

The Advocate of Truth

The Lord's Supper

*Happiness in Serving
the Lord*

The Bread of Life

A Rebuttal

Decisions

Walking in the Spirit

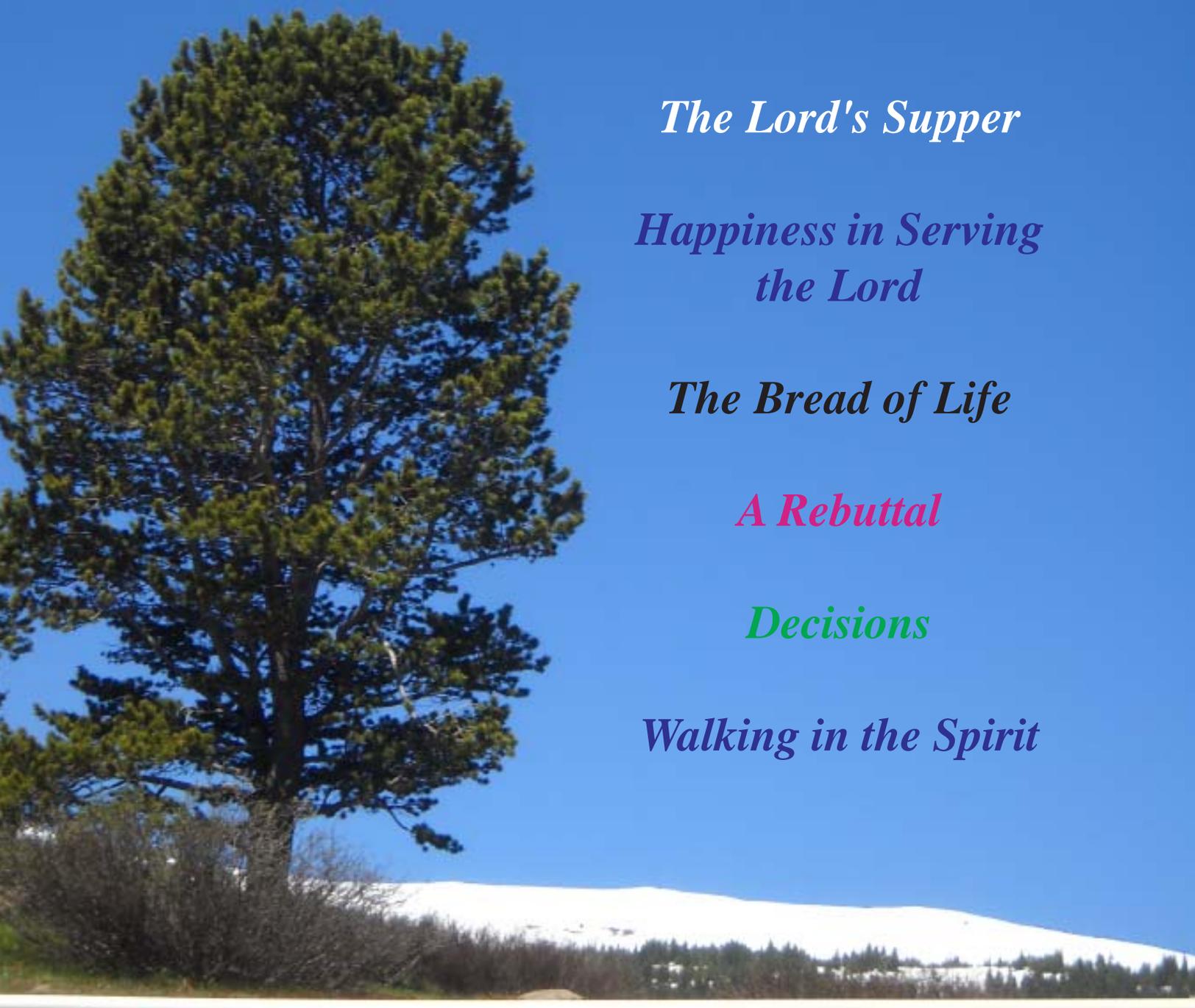




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The Lord's Supper, this coming year, will be held Thursday evening, April 5th (Roman time) after sundown. This is the beginning of April 6th. The footwashing is always done before the emblems are given.
The cover photo was taken by Brooke DeLong.

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The Lord's Supper

A Night Of Communion And Good Judgment

By Moises Torres M.

The attitude observed by the apostles of Jesus, the night they met in the upper room to partake of the Passover, was one of communion and good judgment. They experienced a great communion and happiness with their Lord and Master when He washed their feet and ate with them that night.

However, they also experienced doubts, bewilderment, and even moments of anguish when their Lord told them that one of them was going to betray Him. But none of them went ahead to point someone out, and they did not murmur or accuse one another.

On the contrary, their reaction was one of sadness. "And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?" (Mark 14:19)

They didn't try to justify themselves by saying, "It's not me" or I "didn't do it" or "Don't even get me involved in this" as human tendency is.

We therefore realize the quality of those disciples of Christ who ate with Him at His table that memorable night. Even though they were certain in their hearts of not betraying their Lord, they doubted, and they examined themselves.

As the disciples of our Lord Jesus Christ did, we should practice these commendable attitudes in these days. Do not judge nor blame someone else. Judge yourself. "For if we would judge ourselves, we should not be judged" (I Corinthians 11:31).



