

# The Advocate of Truth





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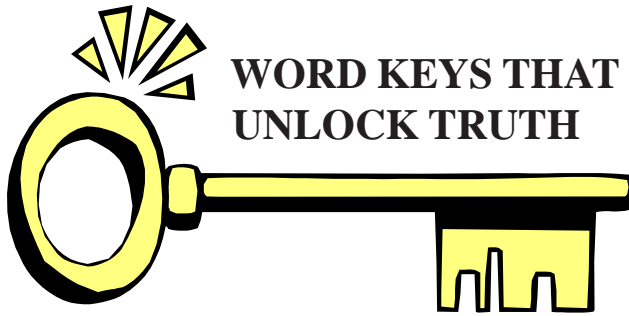
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## WORD KEYS THAT UNLOCK TRUTH

### ROOT OF BITTERNESS

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you,

and thereby many be defiled" (Hebrews 12:15).

A root of bitterness is a spirit and attitude that is characterized by intense animosity and resentment. It may refer to an attitude of bitter resentment toward God's discipline instead of humble submission to His will for our lives.

Bitterness can also be directed toward persons in the church. It results in defiling the person who is bitter, making him or her unfit to approach God in prayer. Bitterness in the community of believers, or family of God, can spread and defile many. When this happens, it destroys the "holiness without which no man shall see the Lord."

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

# The Approaching Time Of Our Lord's Supper

By Bond Tennant



As we approach the time of our Lord's Supper, let us keep in mind that it is a simple feast of unleavened bread and fruit of the vine. It has quite a meaning for us! The events of the first Lord's Supper are clear in our minds. There was the blessing of the 'bread' and the blessing of the 'cup'. The Lord explained to His disciples that the bread represented His broken body, and the cup represented His shed blood.

Jesus emphasized that all His followers must participate, not only in feeding upon, but also in being broken with Him. They were to lay down their own lives in his service. He said that those who do this will be in the kingdom and drink the cup (of joy) anew with Him. These thoughts thrill those who are in tune with the Lord and with His truth.

"Take eat, Jesus said, this represents my body." He gave them pure, unleavened bread. This bread represented His pure and sinless flesh which He gave for the life of the world. Earlier, Jesus had said, "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if a man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:48-51). To partake of the unleavened bread signifies that we appropriate to ourselves, through faith, the merit of the ransom sacrifice of Jesus Christ. We realize that our salvation is bought through our Lord's death.

The fruit of the vine primarily symbolizes our Savior's life, given for us. His was poured out in death as a ransom on our behalf. Blood represents life not life retained, but life yielded, given up, sacrificed, laid down. We can only gain eternal life through our Lord's shed blood. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The Lord's Supper is held on the anniversary of our Lord's death. That afternoon preceding this Supper is the anniversary of the day on which our Lord told Peter and

John to make ready the Passover supper. The night of the Passover supper is when our Lord instituted the Memorial of His death, which is the Lord's Supper. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till we come" (I Corinthians 11:26). After supper, our Lord went to the Garden of Gethsemane. He gained a great victory there. "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 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matthew 26:39,42).

Later that night Jesus was betrayed by a kiss, and still later He was brought before Herod, and then Pilate. Pilate found no fault in Him. "Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again,

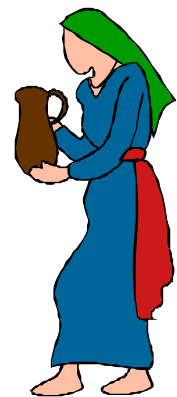
and saith unto him, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him" (John 19:1-6).

He loved those who hated Him. He was mild, but He was not weak. His inner strength of spirit continued until the end. On the following morning, He was nailed to the tree of crucifixion. In the afternoon, this spotless Lamb of God died.

As we meditate upon the Lord's Supper, which is the memorial of our Savior's death, let us remember the bread His broken body, and the cup His shed blood. Our eternal life depends upon our continued appreciation of these great truths.



