to get an education for herself - no, she had a big desire to help others who had suffered as she had. She would help those who were blind and deaf. She went about lecturing for the blind. In Isaiah, God tells us to strengthen the weak hands. That was her desire.

Tommy never did forget the story his Mother told him. He is now a grown man and already has told this same story to his little son.

We also need to remember to be thankful for the things we have and never complain about what we do not have. God does not like us to be complainers.

"And when the people complained, it displeased the LORD" (Numbers 11:1, first part).

PICTURE PUZZLE

Write the first letter of each picture below, and you will find something we are to remember.



TRAVELERS

1. Who went "into a far country," and wasted his substance in riotous living?
2. Who had to go into a far country because he murdered his brother?
3. What great man was directed by God to leave the home of his ancestors, and go into a land where God said, "I will make of thee a great nation"?
4. Who, in the Bible, made three great missionary journeys?
5. What old man, and his seventy descentants, went on a long journey to another land, because of a famine?
6. Who went on a long journey out of curiosity, and exclaimed: "And behold, the half was not told me"?
7. Who rescued a traveler who was going from Jerusalem to Jericho?
8. What men traveled a long distance, following a star?
9. What father and mother and baby went a long

- journey into Egypt to escape death?
10. Who was ordered by God to make a journey to Nineveh, and disobeyed?

SCRAMBLED PROFESSIONS

1. Adam was a RENGARD.
2. Abel was a PRESEHDH.
3. Cain was a MERRAF.
4. Noah was a MADASNUHNB.
5. Andrew was a HIRMANESF.
6. Ezra was a BECRIS.
7. Matthew was a CILPBUAN.
8. Gamaliel was a HEETARC.
9. Luke was a TROOCD or a CAPYHISNI.
10. Tertullus was an ROTARO.

*Bible Riddle - I am the son of Zebedee
I am also the Brother of John, Jesus appeared to me,
There is a book by my name in the New Testament.
Who am I?*

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

Periodicals
Postage Paid At
Salem WV 26426-0328