The Lord's Supper Instituted By Jesus

Bond Tennant

Our Lord Jesus was born a Jew. He was born under the law, and subject to all its provisions and ordinances, including the observance year by year of the Feast of the Passover. He and His twelve disciples, accordingly, had come together in the upper room that fateful evening for this purpose.

Jesus knew that His time had come to die. He knew the Passover lamb that was slain there in Egypt on the

fourteenth day of Nisan in the evening, and whose blood provided protection for the firstborn in Israel, pictured Himself. He was that perfect Lamb of God who would give His life as a ransom for the whole world. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He was about to meet the demands of justice by giving His life for mankind.

At the end of the Passover supper, Jesus said unto them, "... With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15-16). Then we read, "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (verses 17-20). Thus, as He anticipated the terrible events of the morrow, when He would complete His sacrifice on the cross, we find our Lord initiating a new ordinance, or ceremony. This ordinance, or ceremony, is commonly called The Lord's Supper.

Earlier, the Jews had asked Jesus for a sign that they might believe in Him. Only the day before, He had fed five thousand from a few loaves and fishes. They reminded

Him that their fathers had eaten manna in the desert. Jesus said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead... I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:47-49, 51). The account continues, "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (verses 52-53). The bread and fruit of the vine that He offered to His disciples there in the upper room were merely symbols. The bread symbolized His body, and the fruit of the vine symbolized His shed blood. Together, these represented the sacrifice of His life for mankind.

With humility, children of God partake of the bread of life and the merit of His shed blood. They do this in grateful remembrance of Him.



Happiness in Serving the Lord

By Bibi Shimon Allicock

"Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous: The LORD preserveth the strangers; he relieveth the fatherless and widow: but

the way of the wicked he turneth upside down" (Psalm 146:5-9). "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The LORD lifteth up the meek: he casteth the wicked down to the ground" (Psalm 147:3-6). "He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in

the legs of a man. The LORD taketh pleasure in them that fear him, in those that hope in his mercy” (verses 9-11). “For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly” (verses 13-15).

Brethren and friends, Daniel and his friends were very happy in serving the Lord. Thus, they did not partake of the king’s meat because they trusted in God and knew that God would bless their obedience to Him (see Daniel 1:1-21). “Better is little with the fear of the LORD than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith” (Proverbs 15:16-17). “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it” (Proverbs 10:22).

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs” (Daniel 1:8-9). “Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers

that were in all his realm. And Daniel continued even unto the first year of king Cyrus” (verses 11-21).

Therefore, if we are happy in serving the Lord, what He did for those boys could be done for us as well. “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Romans 8:26-28). “What shall we then say to these things? If God be for us, who can be against us?” (verse 31). “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (verses 35-39).

In the book of Acts, we see that Peter and John were happy in serving the Lord, that at the ninth hour, which is the hour of prayer, they were going to the temple to pray. They were not ashamed to tell the man, who asked an alms, that silver and gold they had none, but such as they had, they would give. “Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God” (Acts 3:1-8).

"And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" (verses 10-12).

We see that the apostles were happy in serving the Lord, and they were honest enough to let the people know, that, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (verses 13-16).

Thus, after the man was healed, and Peter preached repentance, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4). This deed brought envy unto the Sadducees. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide." (verses 1-3). "And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner" (verses 5-11).

"Neither is there salvation in any other: for there is

none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed" (Acts 4:12-22).

Thus Peter continued preaching, and healing was done unto the people by Peter passing and overshadowing them. "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:12-16).

Problems arose again for Peter and John. "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison" (verses 17-18).

Nevertheless they were not ashamed of the gospel. Since they were happy in serving the Lord, "...the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they

heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (verses 19-31).

"And we are his witnesses of these things; and so is

also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (verses 32-42).



The Bread Of Life

"I am the living bread of life which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

One time when Jesus had gone to Capernaum, some of the people who had been among the multitude He had fed came seeking for Him. They asked, "Rabbi, when comest thou hither?" His reply was that they were not

seeking Him because they really believed in Him, but merely because they had their hunger satisfied when the hungry people were fed. He told them to labor for that which would give them eternal life.

They asked Him what they should do to work the works of God. He replied that they should believe on Him whom God had sent (that was Himself). They wanted a sign so they could believe Him. Isn't it strange that they had forgotten the miracles He had performed? Jesus began to tell them about the true bread from heaven--that He was that bread. They said, "Give us this bread," but they didn't understand. He said, "I am the bread of life," and though they had seen Him, yet they did not believe in

Him. The Jews didn't like this saying. Jesus told them that everyone who believed on Him may have everlasting life, and would be raised up at the last day. There was a discussion or argument among the Jews, for they said, "How can this man give us his flesh to eat?" Jesus hadn't meant they were to literally eat Him like one would eat a slice of bread, but that His doctrine or teaching would enter their hearts and minds and cause them to live for Him by obeying what He said. "Him that cometh to me I will in no wise cast out."

--Adapted from an old Sabbath School Lesson



A Rebuttal

Bond Tennant

I read in a magazine an article trying to support the idea that a weekly holy day is not required to be observed now. The article assumes the common assumption that the Ten Commandments, of which Sabbath observance is one, was part of the Law of Moses. We know that this is a false assumption.

To begin, let us ask if God would sanctify the seventh day at creation just for Himself and not reveal it to anyone and command them to observe it until many years later. God's people who lived before the writing of the Ten Commandments by the finger of God knew of the seventh day Sabbath and observed it. There is no other logical conclusion!

