

The Advocate of Truth

Prayers

Good Shepherds

Salt

Holy Living

*The First
Resurrection*

Modesty



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Prayers

By Sister Nesta John
Grenada, West Indies

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matthew 21:22). How effective are the wonders of prayer? We must believe and have faith. God wants us to tell Him what is on our minds. That is why we have to pray. God knows what we need, and He understands. However, He needs us to speak and to become closer to Him. Prayer can be defined as earnestly having communication with God, speaking to the Lord and drawing closer to Him. When we pray, we speak to God and tell Him all of our problems, and He is understanding and trustworthy. We should always let our requests be known unto God. “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Philippians 4:6,7).

As we pray, we have to remember to keep the commandments of God. Proverbs 28:9 informs us that “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” When we pray to God, we must always keep our end of the bargain which is obeying His Word. Then our request will be granted. “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18). His words inform us that He will laugh and mock when fear cometh to him. “The eyes of the LORD are upon the righteous, and his ears are open unto their cry” (Psalm 34:15).

“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have

their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him” (Matthew 6:5-8).

Prayer of confession is of vital importance because sin separates us from God. “For all have sinned, and come short of the glory of God” (Romans 3:23). Sin is the transgression of the law. “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:14-15). Take note that when we pray for forgiveness, we must be sure that we also forgive our fellowmen their trespasses. “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:18).

Praise the greatness of God with the prayers of adoration, expressing the wonders of God. He has done so much for us, and we must always praise Him morning, noon and night. Earnestly ask favors from the Lord with the prayer of petition. Whatever we ask from the Lord, we must have faith and believe that we are going to receive. The prayer for healing calls for great faith. There are times we pray and ask for healing. It may not work on the first prayer. We have to keep on praying and believing. Some healings take time, while some are instant. The second the healing has made us whole, we must pray the

prayer of thanksgiving.

Jesus was always communicating with His Father while He was on earth. “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed” (Mark 1:35). He prayed the night before His crucifixion. “And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matthew 26:39). Jesus prayed earnestly at all times to His Father. He even asked His Father, “...My God, my God, why hast thou forsaken

me?” (Matthew 27:46).

Always pray without ceasing. Constantly praying will cause us to develop a closer relationship with God. A prayer a day keeps the devil farther away. Prayer is our weapon against the devil. He hates it when we are on our knees. Prayer must be an everyday practice in our lives whereby we can resist the devil to make him flee from us. We can defeat the devil, but not by ourself. God must be our helper, and we can only communicate with Him through prayers and extended fasting.

Be Good Shepherds

By Bibi S. Allicock
Guyana, South America



A good shepherd needs to be like the young David, who slew a lion and a bear to deliver his sheep from their great paws. Jesus said, “I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep” (John 10:11-12). “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” (verse 16)

Some pastors in the world act like the hireling of which Jesus spoke. Jeremiah wrote: “Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD” (Jeremiah 23:1). “For the pastors are become brutish, and have not sought the LORD: therefore they

shall not prosper, and all their flocks shall be scattered” (Jeremiah 10:21). “For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right” (Jeremiah 23:10). “And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD” (Jeremiah 9:3).

As Jeremiah was declaring the words of God, he emphasized, “Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness” (Jeremiah 23:9). “For both prophet and priest are profane; yea, in my house have I found their wickedness,

saith the LORD. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD” (verses 11-12). “...Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD” (verse 2, last part). “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD” (verses 3-4).

Our brother Peter admonished the elders to feed the flock of God. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (I Peter 5:2-4).

The Apostle Paul warned that some will try to exalt themselves as ministers of God. “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (II Corinthians 11:13-15). Paul further warned, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates” (II Corinthians 13:5). “Now thanks be to unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (II Corinthians 2:14-17).

True ministers of God do not need to commend

themselves. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Corinthians 3:1-6).

A minister of God must be faithful to present the truth. "Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:1-6).

Every believer is a minister to some degree. As such, let us be faithful to that which has been entrusted to us. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Peter 4:7-11)

Salt

Bond Tennant



Jesus said, “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (Matthew 5:13).

I like salt! However, health officials in the United States tell us to watch the amount of salt that we take into our bodies. A few months ago, I visited a brother who also likes salt. He cut up a few potatoes in order to make french fries, and he added a fair amount of salt. Of course, the old adage, “Too much of a good thing is too much” rings true when it has to do with our diet. No matter if we like salt or not, we can learn much from several scriptures which speak of salt.

In the Bible, salt is used as a symbol in many and widely varying applications. In some instances, salt is used to point out those things which are incorruptible and cannot decay. Other times, it symbolizes those things which are corruptible or desolate. In the scripture at the beginning of this article, Jesus’ statement uses both illustrations of salt to emphasize its importance.

Salt preserves and cleanses. Salt also represents fidelity and other desired qualities. The followers of Jesus have been salted with the truth, and they heed the instructions and commands of their Master. The Apostle Paul said, “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Colossians 4:6).

An example of salt representing that which has become corrupt and barren concerns Lot and his wife as they were leaving Sodom and Gomorrah. In Genesis 19:26, we read, “But his wife looked back from behind him, and she became a pillar of salt.” Our Lord recalled this incident by saying, “Remember Lot’s wife” (Luke 17:32). This story has to do with those who have the

wrong spirit and have become careless with their faith. These people love the world, and they are in sympathy with it. Their salt has lost its savor. Thus, they are not worth their salt.

The word “savor” indicates things that are pleasing to the senses of taste or smell. To be “unsavory” suggests an opposite effect on our senses. It also points out those who are morally offensive and disagreeable. Therefore, they are out of God’s favor. Paul clarified this in Titus 1:13-16, when he said: “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:13-16).