## Naomi, Ruth and Boaz



The last two verses in the Book of Ruth read, "Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." It was David whom the Lord chose as the one through whose line the Messiah would come. The Book of Ruth enlarges on the overruling providence of God in continuing the genealogical chain that connects Jesus with the royal line of David. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 29:10).

Instead of simply informing us that Boaz married a Moabite woman, the Lord caused this fact to be embellished in one of the most beautiful stories of all time. The opening verse of the book locates the time of the story during the period of the judges. This period began a short

time after the death of Joshua and continued to Samuel, who served as the last of Israel's judges. In Acts 13:20, we are informed that this was a space of four hundred and fifty years.

During this time, there was a famine in the land of Israel. An Israelite by the name of Elimelech decided that he would move to the land of Moab, where he supposed conditions were more favorable. He took with him his wife, Naomi, and their two sons, Mahlon and Chilion. Soon thereafter, Elimelech died, leaving Naomi a widow. Then her two sons married women of Moab. The name of one was Orpah and the name of the other, Ruth.

After ten years, these two sons of Elimelech also died. Naomi then had no one in Moab of her own kin. Hearing

that conditions were now better in the land of Israel, she decided to return to her home country. The beauty of the story now begins! Her daughters-in-law were evidently living with her at the time. As she started on her return journey to Palestine, they accompanied her.

However, Naomi considered the matter and concluded that it would be better if Orpah and Ruth remained in Moab. "And Naomi said unto her two daughters in law, God, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice, and wept" (Ruth 1:8-9). At first, both the young women refused to heed Naomi's advice. "And they said unto her, Surely we will return with thee unto thy people" (Ruth 1:10). But Naomi was quite insistent, and finally Orpah did decide to return to Moab and to her own people. But Ruth did not. "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou die, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me": (Ruth 1:16-17).

Touched with this expression of love and devotion on the part of Ruth, Naomi no longer insisted that she return to her own people. "So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? (Ruth 1:19).

Bethlehem was evidently but a village at that time, with essentially the entire population being acquainted with one another. Although many years had passed since Elimelech and Naomi had left to go to the land of Moabi, she was remembered when she returned, and apparently a heavy welcome was extended to her. While good to be back among her own people, Naomi was nevertheless sad when she reflected upon what had happened in her life since she had left. "And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath afflicted me? (Ruth 1:20-21) Perhaps this was the acknowledgment of a wrong course which had been taken by Naomi and her husband leaving the land of Israel to go into a strange land simply because they thought it would be economically better for them. God had given the Holy Land

to His people, and He had promised to bless them in that land.

Naomi and Ruth reached Bethlehem at the beginning of harvest. The famine had long ceased, and the land evidently was abundantly yielding its increase. The harvests were already at work. Perhaps the only immediate opportunity of gaining a livelihood was for Ruth to become a gleaner in one of the harvest fields. In Leviticus 19:9, we learn of the Lord's law governing the privilege of the gleaners. It was a special provision for the poor. The "corners" of the fields were to be left unreaped.

There was no question about Ruth finding an opportunity to glean. The law of God guaranteed her this privilege. "And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was the kindred of Elimelech" (Ruth 2:3). Verse one tells us that Boaz was a mighty man of wealth.

The fact that this kinsman of her husband had become a mighty man of wealth perhaps helped to impress upon Naomi the mistake that was made in going to Moab. She returned poor, while the kinsman who remained had become wealthy. Boaz was unmarried, although by now he would not have been a young man.

Ruth went to work in the field of Boaz. Soon he came also to the field, evidently just to see how the work was progressing. He noticed Ruth and realized that she was a stranger. "Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?" (Ruth 2:5). "And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab" (Ruth 2:6).

Boaz was at once interested and sympathetic. He had heard about the Moabitish damsel who had returned to Bethlehem with Naomi, his kinsman's widow, but this was the first time he had seen her. He appreciated her industrious effort to secure having for Naomi and herself, but especially for Naomi who was no longer a young woman. Ruth's devotion to her mother-in-law was indeed commendable.