True children of God, who rightly divide the word of truth, understand that the Law of Moses and the Ten Commandments, of which Sabbath observance is one,

are two different subjects. Let us consider just three of the differences.

1. The Ten Commandments were written by God on tables of stone. "And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them" (Exodus 24:12). The Law of Moses was written by Moses. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished" (Deuteronomy 31:24).

2. The Ten Commandments was a law of liberty. "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). The Law of Moses was our schoolmaster to bring us unto Christ. "Wherefore the

law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” (Galatians 3:24-25).

3. Christ did not come to destroy the Ten Commandments. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matthew 5:17). Christ abolished the Law of Moses. “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Ephesians 2:15).

Our Lord Jesus Christ said, “For verily I say unto

you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matthew 5:18-19).

Since the Law of Moses was abolished, it must be the Ten Commandments of which Christ speaks in Matthew 5:18-19. Therefore, the seventh day Sabbath, being the fourth commandment, is still required to be observed.



Decisions

By Reginald Collins

In life, we are often faced with decisions--decisions which may seem to be too difficult to make when we look at them above the surface. But friends and brethren, I am giving you the firm assurance that there isn't any decision too difficult for a child of God to make, once he allows God to make it for him.

As Christians, we often commit offences that at times seem unredeemable by man, but I John 2:1 says, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” Christ is the greatest redeemer that has ever lived. We should be bold as fellow servants of the Almighty God to know that we are able to go to God in sincerity, and we will be forgiven for our sins.

We now direct our attention to the great psalmist, David, when he himself had erred by making the wrong

decision. He said, “I waited patiently for the LORD; and he inclined unto me, and heard my cry” (Psalm 40:1). We must always remember that God is the One who forgives sins, and unless we make the decisions to go to Him, we cannot be at peace. Peace only comes by making the hardest decisions as they may seem, but, yes, they are the best.

So, my dear brethren and friends, remember the decisions we make today are what dictates our lives tomorrow. Remember when making that pivotal decision of a Christian life that there is nothing too difficult for, “I can do all things through Christ which strengtheneth me” (Philippians 4:13).



Walking in the Spirit

By David DeLong

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. 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. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:16-26).

In the above text there are four related principles: walking in the Spirit, being led of the Spirit, having the fruit of the Spirit, and living in the Spirit. The word "walk" in verse 16 is the Greek term "peripateo" and in Strong's Concordance it means "to tread all around; i.e. walk at large; fig. to live, deport oneself, follow (as a companion or votary):-go, be occupied with, walk (about)." In this definition, then, we can infer at least three of the active principles involved: walking in the Spirit, living in the Spirit, and being led of the Spirit. When this takes place the fruit of the Spirit will follow.

One who is led of the Spirit, as is stated above in verse 18, is not under the law. What law is this verse

addressing? It certainly involves the law of Moses which much of the book of Galatians speaks about. The law of Moses was a law code made up of over 600 individual laws containing various moral, ceremonial, and sacrificial precepts. After Christ came and died, believers are no longer to be under this law code (see Ephesians 2:15; Colossians 2:14). Galatians 3:10-14 is very adamant about this point. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The book of the law (law of Moses) contained these 600 plus laws, as written by the hand of Moses, and it was placed in the side of the ark of the covenant rather than in the ark itself as were the Ten Commandment tablets (God's law; see Deuteronomy 31:24-26;10:1-5). Christ redeemed His followers from the curse of the book of the law when He died on the cross (tree). The reason that this law was a curse was because no one (except Christ, of course) could keep it perfectly. It was not of faith, and a person could not be justified by it since "the just shall live by faith."

The Apostle Paul had to withstand (stop) the Apostle Peter for giving some credence to the law of Moses. It

was unlawful for a Jew to keep company with a Gentile (see Acts 10:28) until God gave Peter the vision of the sheet containing the animals. Peter, however, did separate himself from Gentiles. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (Galatians 2:11-12).

It also appears that Peter was advocating that the Gentiles live according to Jewish beliefs. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (verses 14-16).

Paul even had to rebuke the church in Galatia for trying to live by the works of the law. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:1-2). Notice this next point that Paul makes to the Galatian brethren. He equates doing the works of the law to being in the flesh (compare verses 2 and 3). Living by the works of the law (being in the flesh), therefore, is in opposition to the Spirit.

What was the purpose of the book of the law which was placed in the side of the ark? Galatians 3:19,24-25 gives us the answer. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator...Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Please also read Galatians 4:1-7).

At this point someone might be asking that since the book of the law contained moral laws, even principles of

the Ten Commandments, didn't these Commandments cease when the other commandments were abolished at Christ's death? This is where many become confused. The book of the law did, indeed, contain many moral laws. Even the Sabbath is commanded in it. However, we don't keep the Sabbath in the manner stated in the book of the law. The priests, for instance, offered sacrifices on the Sabbath day (see Numbers 28:9-10). We keep the Sabbath according to the Ten Commandments written on stone (actually these Commandments are to be written upon our hearts) and according to Christ's instructions (see, for instance, Matthew 12:1-12; Mark 2:27-28). We know that when the Mosaic law was abolished at Christ's death, the Ten Commandments as spoken by God, and the teachings of Christ still remained.

We mentioned earlier that doing the works of the law equates to being in the flesh (see again Galatians 3:2-3). This is because the person doing the works of the law is trying to be justified by his or her own efforts. Now, notice again what Galatians 5:19-21 reads: "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." Breaking God's law, therefore, is also being in the flesh. When a person tries to live life on his or her own terms, the result is always one of failure. No matter how much one tries to be righteous, the opposite will always occur. God's standard of righteousness--the holy Ten Commandment Law--is inevitably transgressed.