Mark gives us another significance of salt. “For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another” (Mark 9:49-50). In this scripture, Jesus is saying that His followers will be salted with fiery trials. Their faithfulness will be tested in proportion to the quality of salt which they used in their sacrifices. The Apostle Paul wrote, “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is” (I Corinthians 3:13). The Apostle Peter also said, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (I Peter

1:7). Elder Moises Torres Martinez wrote an article entitled, **Salted With Fire**, which appeared in the September 27, 2010 issue of *The Advocate of Truth*.

Every cell in the human body contains salt. Therefore, it is an essential nutrient. Both, mankind and animals, cannot live without it. Salt is necessary to keep our bodies functioning. Salt maintains the balance of fluids which carry oxygen and nutrients to all parts of our system when our bodies become very warm from doing strenuous work or exercise. Our bodies adjust the amount of salt we consume by making us thirsty when it needs to dilute the salt.

Salt consists of two major elements. They are sodium and chloride. Each of these elements plays a variety of crucial roles in maintaining a healthy body. The transmission of nerve impulses is made possible by sodium. Sodium helps our muscles, including the heart, to contract.

Chloride is essential for the digestion process. It preserves the acid balance in our body and absorbs potassium. It helps blood carry carbon dioxide to the lungs. We may experience muscular weakness and cramps if there is an insufficient amount of salt in our body. Therefore, our body cannot perform all its vital functions.

Man learned earlier that salt could be used to keep food safe, and to preserve it by retarding the growth of micro-organisms that cause spoiling. It also became very effective as the world's oldest food additive. Job asked the question, "Can that which is unsavoury be eaten without salt?..." (Job 6:6). Salt is still an important commodity in the modern food industry. It is used for the preservation of foods and to make them safe and palatable.

Salt was also used as a cleansing agent, and as a disinfectant on newborn babies. The Prophet Ezekiel wrote about the abominations of Jerusalem. He used salt, or the lack of it, as an illustration of God's condemnation upon His people. "And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all" (Ezekiel 16:4).

In the book of Judges, we see that salt was used as a desolating agent in military practice. This seems to be an ancient custom of strewing salt over a conquered city, or the land, to curse it and to make it barren. An example of this is recorded in Judges 9:44-45: "And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt."

The Prophet Ezekiel tells us of God's message concerning the waters of life that will exist under the administration of God's future kingdom. He also records the judgments for those who disregard the blessings available to all at that time. "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt" (Ezekiel 47:11).

From the qualities of Salt that were just given, we can readily see why salt plays such an important role in the Word of God.

Holy Living



God's greatest attribute is holiness. The angels and beasts around the throne of God cry "...Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"

(Revelation 4:8). When a man comes face to face with God, he will fall down and worship Him. At these times, he is usually impressed with his own sin and unworthiness

in contrast to God's holiness.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Peter 1:15-16). In this passage, God uses His holiness as a pattern for our lives. He is holy, and if we love Him, we will desire to be holy also. But more important is the fact that if we are not holy, we will not see the Lord. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). The Apostle Paul on several occasions lists sins of wickedness and immorality and states that any who are guilty of such will not inherit the kingdom of God. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21). "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Ephesians 5:3-5).

This life of holiness might seem unattainable, (and it is, in the natural), but the Apostle Paul gives the answer in Philippians 4:13 where he says, "I can do all things through Christ which strengtheneth me." The Apostle John

agrees with this when he says, "...greater is he that is in you, than he that is in the world" (I John 4:4).

In the third, fourth, and fifth chapters of Romans, Paul says that God's grace is sufficient to cover all our sins. This is an amazing thing when we fully comprehend it. It is also very comforting, but Paul was concerned lest the saints in Rome would rely on God's grace rather than to develop holy lives.

If God's grace is abundant enough to cover every sin, then why worry about holy living? Why not let God's grace cover our sin? This would be much easier than to struggle to develop a holy life.

The Apostle Paul knew that we tend to be spiritually lazy, and so he dealt with this problem. He asks the question in Romans 6:1, "...Shall we continue in sin, that grace may abound?" He then answers his own question in a very emphatic way. "God forbid. How shall we, that are dead to sin, live any longer therein?" (verse 2).

Are you pressing towards a life of holiness, or are you relying on the abundance of God's grace to see you through? Without God's grace to make up for our weakness, we would all be lost. But, remember God has stated that without holiness, we will not see Him. We need to seriously consider God's standard of holiness as it relates to our lives as individuals.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

--Adapted from An Old Sabbath School Lesson

Echoes From The Past

The following editorial appeared in the February 23, 1959 issue of *The Advocate of Truth*.

The Gospel Message Of Christ's Kingdom

By O. D. Grimm (deceased)

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Christ's great compassion was always reaching out to the needy and straying. He came to seek and to save the

lost. Wherever a lost sheep strayed, He followed in loving concern. Even though His own received Him not, He never ceased to call them to repentance. Constantly His voice calls the wandering sinner for He is ever "longsuffering to usward, not willing that any should perish, but that all should come to repentance." All day long He

stretched forth His hands to a wicked and gainsaying people. He knew that He was sent to this earth because God had so loved the world. He knew that His Father willed that all men should be saved and come to the knowledge of the truth. Even as a lad of twelve years, there burned within Him an irrepressible urge to effect the will of God.

Only He, as the Son of God, could fully comprehend the magnitude and the depth of the world's need. Nothing grows as quickly as sin, and no force is more destructive. The sins of today maim and kill the generations of the tomorrows. Many thousands of youngsters in hospitals and mental institutions are reaping the harvest of their parents' sowing.

"... I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Exodus 20:5, last part).

The American blood that dyed the hills and the rice paddies of Korea was the harvest of the illicit alliance made years before with godless Russia. The grim toll of the two world wars was the harvest of nations that forgot God.