Boaz spoke to Ruth. "Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art

athirst, go unto the vessels, and drink of that which the young men have drawn" (Ruth 2:8-9).

Ruth was deeply moved by this gesture of interest and friendship by Boaz, for after all she was not a Israelite, but a Moabitess, at least by birth. She had, however, by profession, cast her lot in with the Israelites when she said to Naomi, "Thy people shall be my people, and thy God my God. "These were not mere words but a true expression of her heart. Israel's God was now blessing her through Boaz, and she was deeply grateful. "Then she fell on her face, and bowed herself to the ground, and said unto him. Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" (Ruth 2:10).

Boaz's answer was direct and to the point. Even as though this was the first he had seen Ruth, he had heard much that was favorable "And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knew not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under those wings thou art come to trust" (Ruth 2:11-12). The true character of Boaz was revealed. He realized that Ruth had made a great sacrifice in leaving her own people and her own country in order to remain with Naomi and minister to her needs. Ruth loved Naomi, and it is reasonable to assume that one of the reasons this was true was because of the way in which Naomi's religion had influenced her life. Ruth could see that devotion to Israel's God has wrought a beautiful character, which included her devotion and love. It was not ignorance that Ruth had said to Naomi. "Thy God shall be my God."

Boaz understood these circumstance He knew that now, in favor unto Ruth, he was favoring one who was at heart a true Israelite, regardless of where she might have been born. He knew that Israel's God poured out His blessing upon those who are at heart devoted to Him and His people, so he did not hesitate to do the same. Ruth had come to trust the true God, and Boaz wanted her to be assured that she had made no mistake in so doing.

The friendliness of Boaz toward Ruth was not merely in words. He invited her to eat with the reapers, and he personally passed her the "parched corn," which apparently was the substantial part of the meal. Then he in-

structed his reapers to allow Ruth to glean "even among those sheaves, and reproach her not." This was a favor not ordinarily granted to gleaners. He also instructed them to drop some of the grain purposely so she would be sure to get a good supply. And she did, that night she returned to Naomi, taking with her an "ephah of barley."

Naomi had a good meal that evening, and after it was over, she asked Ruth, "Where hast thou gleaned today?" Ruth told her, and then Naomi said, "Blessed be he of the Lord, who hath not left off his kindest to the living and to the dead. Naomi said unto her, the man is near of kin unto us, one of our next kinsmen." Then Naomi counseled Ruth to follow the instruction of Boaz and continue gleaning in his field, remaining close to his maidens. This she did and was faithful in her gleaning work until the full end of both the barley and wheat harvest. Meanwhile she continued to live with her mother-in-law.

The harvest being over, Naomi concluded that it was time for her to make some suggestions to Ruth. She was acquainted with the Jewish law with respect to the redemption of property by a near kinsman and also the provision of the law that a childless widow should be taken to wife by a near kinsman. Here, she correctly concluded, a situation in which these provisions could be carried out to the advantage of all concerned.

As we noted before, Boaz was evidently no longer a young man. He highly esteemed Ruth, appreciating her loyalty to Naomi and her purity of character. If he had thought of her at all from the standpoint of marriage, he had not so indicated. He perhaps concluded that Ruth, being still a comparatively young woman, would not be interested in such an old man. Naomi, however, made plans to change his mind.

She had evidently studied the habit of Boaz and knew that on a certain evening he would be winnowing barley on his threshing floor. She instructed Ruth to make proper preparations, including an anointing with oil-probably romantically perfumed-and go to the threshing floor, but to remain out of sight until Boaz had finished eating and drinking. "And she went down unto the floor, and did according to all that her mother in law bade her" (Ruth 3:6). "And when Boaz had entered drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down" (Ruth 3:7). His first sleep over about midnight, Boaz discovered that there was a woman lying at his feet.

Naturally he was somewhat disconcerted. "And he said, Who art thou? and she answered, I am Ruth thine handmaid: spread therefore thy shirt over thine handmaid; for thou art a near kinsman" (Ruth 3:9).