Let us examine more of what the Bible has to say about living in the flesh. Living in the flesh, basically, is disregarding God's standard of righteousness. This righteousness can only be attained when the Holy Spirit indwells a person. If the Spirit does not reside within someone, then that person automatically is living in the flesh and is under the penalty of death. Living in the flesh may come under two related categories: disregarding God's righteousness by living a life of sin, and disregarding His righteousness by trying to be justified by works. In either case God's standard of righteousness is being disregarded, and the person or persons involved come under the death pen-

alty.

These next passages of Scripture will bear out what I have been discussing. Romans 8:5-8,12 reads: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God...Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." In this text we can see that we owe God a debt which is to not live after the flesh.

In Romans 4:4 we read that the person who tries to be justified by works is also under a debt. "Now to him that worketh is the reward not reckoned of grace, but of debt." This situation places the person outside of God's grace. The Apostle Paul continues this thought in Galatians 5:2-4. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Another term for living in the flesh is being carnal. Paul wrote to the Corinthians: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Corinthians 3:3). Peter wrote against a carnal group of people in II Peter 2:10: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities."

The answer to not living in the flesh is given by Paul in his letter to the Colossians, chapter 3. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (verses 5-9). "Mortify" means to put to death. This can only be done through the work of the Holy Spirit.

Furthermore, the law does not condemn a person who

walks after the Spirit. We see this from Romans 8:1-2: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Notice that there are two other laws mentioned in these verses: "the law of the Spirit of life" and "the law of sin and death". Being in the flesh places one under the law of sin and death. Walking after the Spirit places one under the law of the Spirit of life.

Our emphasis so far of not being justified by the works of the law has been about the law of Moses. Let us now discuss more of the Ten Commandments (God's law). Though only Christ can give us salvation, the Ten Commandments are still a part of the covenant between God and His people (see, for instance, Deuteronomy 4:13). After the Lord spoke these Ten Commandments, we find in Deuteronomy 5:22: "These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Notice that He "added no more" to these commandments. But because of the peoples' transgressions, as we have seen, the Lord gave them the book of the law (see, again, Galatians 3:19).

Notice, too, that the Ten Commandment law does not contain within its writing a specific penalty for breaking these commandments (see Exodus 20:1-17; Deuteronomy 5:6-21). The Lord does, however, state in these commandments, "visiting the iniquity of the fathers upon the children" and "the LORD will not hold him guiltless" (see Exodus 20:5,7). The book of the law does contain the death penalty for sins committed. Exodus 21:12 states: "He that smiteth a man, so that he die, shall be surely put to death." This passage in the book of the law is referring back to the sixth commandment (God's law) which is about not committing murder. We know that a murderer is under the death penalty, both by man and by the Lord. Therefore, when one is living in the flesh (either by works of the law or by disobedience to God's law) that person becomes a debtor. Not only does the ensuing death penalty occur, but John wrote that this individual does not have eternal life (see I John 3:15).

We have seen that one who is led of the Spirit is not under the law, and that there is no condemnation for the

one who walks after the Spirit. Does this mean that one can willfully transgress the Ten Commandments (God's law) and get away with it? Absolutely not! Transgressing God's law, the basis for His covenant, places one in the category of living in the flesh, and thus he or she is under the death penalty once again. The Ten Commandments actually define what sin is (see I John 3:4). Romans 3:20 tells us: "for by the law is the knowledge of sin." James 2:11 reads, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

Let us now spend some time observing what being in the Spirit is about. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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 8:9-11).

Verses 14-17 further informs us: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." What a wonderful blessing--being adopted children of God, as well as being heirs and joint-heirs with Christ. Being joint-heirs means that He will share with us some of what God has given to Him as the only begotten Son of God.

The Scriptures commands one to be filled with the Spirit. "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). This is the secret to the believer's success. Being filled with the Spirit, however, is not a one-time event. It appears that one needs to be continually filled. Why is this? When one repents of his or her sins, is baptized in Jesus' name, and has had hands laid on to receive the Spirit, this is just the beginning of the believer's walk. This person now has the fruit of the Spirit, but that fruit needs to be cultivated. If the believer begins to live in the flesh, then he or she is "carnal" ("babes in Christ", see I Corinthians 3:1-3).

This condition causes one to grieve the Holy Spirit. Ephesians 4:30 admonishes us: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." If this grieving of the Spirit does not stop, then one can actually quench the Spirit (see I Thessalonians 5:19). We do not have to continually have hands laid on us after baptism to be again filled with the Spirit. If we repent of our sinful ways, we can ask the Lord to fill us with His Spirit again (see Luke 11:13).

The Lord Jesus is our supreme example of being filled with the Spirit. Luke 4:1 reads: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness". After He was tempted of the devil we find in verse 14, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." Jesus was filled with the Spirit and He was in the power of the Spirit. Notice that in verses 18-19, Jesus was then equipped for His ministry. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord."

Walking in the Spirit, then, is walking as Jesus walked. "He that saith he abideth in him ought himself also so to walk, even as he walked." It is walking in newness of life; it is walking by faith; it is living in the unity of the Spirit; and it is operating in the diversities of gifts that the Spirit provides (see Romans 6:4; II Corinthians 5:7; Ephesians 4:3; I Corinthians 12:4). When each believer is filled with the Spirit, then the whole body of Christ is also Spirit filled. This is what Christ is desiring--a Spirit filled church. Notice how the church is described in Ephesians 5:27: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Walking in the Spirit is experiencing Christ's life within us. This condition will give us such peace and holy power that we will be able to withstand the trials, temptations, and tribulations of life. We will walk in victory and in the end be overcomers. Christ's promise to the church in Sardis will be ours as well: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Revelation 3:4).