Not only do men reap the harvest of consequences, but humanity itself is a harvest. It is of this that Jesus spoke when He told the sent ones of the world's great need. Seventy devoted followers had been consecrated to the holy task of preaching His Gospel and preparing His way. He was now ready to send them before Him unto every town and place where He Himself was about to come. They had a tremendous task to perform. Christ's reception would depend largely upon the impressions they made. Faithfulness and effectiveness on their part would greatly facilitate His tasks.

It was extremely important that they comprehend the seriousness of their responsibility and the vastness of the need. Until their hearts became burdened for the world, they would not be qualified to bear the world's burdens.

So often those who claim to be "God's sent ones" seem to have no real understanding as to why they have been sent or the urgency of time and of death. Few men today have Jeremiah's cry upon their lips, "...But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9, last part).

The Apostle Paul said, "... for necessity is laid upon

me; yea, woe is unto me, if I preach not the gospel" (I Corinthians 9:16, last part).

Jeremiah and Paul both had a vision of the expansive harvest. This was the vision Christ wanted to impart to the sent ones (seventy) as He said, "The harvest truly is great." They were definitely nationalistic. As Jews, they could see no farther than the borders of Israel. In fact their horizons were probably limited to their own immediate circle. They were blinded to the limitless expanse of world harvest.

In His parable of the Good Samaritan, Jesus taught the extent of neighborhood and borders of our responsibilities. No nation, no people, yes, no soul can live unto himself. For many years, our own nation lived under the delusion that it could exist as an isolated state.

Along with a realization of the expansive harvest, Jesus wanted His disciples to remember the limited staff available. "The labourers are few." The Pharisees had their thousands. The Roman Legions could boast of their hundreds of thousands. The forces of evil were myriad. The world of commerce lacked no volunteers. The world of pleasure was overcrowded. But the ranks of the army of righteousness were thin and scattered. The harvest truly was great, but the laborers were few.

God has always needed people. He needs them today. In every other field, men are literally trampling upon one another. Competition is keen. In main industries and professions, the supply of laborers is greater than the need. The ranks of the unemployed are constantly increasing. It seems that only in the field of Christian harvesting is there a tragic need of recruits.

The immensity of the harvest and the scarcity of laborers prompted Jesus to insist that the seventy sent out offer this urgent petition to "the Lord of the harvest, that he would send forth labourers into his harvest." God's Word assures us that, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15). And how shall they be sent unless you pray the Lord of the harvest to send them forth? God's plan is so comprehensive that no believer is exonerated. There is

work for all.

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

“The field is the world...the harvest is the end of the world; and the reapers are the angels” (Matthew 13:38-

39). The Lord of the harvest needs laborers to sow (plant) the gospel seeds in the hearts of people, and He needs others to cultivate (water) the good seed that the Lord will have a bountiful harvest. Paul said: “I have planted, Apollos watered; but God gave the increase...For we are labourers together with God...” (I Corinthians 3:6, 9).

The First Resurrection

By David DeLong



"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:51-57).

There are, and have been throughout history, many beliefs about what happens to a person after death. Some believe in reincarnation, or the teaching that a person's soul is reborn, many times and in many different life forms, until perfection is reached. Others believe that a person's spirit goes to a place of reward, or punishment, immediately after death. These, as well as all of the other man-made teachings concerning life after death, are incorrect. Only the biblical teaching of *resurrection* is the correct one. From Genesis to Revelation, therefore, this teaching of resurrection (there are two resurrections, actually) is the only God-ordained answer to man's question of what

happens to a person after death. We will be chiefly concerned with the first resurrection in this article.

What is the first resurrection? It is the redemption of a believer's body, after death, at the second coming of Jesus. Even in the Apostle Paul's day, however, there were some in the church who didn't believe in a resurrection. I Corinthians 15:12-18 reads: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (See also II Timothy 2:17-18).

Paul made it very plain, in I Corinthians 15:20-23, that the teaching of the resurrection is, indeed, true. "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."

What is the purpose of the first resurrection? This is the way that the deceased saints receive eternal life at the "reaping phase" of Christ's second coming. This resurrection would not be necessary *if* a person had already received eternal life immediately after death. In fact, in the case of Lazarus whom Jesus raised from the dead (see John, chapter 11), we know that this righteous man had not received eternal life after his death. The Lord told His disciples that "...Lazarus sleepeth..." (verse 11).

In a number of places in the Bible, death is compared to a sleep (see, for instance, Psalm 13:3; Daniel 12:2; I Corinthians 15:51). In death, one is resting from his or her labors (see Revelation 14:13). In death, one is in an unconscious state. Ecclesiastes 9:5-6 states, "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." The dead cannot praise the Lord (see Psalm 115:17).

In the Old Testament, even the patriarch Job knew of the importance of the resurrection. He said: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:12-15; see also 19:25-27).

The book of Daniel, chapter 12, verse 2 refers to the two resurrections. It reads, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jesus also referred to these two resurrections in John 5:28-29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The first resurrection, therefore, is called the resurrection of life because the believer receives eternal life at that time. It is also referred to as the resurrection of the just where rewards will be meted out to the faithful

(see Luke 14:14). The second resurrection is called the resurrection of damnation because that is the time when the unbeliever receives shame, contempt, and the second death. These two sets of verses do not tell us that one thousand years (the millennial reign of Christ) separates the two resurrections. We go to the book of Revelation, chapter 20, verses 4-5 to find that out. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

At the resurrection of life (or of the just), a person receives a new, incorruptible, immortal *body*. Going back to I Corinthians 15, we read in verses 42-44: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." This new spiritual body will be like Christ's body after He was resurrected.

Philippians 3:20-21 tells us: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (See also I John 3:2). Let us examine the scriptural evidence for what Jesus was like after He was resurrected.