Boaz at once understood the implications of his reply. Ruth was saying that she desired him to marry her and redeem the land which Naomi was offering for resale. The law of the Lord governing this matter is set forth in Deuteronomy 25:5-10. From Ezekiel 16:8, where the Lord made use of this custom to illustrate His relationship to Israel, it becomes apparent that Ruth's suggestion that Boaz spread his shirt over them, if acted upon, would be considered by her as a proposal of marriage.

Boaz was much pleased by this suggestion and was undoubtedly flattered. "And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed me more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich" (Ruth 3:10). This statement is most revealing. Ruth had been kind to her mother-in-law in her old age, and besides, as Boaz indicates, had shown no interest in the young men of the community but was now offering herself to

him, a man old enough to address her as "daughter," to be his wife. All things considered, this displayed Ruth's genuine interest in the welfare of the family into which she had married.

Boaz indicated at once his decision to act favorably upon Ruth's request. But he was a honorable man, and he knew that there was a kinsman, as he said, "nearer than I". He felt obligated to give him first opportunity, He asked Ruth to lie down until morning, promising that he would seek out the nearer kinsman and give him the opportunity to redeem the inheritance. If he declined to do so, "then," he said, "will do the part of a kinsman to thee."

Ruth returned to Naomi in the morning and told her about what had happened. Naomi had good understanding of human nature. "Then she said, Sit still, my daughter, until thou know how the matter will fall: for the man will not be unrest, until he have finished the thing this day" (Ruth 3:18).

And Naomi was right! Boaz acted at once. The nearer kinsman was not interested in the proposition. Boaz bought the land from Naomi and married Ruth.

It is a beautiful and interesting story!

Contributed

## THINKING AS GOD DOES

By William MacDonald



A Christian should learn to think God's thoughts after Him. This involves rejecting the world's standards and adopting those of the Kingdom. After all, the only test for anything is how it appears in the eyes of the Lord Jesus. Or to borrow the words of Jesus, "What is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

**The poor:** Our Lord does not call on many wise, mighty, or noble people. Instead, He loves to use the poor to accomplish His purposes. Solomon gave the world's opposing view that "money answers all things." If you just have enough money you can do anything. This idea has crept into the church. We are told that the greatest need

today in the work of God is for money. But that is wrong. God is not a pauper. He pays for what He orders without the need for high-powered, tear-jerking appeals. When poor people do great exploits for Jesus, it is clear to all that the credit goes to the Lord. He gets the glory. Hudson Taylor was right when he said that what we greatly need to fear is not too little money but too much unconsecrated money.

**The weak:** God's strength is made perfect in weakness. What could be weaker or render a man more helpless than to be nailed hands-and-feet to a cross? Yet think of the millions who have been saved from eternal judgment through that weakness. The seeming contradiction is well

described by Whitlock Gandy:  
By weakness and defeat  
He won the glorious crown;  
Trod all His foes beneath His feet  
By being trodden down.

He Satan's power laid low;  
Made sin He sin o'erthrew;  
Bowed to the grave, destroyed it so,  
And death by dying slew.

**The base:** These are the people who are low in place or position. They are on the bottom rungs of the social ladder. John Bunyan was a tinker. Then God raised him up to write "Pilgrim's Progress." For years it was second only to the Bible in sales. We read of unlettered Scottish coalminers who came up at the end of the workday, went home, washed up, ate supper, and studied the Bible. They preached the Gospel with power and could see more on their knees than many scholastics could see on their tip-toes. They marvelously glorified God.

**The despised:** here is a devoted Christian of a scorned ministry, carrying a sandwich board downtown with the warning, "Prepare to meet your God." Passers-by either sneer or feel sorry for him. Or there is an itinerant evangelist preaching on a college campus. A few teeth are missing. Like Paul, he bears in his body "the marks of the Lord Jesus." Don't despise him. He is one of the Lord's choice servants, not seeking personal glory, but only the glory of the Lord Jesus. I have seen Christians meeting in living rooms, lodge halls, and rented store fronts. People poked fun at them. There were no pipe organs, stained glass windows, or cushioned pews but the Lord was there and the Holy Spirit worked in power.