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.

IT DIDN'T HAPPEN!

One truth that every professed child of God should and must know is that even Jesus does not know the time and hour of the rapture.

Many probably remember that last year an elderly man by the name of Harold Camping predicted that the rapture would occur May 21, 2011. Of course it DIDN'T HAPPEN. Then he said it would occur October 21. That also DIDN'T HAPPEN!

Camping made no apology for being wrong about the date of May 21. He said that he predicted right all along. He insisted that his interpretation was literal when it should have been spiritual. He insisted that Judgment Day DID come on May 21. He said that it arrived in a spiritual sense rather than manifesting physically.

An article from *The Berean Call* states that Camping said, "On May 21, this last weekend, this is where the spiritual aspect of it really comes through. God again brought judgment on the world. We did not see any difference, but God brought Judgment Day to bear upon the whole world. The whole world is under Judgment Day, and it will continue right up until Oct. 21, 2011 and by that time the whole world will be destroyed. I can tell you very candidly that when May 21 came and went, it was a very difficult time for me, a very difficult time. I was wondering, 'What is going on?' he said, speaking from the organization's headquarters in Oakland Calif."

The article records that the 89-year-old radio broadcaster said that he prayed and reviewed the Bible and concluded that he had been looking at the Bible more factually than spiritually. The article also states that

Camping said, "The Bible is a very spiritual book. There are a lot of things that are very factual, very factual, of course, but there are a lot of things that are very spiritual. How to know whether to look at it with a spiritual understanding or a factual understanding is hard to know."

Camping also predicted the occurrence of the rapture in September 1994. His excuse for being wrong then was that he was on "training wheels" back then, and his biblical scholarship has become more skillful.

The Subject At Hand

The above uses the terms "Rapture" and "Judgment Day". However, we know that these are two different aspects in studying the end of the world, or more correctly "The End Of The Age." The point is that NOTHING HAPPENED on May 21, 2011 or October 21, 2011. Why is this so? Let us consider a fundamental truth from the Bible. When speaking of the time just before the end, Jesus said that there would be false prophets that would lead many astray. Camping is one of those false prophets. How do we know? The Bible does not allow training wheels among prophets. Let us believe Deuteronomy 18:22. "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Let us paraphrase this verse: "You may be wondering among yourselves, 'How can we tell the difference, whether it was God who spoke or not?' Here's how: If what the prophet spoke in God's name doesn't happen, then obviously God wasn't behind it; the prophet made it up, forget about him."

Camping and many other false prophets from the past may have been sincere, but their failed prophecies brought great embarrassment to the Christian faith. Let us

remember that at the turn of the century a few media preachers predicted Y2K would cause gloom and doom. NOTHING HAPPENED!

Those caught up in Camping's prediction seemed to be well-meaning people. A few gave their goods to publicize the need for people to repent and prepare for what they believed was sure to come. This reminds one of the ADVENT movement when William Miller broadcast that Jesus would return in 1844. Many of his followers dressed in white, gave away their property, and went to the mountaintops.

It is surprising that anyone who is fundamental in believing every dot and tittle of Scripture does not acknowledge verses that clearly indicate no one can know the date and time of the rapture or the end of the age.

Let us read and believe some of the words which Jesus spoke. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matthew 24:36-46).

Jesus says that we can't know. He says the angels don't know. He also says He doesn't even know. Let us read His own words found in Mark 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Someone once said that there were many things that even Jesus left without questioning in the hand of God.

The word of Jesus in Matthew and Mark rebuke and warn those who work out dates and timetables.

IT WON'T HAPPEN

You no doubt have heard that, according to the ancient Mayan calendar, the world is to end December 21, 2012. Jesus' statement, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" has not hindered many from making bold prophecies. The false prophecies seem to have gained momentum.

People are calling this prophecy one of the most intriguing in history. It is necessary for our spiritual safety and peace of mind that we be well grounded in the truth of the Bible. There are many deceivers in the world which includes the subject of prophecy. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12:9).

The beliefs of the Mayan people did not come from God. Therefore, their prophecy is abhorred by God. It seems as though the Mayans practiced religious rites that are condemned in the Bible. Human sacrifice is one of them. One source says that they often used children in their ritual. They opened the child's chest and pulled out the heart. The heart was a sacrifice to the gods.

We can be sure that this ritual was motivated by the power of Satan. The gods of the Mayan people were not real. Demons are behind the power of false gods. The Apostle Paul tells us in I Corinthians 10:20, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

Why should the Mayan prediction be accepted? Yes, they were gifted astronomers. However, but no astronomer has ever looked through a telescope and been able to predict the time of the end of the world.

December 21 of this year will come and go. Another day will begin. New false predictions will continue to be made. Many, no doubt, will lose confidence in what the Bible really says because of the failure of these false prophecies.

Let us be wise and stick to what the Bible says rather than pay heed to the self-proclaimed prophets.

BIBLE

Study



Questions and Answers

Question: I have a few friends who think that the teaching that Christ's death upon the cross paid the penalty for our sins is itself reason for rejecting Christianity. They argue that it is unjust for an innocent party to suffer in the place of a criminal. They say that such a practice would encourage sin. What is your reaction?