First, just as Paul wrote in I Corinthians 15 that a person receives a spiritual body at the resurrection, Jesus had such a spiritual body. Luke 24:36-40 records an appearance which Jesus made to His disciples after He was resurrected. It reads: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

We can see from this text that Jesus was not a spirit floating around after His resurrection, but rather He possessed a spiritual body made up of flesh and bones. With this spiritual body Jesus was able to eat food. Verses 41-43 records, "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Likewise, the redeemed of the Lord will be able to eat after their resurrection. This will, likely, include the fruits from the tree of life (see Revelation 22:2; Ezekiel 47:12).

The Lord was able to go through closed doors and, yet, He was able to be touched physically. John 20:26-27 informs us: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Also, Jesus was able to ascend into the heavens. Concerning the Lord, we find in Acts 1:9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." He could do these things because, after His resurrection, Jesus was "born of the Spirit". He had told Nicodemus about this condition in John 3:5-8. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It took God's mighty power, through His Spirit, to raise His Son from the dead. Romans 1:3-4 reads: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead". After the Apostle Paul had written to the Ephesian brethren about his desire for them to know the Lord, he mentioned this power of God in raising Jesus from the dead and setting Him at His right hand. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in

Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Ephesians 1:19-20).

The Apostle Paul wanted to personally know this power of Christ's resurrection. We can feel his great desire for this knowledge when he wrote: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Philippians 3:10-11).

The same Holy Spirit that raised up Jesus from His tomb will also raise up the believer from his grave. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). It is through baptism in Jesus' name and by the laying on of hands that one receives the Holy Spirit (see Acts 8:14-17).

In fact, baptism is a symbol of the death, burial, and resurrection of Jesus. Romans 6:4-5 reads: "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". Furthermore, we read in Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (see also I Peter 3:21-22).

God has given great witness to the fact of Christ's resurrection. When Judas Iscariot, one of the original 12 apostles, committed suicide (see Matthew 27:3-5) his replacement was by a man who had to have been a witness of the Lord's resurrection. Acts 1:21-22 proclaims: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

On the day of Pentecost, Peter preached before thousands of people about Jesus' resurrection (see Acts 2:41). He testified that he, and the other apostles, had been witnesses of that event. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that

God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne... This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:29-30,32; see also 4:33).

Paul gives us an account of a very large number of witnesses to the resurrected Christ, including himself. I Corinthians 15:3-8 records that account. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Interestingly, as pivotal as the doctrine of the resurrection is, the writer of the book of Hebrews informs us that it is a principle "of the doctrine of Christ" ("elementary teaching"--NASB), a principle that seems to be of the "milk" variety, rather than of "meat" (see Hebrews 6:1-2; compare with 5:13-14). Such doctrines are foundational, yet one must not dwell on them alone. Instead, he or she must "go on unto perfection".

Even so, we must be diligent to proclaim this doctrine to the world. Some will mock at us, as did the philosophers to Paul on Mars' hill (see Acts 17:18,32). Some won't believe, as was the case of the Sadducees (see Acts 23:6-8; Matthew 22:23-31). But others will come to look for that "...better resurrection...", and that "...lively hope..." (Hebrews 11:35; I Peter 1:3).

Jesus said: "...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live..." (John 11:25-26). The Apostle John testified in Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Modesty

By Linda DeLong

What is real modesty? Is it a particular style of dressing? Is it possible to be a fashionable Christian

woman (or man) and still be modest? What does the Bible say about modesty?

First Timothy 2:9-10 reads: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." In the NASB, these verses read: "Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness."

We are told not to put a stumblingblock in anyone's path. Romans 14:13 tells us, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (see also I Corinthians 8:9; Revelation 2:14). Do the verses in I Timothy 2 mean that women must be properly covered so that men won't lust after them? Or is the intent of these verses that women shouldn't spend a lot of time or money on personal grooming?

The answer to the above questions is that the verses are probably referring to both issues. The word "shamefacedness" is the Greek word "aidos", and it refers to modesty, while the word "discreetly" means to be prudent or unobtrusive. Therefore, according to these verses, a sister in Christ must be careful about dressing in a God-honoring way: modestly and not ostentatiously.

Now, can a woman be attractively dressed and not be sensual? I believe so. However, even today's so-called "modest" clothing can be too tight, or small, to be truly modest. And what about those verses that some interpret to mean that a woman shouldn't wear pants? For instance, Deuteronomy 22:5 reads: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." Are modest fitting women's pants "that which pertaineth unto a man"?

Who decides what is modest and acceptable? Since fashions change, and our God is unchanging, shouldn't we ask Him what is modest? If we sincerely pray and ask for guidance, God will speak to us and tell us. Sometimes this guidance will come directly from the Bible. Sometimes it will come through another person. We, as Christian women, should always try to please our Lord and not man..



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.

Exorcists may soon be Moving out of the Shadows

By Daniel Burke

Religion News Service

Pity the poor exorcist, caught between evil spirits eager to invade human bodies and a society skeptical that demons exist outside of Hollywood horror movies.

Even some church leaders look askance at exorcists as peddlers of a practice best left in the Middle Ages. Most American exorcists, particularly the handful of priests appointed by the Roman Catholic Church, keep a low profile, hesitating to open themselves to ridicule.

But exorcists may soon be moving out of the shadows. U.S. Catholic bishops recently sponsored a conference on the “liturgical and pastoral practice of exorcism.”

At the conference, Cardinal Daniel DiNardo of the Archdiocese of Galveston-Houston led a discussion on the scriptural teachings on Jesus confronting evil and Satan himself, drawing on the Gospel of Mark, a text with a darker tone and a more stark depiction of Christ’s role against cosmic forces of evil.