**Things that are not:** God takes a special delight in using things that are considered by the world as useless and people who are looked down upon as nobodies, like the spurgeons, the Tozers, and the Ironsides. I speak of men who never had grandiose titles, who had no degrees to sport, and who never had to endure lavish introductions. They were men who prayed, like Charles Wesley.

Keep me little and unknown,  
Loved and prized by Christ alone.

**Foolishness.** to nonbelieving men, the Gospel is apparent nonsense. The idea that a person can be saved by faith in Christ and entirely apart from good works of any kind is ridiculous.

The truth is that the good News is the wisdom of God. It is the world's wisdom that is foolishness. The Gospel is the power of God by which sinful men are converted. What seems like Gods' foolishness really worked in saving those who believe. What seems like foolishness, is wiser than men, and what seems like weakness, is stronger than men.

**Faith versus sight:** here is another way in which God thinks differently than the world. The world says, "seeing is believing. God says, "Believing is seeing." Jesus said to Martha; "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" (John 11:40.)

At the cross men cried out, "Let the Christ the king of Israel descend now from the cross, that we may see and believe" (Mark 15:32). But Jesus knew they wouldn't believe, even when He rose from the dead (Luke 16:31).

Later the risen Lord said to Thomas, "Because thou hast seen Me, thou has believed: Blessed are they that have not seen, and yet have believed" (John 20:29). Our Lord is not pleased with the kind of faith that requires seeing.

**Leadership:** another shocking way in which God thinks differently than man is in the matter of leadership. Here is how the Lord explained the difference: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whoever will be great among you, let him be your servant; and whosoever will be (first) among you, let him be your slave: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:25-28).

There is a reproach to living the christian life according to Christ's teaching. People will think you are strange. They will dislike you because you are unlike them. They will resent it that you do not engage in all their activities. They will mock you.



This is your great opportunity to "go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:13). Think as God does.

The Berean Call  
From the Internet

### CALLER ID

One night, several weeks ago, a pastor was working late. He decided to call his wife before he left for home. It was about 10:00 pm, but his wife did not answer the phone.

The pastor let it ring many times. He thought it was odd that she didn't answer, but he decided to wrap up a few things and try again in a few minutes. When he tried again, she answered right away.

He asked her why she hadn't answered before. She said that it hadn't rung at their house. They brushed it off

as a fluke and went on their merry ways.

The following Monday, the pastor received a call at the church office, which was the phone that he'd used that night.

The man that he spoke with wanted to know why he'd called that night. The pastor couldn't figure out what he was talking about. Then the man said, "It rang and rang, but I didn't answer."

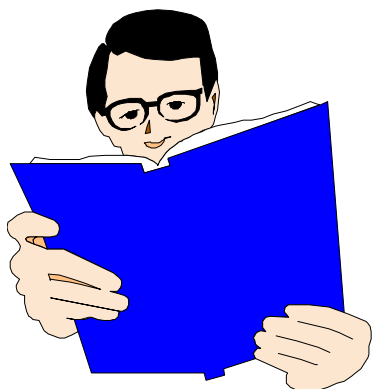
The pastor remembered the mishap and apologized for disturbing him. The pastor explained that he'd intended to call his wife.

The man said, "that's OK. Let me tell you my story. You see, I was planning to commit suicide on that night, but before I did, I prayed, 'God, if you're there, and you don't want me to do this, give me a sign now.' At that point, my phone started to ring. I looked at the caller ID and it said, 'Almighty God'. I was afraid to answer!"

The reason why it showed on the man's caller ID that the call came from "Almighty God" is because the church that the pastor tends is called Almighty God Tabernacle!

God answers prayers!