Answer: Your friends do not know who Christ is and what actually happened on the cross. Christ is absolutely unique. Christ is the "only begotten Son of God." Therefore, He is the only One who could die for the sins of others, and His death in our place is not to be taken as a suggestion that others should suffer imprisonment or execution in the place of a criminal.

Question: What is the meaning of Paul's words in I Corinthians 7:13-15 about wives being sanctified by husbands?

Answer: This seems to be Paul's answer to certain Corinthian Christians who wanted to know whether they should continue living with pagan wives. If the pagan wife or husband refused to live with the Christian husband or wife, Paul said they were not to be hindered but allowed to go. But were the pagan wives or husbands willing to stay, the Christian was not to move against them. The Corinthian Church seemed to fear that the Christian might be drawn back into heathenism by the heathen wife or

husband. Paul does not fear that, and he thinks on the contrary that the Christian having divine help, would be the stronger and would sanctify or save the pagan partner.

Question: What is the benefit of music in our worship services?

Answer: Music lifts our hearts! If we want our services to be alive, our worship must be alive. And if we want our worship to be alive, our music must be alive.

Most of us find that music reaches and expresses our deepest feelings far more powerfully than words alone. Few of us would want to worship in a church where there was no music. If we experience worship as boring, we probably have experienced something lacking in the music.

Think of the high points in your church when you heard a beautiful song, and it has never left your mind. At the time of The Lord's Supper, we can relax in the words of "There Is A Green Hill Far Away." Or we can get our mind ready to receive the emblems as we sing, "Break Thou the Bread of Life." Music certainly is the first thing that comes to mind as we get ready for the services.

Week in and week out, what makes you feel "at home" or "not at home" as you worship in your church or visit in a strange church? Chances are that the kind of music you hear and are asked to sing has a lot to do with your feelings.

Music is something we both hear and sing when we

worship. This is related to the fact that worship is both call and response. The call of God reaches the depths of our hearts with special power through music, and our singing expresses with special power the deepest response of our hearts to God.

When we recognize the importance of music, we do not detract from the centrality of the Word and sacrament. On the contrary, music adds immeasurably to the power of Scripture and preaching, prayer and sacrament.

We do not only hear the Bible read in our worship, we also hear it sung. In Handel's Messiah, a long succession of Bible verses becomes unforgettable. Most of the great anthems are settings of Scripture.

Think how weakened our preaching would be if it could not be preceded by a hymn of preparation and followed by a hymn or invitation or response. Worse yet, suppose the preacher had to preach without any kind of music before or afterwards. For that matter, think of the preaching and witnessing done through gospel songs such as "Precious Lord" or "He Touched Me."

Someone has said that as we sing the truth of the Bible, we are actually learning the doctrines of the Bible. Here are a few doctrinal hymns: "Coming Again," "Just As I Am," "Thy Word is Like A Garden Lord," "Tell Me the Old, Old Story," and "Standing on the Promises." Certainly there are many more hymns that teach us the truth of God's holy Word. And as we assemble ourselves together, our singing can benefit us as much as our reading of the Scriptures.

We are told that when we sing, we pray twice. A congregation certainly is praying when they sing: "Breathe On Me, Breath of God," or "Spirit of God Descend on Me."

The power of the ordinances of the church is brought out by music. At the wedding, we tingle at the "Swan Song," the Wedding March of Wagner (Tannhauser) and the Wedding Song (Lohengrin) and "Oh Promise Me." How much a good baptism hymn adds to the holy immersion: "Shall We Gather at the River." How much more the responses in the ritual mean if they are sung by all the people in their "musical heart language."

The music makes a difference in how everything else in the service goes. When we all have been lifted to the heights through music, the minister and others who lead worship are inspired to preach and lead with greater freedom and power. Those who worship in the pews find their hearts and minds open to hear more clearly and

receive more fully the good news that is in the Gospel.

Question: Did not Jesus say that we ought to turn the other cheek when people do something bad to us? Isn't that unrealistic?

Answer: The words of Jesus to which you refer are found in the Sermon on the Mount. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:39).

Let us remember that Jesus was speaking these words to His disciples. By using these words, He told them how they were to live in a world that would be hostile to them. He was not giving us a general rule for society.

When Jesus urged His followers to turn the other cheek, He simply meant for them to take the path of love instead of hate. Anger results in revenge and conflict. However Christ calls us to love others, even our enemies. In a few verses later, He said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). This is possible only when we commit our lives to Christ and allow His Spirit to control us. Jesus had this kind of love for us when He died for us.

Question: Is the doctrine of imputation illustrated in the Epistle of Philemon?

Answer: Yes, it is. The Apostle Paul asked Philemon to receive his runaway slave Onesimus. Paul said, "If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it..." (verses 18 and 19). This is a great example of the doctrine of imputed righteousness. We can visualize the Son of God saying before the foundation of the world concerning our sins, "Put it to mine account, I will repay it." Because our God agreed to that arrangement, He imputed our sins to the Lord Jesus Christ on the cross of Calvary. He was also able to righteously impute unto all of us the virtues of Christ.

The death of the only begotten Son of God was of enough value in the sight of God to be the ransom price for all our sins. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).



Hawaii

These photos depict the Lord's Supper Service for the brethren last year.





LESSON I

THE VICTORY AT GIBEON

Scripture Reading: Joshua 10:1-27.

Golden Text: Joshua 10:8.

“And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.”