“In America, we always look for the dramatic and the spectacular, and oftentimes our overcoming evil is less dramatic and spectacular ... it takes time and it takes prayer from the community,” said DiNardo of the kind of exorcisms most Americans think of – those from movies such as *The Exorcist* (1973) or *The Exorcism of Emily Rose* (2005).

DiNardo said the local diocese hasn’t seen a particular interest in the rite. He also noted that the Catholic

conference may in part be a response to “the influx of people coming from other countries where there is superstition or syncretism going on” that leads them to focus more on the demonic possession.

The Rev. Gary Thomas is one of the handful of priests and last year urged the church to train more priests in demon de-possession.

Included with the letters were copies of *The Rite: The Making of a Modern Exorcist*, a book by journalist Matt Baglio that details Thomas’ three-year journey from California clergyman to university-trained “spiritual detective.”

The first Christian exorcisms were performed by Jesus Himself, who freed a number of sufferers from “the domination of demons,” in the words of the Catholic Catechism – and instructed His followers to do the same.

Every Catholic still undergoes what the church calls a “simple exorcism” at baptism when their godparents recite prayers renouncing Satan and rinsing the stain of Original Sin.

Excerpted from The Belief

Comment

There is quite a difference between the way Jesus and His disciples cast out demons and the way that the Roman Catholic Church proposes to do it. Only those priests who receive permission from their bishops are permitted to perform exorcisms.

The saying of prayers by godparents over a so-called baptized newborn cannot be an exorcism since no demon has entered his body.

Personal Again

Thoughts About The Catholic Church, Replacement Theology And Israel

I understand that some time ago a Catholic synod

was called at the Vatican to address the rising persecution of Christians in the Middle East. They made a joint statement which focused a lot of attention on demanding that Israel end its occupation of Arab lands. The real reason for the gathering was to address the acts of persecution, intimidation and discrimination which are resulting in the dwindling Christian communities across the region.

However, they spent a great deal of time discussing how Israel is the root cause of all of the Middle East's problems, including those faced by its Christians. An archbishop delivered the final address. In his remarks, he stated that the Holy Scriptures cannot be used to justify the return of the Jews to Israel and the displacement of the Palestinians, to justify the occupation by Israel of Palestinian lands.

He accented the situation by saying that the original promise made by God to the children of Israel were nullified by Christ. He also said that there is no longer a chosen people. Therefore, he rejected the idea of Israel being a Jewish state. He insisted that eventually all the so-called Palestinian refugees must return to the land. His comments were a sure recipe for the destruction of the only Jewish nation-state in the world.

Israel's ambassador to the Vatican said that the comments of the archbishop did damage to the strengthening ties between Israel and the Church.

For a long time, the Catholic Church has been trying to repair its image as an institution which is steeped in anti-Semitism. However, the remarks of the archbishop makes it clear that the Vatican is as dedicated as ever to replacement theology.

Replacement theology is the teaching that God has tossed aside the Jews, and the church has instead inherited the promises made to them.

Let us cite Jeremiah 31:35-37 which reads, "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name. If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that

they have done, saith the LORD."

Are these ordinances in effect today? The sun still shines in the sky. The moon and the stars still appear at night. It is remarkable, with all the achievements of science, and with all the explorations of space, the sending out of space travelers to explore the planetary system, that we have not learned how to measure our universe!

God has bound Himself by His Word that Israel shall have a place in His sure plan as long as the heavens and the earth remain.

**'BELIEVER'S GENE' may govern the
SPREAD of FAITH, BRITISH university
STUDY suggests
By Al Webb
Religion News Service**

London – A British university study suggests that people of strong faith can spread religion through a "believer's gene" that is part of the DNA.

Cambridge University economics professor Robert Rowthorn theorizes a "predisposition toward religion" in a paper published in "Proceedings of the Royal Society B," a prestigious journal of Britain's Royal Society of scientists.

Rowthorn suggests that people with strong religious beliefs tend to have more children and that this, combined with a genetic predisposition to believe, can explain the expansion of religion.

The academic cites the World Values Survey in 82 nations from 1981 to 2004, which found that people who attended religious services more than once a week had an average of 2.5 children; those who never attended averaged only 1.67.

In practice, Rowthorn said, many people leave their childhood religions behind, or marry outside them and have fewer children, thus slowing the spread of the "believer's gene."

But the genetic disposition remains so strong that "the religiosity gene will eventually predominate," and a significant increase in religious believers should still be on the cards, Rowthorn suggests.

The Belief

Comment

Ridiculous! The above article shows the vanity of man to explain the spread of religion. God gave the right of choice to man, and there is no such thing as a "believer's gene."

BIBLE

Study



Questions and Answers

Question: Is there a difference between discipline and chastening?

Answer: A man once said, "I do not want any trials in my life." What he means, as he later explained, was that he did not want to incur the anger of God so that he would be punished.

Many believers want all the blessings which come with life, but they do not want any testings. It is like the student who wants the knowledge, but he says, "Please forget the examinations."

What does the Scripture mean by chastening? Is it not a form of discipline?

The word "discipline" occurs but once in the entire English Bible. The reference is in Job 36:10, where Elihu speaks and suggests that Job's affliction is due to some fault or faults which he committed. Elihu's theory is that Job's suffering is disciplinary. This, however, is man's idea of discipline, and so is not altogether a true statement. Job was declared to be a "...perfect and an upright man..." (Job 1:8), and therefore, this affliction came not to correct, but rather to test him.

Although the original word is translated as "discipline" here in Job 36:10, it is also translated "chasteneth" (Proverbs 13:24; Job 5:17), "chastisement" (Deuteronomy 11:2; Job 34:31; Isaiah 53:5), "check" (Job 20:3), and "correction" (Proverbs 7:22; 15:10; 22:15; 23:13; Jeremiah 2:30). The underlying meaning is

essentially correction.