Adapted from the Internet



## We Meet God Through The Scriptures

A Lesson Study

**"But continue in the things which thou hast learned and hast been assured of, knowing of whom thou that learned them: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:14-17).**

One of the great issues in the church throughout the ages has been the Word of God verses the opinions and traditions of men. In the Roman Catholic Church, the Bible is not taken as the final word of authority, but is super-

seded by human traditions and the words of the Pope. Many minds find it easier to take the interpretations and dogmas of others-often a favorite human leer-than to search the Scriptures, as we are instructed to do, in order to ascertain the mind of the Lord on any subject. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things are so" (Acts 17:11).

In our lesson, The Apostle Paul admonishes Timothy to continue in the things which he had learned, and to remember the source of his instructions; that it was the

"Holy Scriptures, which are able to make thee wise not salvation through faith which is in Christ Jesus." The Holy Scriptures lead the way to Jesus, apart from whom there is salvation from sin and death. In the Bible, the sacrificial work of Jesus as man's Redeemer and Savior is the central theme.

The dedicated followers of Jesus must continue to study the Scriptures. Children of God must not assume that because they have become assured that Jesus is their Saviour there is no more need to study the Bible. In II Timothy 2:15, Paul writes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the world of truth."

The followers of Jesus are workers of God, and the Bible is their instruction book concerning things to be done and how to do them. Thus, in order to be good workers who will be acceptable to the Lord, the Bible must be studied, and rightly divided, according to subject date, time, etc.

The New English Bible translates verses 16 and 17 of our lesson: "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind." The inspired Scriptures are assembled for us in the Bible. In the Early church, the brethren had only the Old Testament Scriptures. Gradually the New Testament writings became available, and now we have the whole Bible.

**"Wherewithal shall a young man cleanse his way? by taking heed there to according thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all thy judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. Deal bountifully with thy servant, that I may live, and keep my word. Open thou mine eyes, that I may behold wondrous things out of thy law' (Psalm 119:9-18).**

This section of our lesson is taken from the longest of the Psalms, much of which is devoted to exalting the Word

of God and encouraging its use. God's Word is referred to in the Psalm as His "commandments," His "word," His "statutes," His "precepts," and His "law," While each of these words conveys a different meaning, their total meaning is embodied in the expression, Holy Scriptures.

Young Timothy was encouraged to adhere to the Word as he had learned. Psalm 119:9 is related to the young people of God; "Where withal shall a young man cleanse his way? by taking heed thereto according to thy word." The thought in Hebrew is "keep cleaning." It is not enough to cleanse our way once or twice. If we are to be pleasing to the Lord, we must continue to cleanse our way. It must be one of our daily tasks.

"With my lips have I declared all thy judgments of thy mouth" (Psalm 119:13). Children of God must do more than reading in the Bible the blessings of His Word. In addition, if they have truly learned the lessons which it teaches them concerning God and His love, they will be active in bearing witness to the truth.

# 7

## Things You May Or May Not Know About **SACRIFICES**

By Warren H. Randall Jr.

1. Blood needs to be shed for the remission (forgiveness) of sin.  
"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).
2. Noah offered clean beasts and fowl to the Lord after the flood.  
"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings of the altar" (Genesis 8:20).

3. Abraham was to offer Isaac as a burnt offering in the land of Moriah.

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Genesis 22:1-2).

NOTE: Isaac foreshadowed Christ. Abraham was well aware of God's coming kingdom, and he trusted in the Lord.

4. The Passover Lamb represented "Christ or Passover." "Your lamb shall be without blemish a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." (Exodus 12:5-6).

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:" (I Corinthians 5:7).

5. Elijah prayed, before the prophets of Baal, the God of Israel.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18:36-38).

6. After Jesus was born, Mary had to offer a pair of turtledoves or two young pigeons.

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every MALE THAT OPENETH THE WOMB SHALL BE CALLED HOLY TO THE

LORD;) And to offer a sacrifice according to that which is said in the law of the Lord, A PAIR OF TURTLE DOVES, OR TWO YOUNG PIGEONS" (Luke 2:22-24).