1. When Adoni-zedek, King of Jerusalem, heard how Joshua had taken Ai and Jericho, what did he do? Joshua 10:3-4.
2. What did the five kings do? Joshua 10:5.
3. Did the Gibeonites receive any help from Joshua? Joshua 10:6-7.
4. How did the Lord help Joshua in the battle at Gibeon? Joshua 10:8-11.
5. What request did Joshua make of the Lord and why? Joshua 10:12-14.
6. After Joshua found that the five kings had fled and had hid themselves in caves, what did he do? Joshua 10:17-21.
7. When Joshua opened the caves and brought out the five kings, how did he utterly destroy them? Joshua 10:22-27.

LESSON II

VICTORIES AT MAKKEDAH

Scripture Reading: Joshua 10:28-43.

Golden Text: Joshua 10:42.

“And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.”

1. After Joshua destroyed the five kings, what success did he have in the battle at Makkedah? Joshua 10:28.
2. When Joshua left Makkedah, where did he go, and what did he do? Joshua 10:29-30.
3. After he conquered Libnah, what city did he attack? Joshua 10:31-32.
4. Who came to help Lachish fight against Joshua? Joshua 10:33.
5. Joshua passed from Lachish unto Eglon and took the city, then he fought against Hebron and left nothing there. Where did Joshua go after conquering Eglon? Joshua 10:38-40.
6. Why was Joshua successful in taking all the cities we have just read about? Joshua 10:41-43.

NOTE: Joshua was successful because the Lord God fought with Him. He would never have been victorious if the Lord had not been on his side. We too must have the Lord on our side to help us fight our battles against Satan if we are to be victorious when the Lord comes.

LESSON III

ISRAEL'S TROUBLE AFTER JOSHUA'S DEATH

Scripture Reading: Judges 2.

Golden Text: Judges 2:11.

“And the children of Israel did evil in the sight of the LORD, and served Baalim.”

NOTE: From Joshua 11 to Joshua 24 we are told how the land which Joshua conquered was divided among the tribes of Israel. He had utterly destroyed the Canaanites in some sections, but some remained in parts of the land. God commanded Israel to destroy or drive them all out. If Israel had obeyed his command, it would have saved them a lot of trouble.

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| <p>1. Did the children of Israel serve the Lord during the leadership of Joshua? Judges 2:7.</p> <p>2. How old was Joshua when he died, and where was he buried? Judges 2:8-9.</p> <p>3. After the death of Joshua, did they continue to follow the Lord? Judges 2:11-13.</p> <p>4. What punishment did they receive for not obeying the Lord? Judges 2:14-15.</p> <p>5. Did the Lord again aid Israel after they had been distressed by their enemies? Judges 2:16-19.</p> <p>6. Because of Israel's transgression, what did the Lord say He should do to the nations? Judges 2:20-23.</p> | <p>5. How many men did Barak take with him? Judges 4:10.</p> <p>6. Was Barak successful in deating Sisera? Judges 4:14-16.</p> <p>7. What happened to Sisera himself? Judges 4:17.</p> <p>8. How was Sisera conquered and by whom? Judges 4:18-22.</p> |
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LESSON IV

TWO VERY BRAVE WOMEN

Scripture Reading: Judges 4:4-24.

Golden Text: Judges 4:4.

“And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.”

NOTE: In our last lesson we learned again how many times Israel was disobedient to the Lord and how they were punished for it. Please read Judges, the third chapter, to learn more of their punishment for disobedience. We shall learn now how Deborah and Jael helped Barak defeat the enemy.

1. Who was Deborah? Judges 4:4-5.
2. What did she tell Barak to do? Judges 4:6-7.
3. What was Barak's reply? Judges 4:8.
4. What did Deborah tell Barak would happen since he was afraid to trust in God for victory? Judges 4:9.

PRAYER FOR TODAY

Lord, for tomorrow and its needs I do not pray!
 Keep me from any strain of sin,
 Just for today;
 Let me both diligently work and duly pray;
 Let me be kind in deed and word
 Just for today;
 Let me be slow to do my will--
 Prompt to obey;
 Help me sacrifice myself
 Just for today.
 Let me no wrong or idle word
 Unthinking say--
 Set Thou Thy seal upon my lips,
 Just for today.
 So, for the morrow and its needs
 I do not pray;
 But keep me, guide me, hold me, Lord,
 Just for today.

--Samuel Wilberforce



THE LILIES AND THE WEEDS

By Ida Ogren

Unbidden tears quietly ran down the lovely cheeks of the fifteen-year-old girl, as she sat in her aunt's sitting room thinking of the fact that only three more days and her vacation would be ended. "If only this vacation would last. I'll miss the friends, the wonderful church services, the ...," Betty said almost aloud. Just then there was a knock on the door.

Quickly brushing the tears from her eyes, she ran to the door to see who it could be so early in the morning. "Oh, it's you, Patty. Do come in. I'm so happy you came!"

"Is...is there something wrong? I - I mean —well you look rather sad. I hope nothing has happened," finished Patty as she observed Betty's sad mood.

"Oh, no...nothing has gone wrong...I've only been thinking of my vacation. I have only three more days to stay. I'll be so terribly lonesome without you and the church services. I've grown to love the meetings more than I

could tell you. The gang I used to chum with never attended any kind of church services. We thought it was smart to be rude, keep late hours and go our own ways. It'll be hard for me when I get back there. They'll expect me to join them again - but I've changed - I know now what it means to be really happy," replied Betty.