There is another root of the same word (*musar*) which carries with it the idea of chastening, but with the emphasis upon instruction. This word would say, "instruct so that punishment is not needed." Thus, throughout the book of Proverbs we find this advice, "My son, hear the instruction of thy father..." (Proverbs 1:8; and many others). "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction" (Jeremiah 17:23). So the implication is clear, if they had obeyed the previous instruction, they would not have failed the Lord as they did.

The New Testament has a counterpart to this Old Testament chastening. It is the Greek word "*paideia*," which is translated as training, education, or instruction. It is literally "child training," and could be applied to the educational process of instructing the young as well as the training of new babes in Christ.

This idea of training is found in passages such as Acts 7:22 and 22:3, where both Moses and Paul, respectively, are spoken of as having been "instructed;" in II Timothy 3:16, where the Scripture is said to be "profitable...for instruction." The same word encompasses the idea of "nurturing" as found in Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Contrary to general opinion, the words "chastise" and "chasten" have different connotations. To chastise means to punish in order to correct, and is usually done by beating. This would be illustrated by the parent who spansks his child because of disobedience and does so in

order to correct the child. This narrower sense occurs but twice in the New Testament, first in Luke 23:16, "I will therefore chastise (scourge) him, and release him." This was spoken by Pilate of the Lord before the angry mob. The other instance is Hebrews 12:8, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Therefore, chastening (child training) is to be carried out all of the time. It is consistent instructing, leading, teaching, or guiding of the child. Chastisement is a measure of punishment both to penalize and to correct the offender.

It is with deep satisfaction that the child of God knows that wrath is removed through the finished work of Christ on the cross. Thus, the believer becomes aware that any form of chastening administered is only for his good, and not necessarily penal.

Along with the chastening comes the assurance that God will not allow us to be "...tempted above that ye are able; but will...also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). Likewise in I Corinthians 11:31, the teaching is that it is better to be chastened than to be condemned with the world. II Corinthians 6:9 tells us that the servants of the Lord will be "chastened," but shall not be killed--tested, but not with punishment or death. Pressures will come to every child of God, but grace is provided for every test. We will not go "under" as many believe. Again, Revelation 3:19 speaks of the loving Father's relationship to the believer, "As many as I love, I rebuke and chasten..."

Adversities, sickness, troubles, undue pressures, the tight places of life's situations are not always caused by disobedience. Like the children of Israel at the Red Sea, the Lord leads us into narrow places so that He can prove Himself to be a God of power. Like the refiner's fire, chastening is for the purpose of purification. Chastening is good for the believer. Chastisement is also good, but it would not have been necessary if we had followed the Lord wholeheartedly.

Question: Must I make my children go to Sabbath School and Church?

Answer: Of course! Let us have no further discussion about the subject. Why is there all this timidity in the realm of their spiritual guidance and growth? Are you going to let them wait and decide to what church they will go when they are old enough? You must not kid yourself.

You do not wait until they are old enough to decide whether they want to go to school or not. You do not wait until they are old enough to decide if they wish to be clean or dirty--do you? Do you wait until they are old enough to decide if they want to take their medicine when they are sick?

Question: What reveals to us the glory of Christ?

Answer: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

"We beheld his glory." This means that something of the divine splendor and goodness was revealed.

1. His glory is revealed in His power to awaken greatness and power in others. The disciples were ordinary men until they came under the influence of Jesus. Later one of these changed men wrote: "To as many as receive him to them gives he the power to become the sons of God." Opening the door for Jesus to come into our lives brings a new power for living. He gives to the aimless a new aim, to the defeated, a sense of victory, and to the despairing, hope.

2. His glory is revealed in His seeking of sinners. Here was something utterly new in religion. In associating with sinners or those outside the law of God, Jesus was challenging a whole new way of life.

3. His glory is revealed in His obedient surrender to God and His will for Him. What He said about death, could be said of His whole life, "No man taketh my life from me; I lay it down of myself." It was obedient surrender to God. "Nevertheless, not my will, but thine be done." He said it all along the way from the carpenter shop in Nazareth to Calvary.

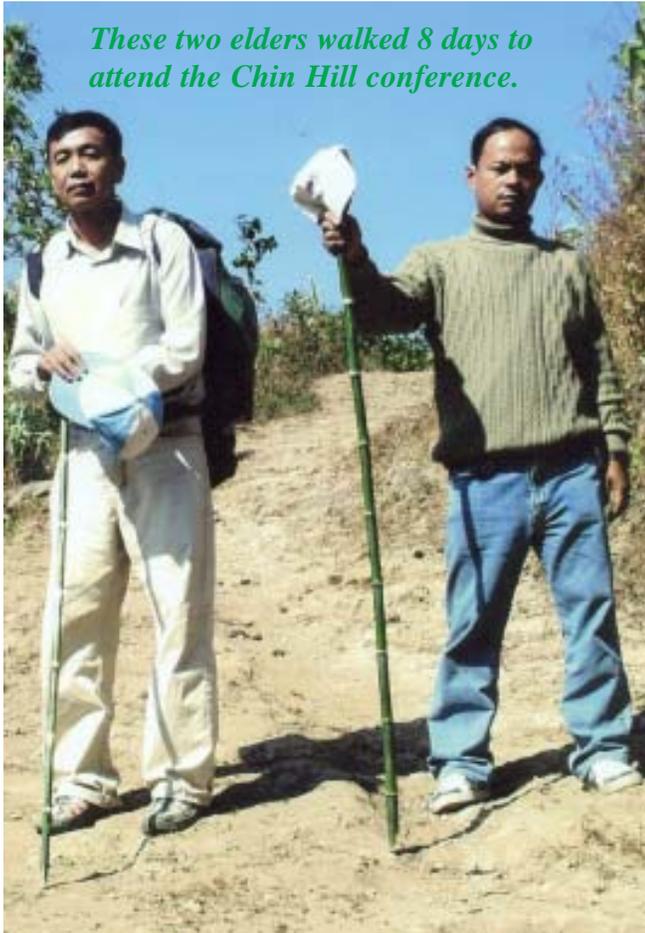
4. His glory is revealed in His servant status. He said, "I am among you as one that serveth." A group of Chinese believers were asked, "What in the life of Jesus most impressed them?" None mentioned any miracle. Chinese mythology could outdo the marvels recorded in the Gospels. Then one of the group spoke up and said: "His washing the disciples' feet." Most of the group agreed. That a revered Teacher and Master should overstep the lines of class and position and take a slave's place was an impressive moral victory.



Myanmar



These are some of the Tahan Brethren who walked two days to attend the Chin Hill Conference.



These two elders walked 8 days to attend the Chin Hill conference.



These Brethren from Hriang Hnang walked 53 km to attend the conference.



Brethren from Sailo



Children from Myothil listening on Sabbath morning.

LESSON I

JETHRO BRINGS TO MOSES HIS WIFE AND SONS

Scripture Reading: Exodus 18:1-12.

Golden Text: Exodus 18:9.

“And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.”

1. Who was Jethro? What did he do when he heard of all that God had done for Moses? Exodus 18:1-2.
2. What were the names of Moses’ two sons? Exodus 18:3-4.
3. Did they go into the wilderness to see Moses? Exodus 18:5.
4. Was Moses pleased that they had come to see him? Exodus 18:6-7.
5. Did Moses tell them all that the Lord had done for him? Exodus 18:8.
6. Did they rejoice and praise God for his deliverance? Exodus 18:9-10.
7. Jethro knew now that the Lord was the great God. What did he do to show his praise of God? Exodus 18:11-12.

LESSON II

JETHRO COUNSELETH MOSES

Scripture Reading: Exodus 18:13-27.

Golden Text: Exodus 18:25.

“And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.”

1. What was Moses doing for the people in Exodus 18:13?
2. What questions did Jethro ask Moses, and how did Moses answer him? Exodus 18:14-16.
3. Did Jethro think this was good? Why? Exodus 18:17-18.
4. What counsel did Jethro give Moses? What was Moses to show and teach the people? Exodus 18:19-20.
5. Who were the rulers? What would the duties of these men be? Exodus 18:21-22.
6. Did Moses hearken to Jethro’s voice? Exodus 18:24.
7. Whom did Moses choose, and who judged the people? Exodus 18:25-26.
8. Where did Jethro go? Exodus 18:27.

LESSON III

THE CHILDREN OF ISRAEL COME TO SINAI

Scripture Reading: Exodus 19:1-14.

Golden Text: Exodus 19:9 (first part).

“And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever...”

1. In what month did the children of Israel reach Sinai? Exodus 19:1-2.
2. The Lord called unto Moses, and what did He tell Moses to say to the children of Israel? Exodus 19:3-6.
3. Whom did Moses call before him? Exodus 19:7.
4. Did the people agree to do all that the Lord had spoken? Exodus 19:8.
5. How was the Lord going to appear unto Moses?

Exodus 19:9.

6. What further was Moses to tell his people? In how many days would the Lord come down upon Mount Sinai? Exodus 19:10-11.

7. What bounds were to be set round about? Exodus 19:12-13.

8. What did Moses do when he came down from the mount unto the people? Exodus 19:14.

LESSON IV

GOD'S PRESENCE ON MOUNT SINAI

Scripture Reading: Exodus 19:15-25.

Golden Text: Exodus 19:17.

“And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.”

1. What happened on the third day in the morning? Exodus 19:16.

2. Where did the people stand when Moses brought them forth to meet God? Exodus 19:17.

3. When the Lord descended upon the mount, what happened? Exodus 19:18.

4. Did God answer Moses when he spake to Him? Exodus 19:19.

5. Did Moses go to the mount as God instructed him? Exodus 19:20.

6. What did the Lord tell Moses to do? Exodus 19:21-22.

7. Who was to come up to the mount with Moses? Exodus 19:23-24.

8. Did Moses speak to the people? Exodus 19:25.

FAULTS

Hazel H. Banks

When I see, your fault, I'll pray about it,
When you see mine, pray about it too,
That is how the saints can help each other
And behave as Christ would have us do.

If instead of praying we should gossip,
Some may stumble on the narrow way;
All our words are listened to by Jesus,
Is He pleased with what His children say?

Some of us confess that we are guilty,
Of beholding in the other's eye,
Motes we cannot see in our own vision
And we'll be so sorry by and by.

Let us ask the Lord to cleanse and fill us,
With an overflowing of His love,
Till we take all faults we see to Jesus--
For the help He gives from up above.

In the Word of God, we are admonished,
Our own faults to others to confess,
Not the faults of those we see around us,
For their need we are to pray and bless.

THINGS THAT CRAWL AND CREEP

On a blank sheet of paper, make a list of insects and reptiles mentioned in the Bible.

Genesis 49:17, 11:30, Exodus 7:10, Revelation 9:10,
Exodus 8:2, Isaiah 11:8, Proverbs 30:28, 6:6, 30:27,
Matthew 6:19-20, I Samuel 26:20, Psalm 58:8,
Job 20:16, Leviticus 11:29, Exodus 8:21, Joshua 24:12.



FOLLOW THE LEADER

It was a lovely sunny day. Mother said that Bobby might take his lunch and eat it under the big tree at the side of the hill where the wise shepherd was herding his flock of sheep.