"Don't be so discouraged about going back. How about getting your coat and we'll solve your problem while we go out to a field a little distance down the road--we'll get some pretty flowers to help us." suggested Patty.

"Oh, that'll be grand--I just love to go flower hunting!" Betty gasped excitedly as she ran for her coat.

As they reached the field, both were refreshed from their brisk walk in the cool morning air and had almost forgotten their purpose of coming out there.

"Oh! Look at all those pretty Bluebells over there!" Betty almost shouted with glee. "Oh, this will be fun. Where I come from, we don't have any chances such as this. We just have to be in that old city with the noise of the street cars, traffic, and factories all day."

"I'm sorry. I really wish you could stay here with your aunt all the time," sympathized Patty. "Do you see that beautiful tiny white spot over there?"

"Yes, what is it?" asked Betty, puzzled. "Lilies," replied Patty. "They are here every year."

"Out here in these weeds? How can lilies grow here amongst so many weeds?" Betty wanted to know as they reached the little white spot which was so inhabited with weeds.

"That is what we came out here for, Betty. Notice how firm these lilies' stems are...so strong, firm, and straight. The weeds do not disturb the lilies. In fact, I think the lilies take deeper root so they can grow strong. Also notice how beautiful they are! Not a speck, not a trace of the ugly weeds by which they are surrounded. They are pure, white, and strong as also we must be each day. You will now go back to your home. When your former friends do things which you know are not right just remember these white lilies - for that is the way you will have to stand."

"Thank you, Patty, I'll never forget this," replied Betty happily. "Now I won't mind going home. Now I know there is work to be done, and I'll do my duty as the lilies do theirs."

JESUS AT HOME

Nazareth stands for the home life. It contains the greater part of Jesus' great career. By far the greater number of years were spent here. Here was more praying over the life plan, more communing with the Father, more battling with temptation and narrow prejudice and ignorance than in the few years of His public ministry. Here were purity and steadiness of purpose. More wisdom in action and patience in touch with others and with the knotty little problems of daily life, more of all this being lived than could ever find outlet at His lips. These...years of public life all grew out of this Nazareth home life. They are the top of the hill. Nazareth is the base...; Calvary the tip-top where every victory had already been won.

S.D. Gordon

Jesus said that each person's heart was like a piece of ground. Read His parable in Luke 8:4-15. What must we do with our piece of ground if we want to be wise and happy? Fill in the first letter of each book of the Bible given below and read the letters DOWN, you will have the answer.

- HILEMON -ENESIS -AMUEL
- EVITICUS -BADIAH -XODUS
- MOS -EUTERONOMY -STHER
- AHUM -ONG OF SOLOMON -ANIEL
- ITUS

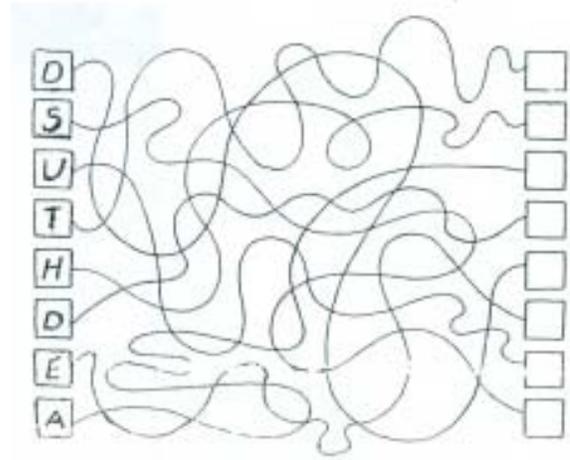
Write the three words on this line _____

And now, what is this wonderful "seed"?
Find the answer in the same way.

- ABAKKUK -ZRA -SAIAH
- SAIAH -CTS -EHEMIAH
- AMUEL -LOSSIAN -ALATIANS
- HESSALONIANS -EBREWS
- SONG OF SOLOMON

Then write it here _____

To find the name of this disciple, follow the squiggly lines. Write the letters in the empty boxes.



MISSING MESSAGE

Here is a special message that you will want to give to your Mother. To find out what this message is, unscramble the letters below. Each group of scrambled letters will form a word related to Mom. When written together and spaced correctly, the words will form a message for Mom. The first one has been done for you.

- 1. dnik k i n d
- 2. rildenyi [] [] [] [] [] [] [] []
- 3. voign [] [] [] [] [] [] [] []
- 4. tetpry [] [] [] [] [] [] [] []
- 5. hpapy [] [] [] [] [] [] [] []
- 6. ipolrmant [] [] [] [] [] [] [] [] [] [] [] []
- 7. generuos [] [] [] [] [] [] [] [] [] [] [] []

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The Crowning of Spring

By David DeLong

Sweet-scented fragrance upon the wind
 lifted,
Beautiful blossoms with light from the morn;
Tender, and timely, like all things God-gifted,
 That are given to garnish, to grace, and
 adorn.

Springtime's commencement, most solemn
 communion,
Hope's joyous harbinger, life is renewed;
Verdantly vested, with frosty reunion,
The Queen of the seasons, by Winter is
 wooded.

Nature's oration, with thunder and lightning,
 Anthem of life, heard in swollen streams;
Seen as a sermon, it seems the less frighten-
 ing,
And gives us a feeling that's felt in our
 dreams.

This is life's ordinance, promise of pleasure,
 Sacred the oracles of heaven's law;
Drenched by the dew and the rain without
 measure,
The forests and fields are filled up with awe.