So Bobby took his lunch and went to the big tree. He sat down under the tree and ate his lunch, and watched the sheep frolicking about on the hillside. Presently one of the sheep started off down a little path. At once all the other sheep turned and followed him, keeping loosely behind.

Then Bobby saw a tiny slippery snake come out from some bushes and slide right across the path of the first sheep, who hopped right over it. The little snake slid out of sight under some rocks, but when the other sheep came to the spot they hopped too, although there was nothing at all to hop over.

My! My! Thought Bobby, I do believe those sheep are playing "Follow the Leader." Yes! That is exactly what the sheep were doing in Bobby's story. In fact, follow the leader is a game that sheep play most of the time. No matter where the leader goes or what he does, the others follow closely behind him, doing exactly what he does. So is the life of a Christian when we follow the lamb Jesus, our leader, and do as He did. We will not fail and cause others to follow us.

Then the wise shepherd who was watching over the flock of sheep came to join Bobby. Still puzzled about the sheep, Bobby asked, "Why do they do that?" "I'm sure I don't know, answered the shepherd, but I do know, Bobby my boy, that if you follow the leader Jesus, the Lamb of God, you will never be lost. It is a game that everyone can play. Bobby asked, "How can you follow Jesus?"

The wise shepherd told Bobby to study his Bible and Jesus would lead him, then he would be able to follow Him all the way.

So Bobby slowly started down the hill thinking about the words the shepherd had told him. When he reached home, he told his mother about the experience with the shepherd and his flock.

And so, dear friends, through Bobby's visit to the hill, where the sheep had so beautifully portrayed the picture of "Follow the Leader" for little Bobby, not only he, but his entire family were saved.

Are we like Bobby and his family? Are we going to "Follow the Leader" or are we going to follow man? Jesus is my Shepherd, is He yours?

--From a Reader.



MORNING PRAYER

FIVE MINUTES WITH GOD

Did you know that the prayers to God by His children are like sweet perfume?

Did you know that Golden Vials (or bowls) full of odours, (or perfume) which are the prayers of saints, are kept in heaven?

Did you know that the prayers of all saints (or God's children) are offered upon the golden altar, which is before

the throne of God? (See Revelation 8:3).

"WHO AM I?"

1. God told this man that he would have a great family that would become a great nation and through his family all families would be blessed. His son's name was Isaac.
2. God called this man to lead the people out of exile, and he made a great promise or covenant with him on Mount Sinai.
3. As a boy, he showed his courage and trust in God by defeating a giant named Goliath. As king, he united his country.
4. The people thought this prophet was out of his mind because he warned that the kingdom would be destroyed by the Babylonians. He smashed a vase to try to make his message clear.
5. God called this man to help save the people who lived in Nineveh. Instead of obeying, he ran away. Later, he returned to do God's will.
6. This prophet was thrown into the lion's den for praying to God. His faith in God saved him.
7. This man baptized Jesus in the river Jordan. His mother's name was Elizabeth.
8. This woman said yes to God and the Angel Gabriel.
9. A beautiful Savior, Son of God and Son of Man.

To solve the questions below find the answer to the first question and remove the first letter to get the answer of the second question.

1. The name of the Gospel after Matthew, Noah's famous boat.
2. A famous Bible tower. (Genesis 11:9)
The first shepherd. (Genesis 4:2)
3. A stone worn by a priest. (Exodus 28:19)
A door in a city wall. (Genesis 23:10)
4. A place where fire is laid. (Jeremiah 36:22)
Something which is the Lord's. (Psalm 24:1)
5. The place where Moses saw the burning bush. (Exodus 3:1)

A prince of that country. (Judges 7:25)

6. A man who wrote a book (Joshua 10:13)
One of Jacob's sons (Genesis 30:13)
7. Belshazzar's famous dinner. (Daniel 5:1)
The place where the Wise Men saw the star.
8. The father of Jahdo. (I Chronicles 5:14)
A land mentioned in Job 1:1.
9. A friend of Moses and Aaron. (Exodus 17:10)
A city where Abraham lived. (Genesis 15:7)
10. A Bible battle ground. (Numbers 21:23)
A Bible King. (II Chronicles 28:22)

FIND ELEVEN MOUNTAINS OF THE BIBLE

Unscramble the words below to make eleven mountains found in the Bible.

Each answer is one word, and all names are found in this list.

- Sinai Gilead Moriah Nebo Gerizim Tabor
 Lebanon Seir Carmel Ephraim Pisgah Ararat
 Hermon Bashan Zion Gilboa Olivet

- ELMCAR _____
 HASPIG _____
 MORHEN _____
 OHMIRA _____
 BONE _____
 TARARA _____
 NOZI _____
 VIOLET _____
 ORBAT _____
 RISE _____
 ANOBLN _____

ANSWERS TO "WHO AM I?"

1. Abraham 2. Moses 3. David 4. Jeremiah 5. Jonah 6. Daniel 7. John the Baptist 8. Mary 9. Jesus

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In Old Jerusalem

By David DeLong

The Master healed the sick and lame,
(Some only touched His hem;)
And sorrow fled, when He raised the dead,
In Old Jerusalem.

The time was right for the prophecy
Of the babe from Bethlehem,
Who now was grown, He blessed His own,
In Old Jerusalem.

The Scriptures do, in fact, proclaim
That through the line of Shem,
Did come God's name, in human frame,
In Old Jerusalem.

The Maker of the universe,
He, now, sin's tide would stem;
While saints adored, and angels soared,
In Old Jerusalem.

O wonder of this tender man,
He came not to condemn;
And sinners wept, while mercy swept,
In Old Jerusalem.

The precious Word of God He spoke
Is better than a gem;
So, went the poor, through Christ the door,
In Old Jerusalem.