7. We are to become a living sacrifice.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

## HOW TO STAY YOUNG

By George Carlin

1. Throw out nonessential numbers. This includes age, weight and height. Let the doctor worry about them. That is why you pay him/her.

2. Keep only cheerful friends. The grouches pull you down.

3. Keep learning. Learn more about the computer, crafts, gardening, whatever. Never let the brain idle. "An idle mind is the devil's workshop." And the devil's name is Alzheimer's.

4. Enjoy the simple things.

5. Laugh often, long and loud. Laugh until you gasp for breath.

6. The tears happen. Endure, grieve, and move on. The only person who is with us our entire life, is ourselves. Be ALIVE while you are alive.

7. Surround yourself with what you love, whether it's family, pets, keepsakes, music, plants, hobbies, whatever. Your home is your refuge.

8. Cherish your health; if it is good, preserve it. If it is unstable, improve it. If it is beyond what you can improve, get help.

9. Don't take guilt trips. Take a trip to the mall, to the next county, to a foreign country, but NOT to where the guilt is.

10. Tell the people you love that you love them, at every opportunity.

AND ALWAYS REMEMBER:

Life is not measured by the number of breaths we take, but by the moments that take our breath away.

## WHAT PRAYER CAN DO FOR US

Acts 12:1-5 reads, "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter (the Passover) to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Read the whole chapter for the complete story of Peter in prison.

Most believers spend very little time in prayer. The early church learned much at the very beginning when they were at the feet of the Master Prayer. They asked Jesus one day to teach them how to pray. He taught them, "... Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4). Let us return to the story of Peter to see what prayer can do for us.

1. Prayer can deliver us from the chains that bind us. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands" (Acts 12:6-7). What chains bind us?

2. Prayer delivers from enemies that surround us. "And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garments about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision" (Acts 12:8-9). From what enemies do we need deliverance?

3. Prayer delivers us from gates that entomb. "When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed

from him" (Acts 12:10). God specializes in fixing problems that seem to entomb us. From what do we need to be delivered?

4. Prayer surprises! "Now as soon as it was day, there was no small stir among the soldiers, what had become of Peter" (Acts 12:18). God surprised Peter, the jailers and the early church.

In summary, Prayer destroys chains that bind and enemies that surround. Prayer destroys gates that entomb, and prayer destroys the absence of divine surprises

Contributed

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## Some Questions Regarding The Fourth Commandment

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it" (Exodus 20:8-11).

### 1. Who is to obey this commandment?

This is the longest of the Ten Commandments, four verses, almost one-third of the fifteen verses that cover the Ten commandments.

Please note this! All four verses dealing with the Sabbath declare that it is you who is to keep this commandment. Note the emphasis and the force of the language toward you. Verse 8: the imperative you-You are to remember the Sabbath day, to keep it holy. Verse 9; You are told to do all your work in six days. Verse 10: You are not to do any work on the Sabbath day. Verse 11; the understood you-You are to follow God's example in setting the Sabbath day aside, using it as a day of rest. How long is this commandment to be in force? Note the word "remember." God is charging us to remember something that had taken place in the past. What? Long before the Sabbath was included in the Ten Commandments, the Sabbath day had been instituted as day of rest. Verse 11 tells us that this was right after God had created the heavens and earth. The point is that the Sabbath day was not given to Israel alone. The Sabbath day was given to every nation and people upon earth. The Sabbath day

was instituted by God at creation, long before the Ten Commandments were ever given, long before Israel was ever formed as a people or nation. The Sabbath day was given to all people for rest and worship.

## **2. What is the charge of this commandment?**

**"Remember the Sabbath day, to keep it holy" (Exodus 20:8).**

The word "remember" (zakar) is imperative, a strong, strong imperative. "You (must remember-remember to the point of keeping and observing-the day of rest. When the Ten Commandments are repeated in Deuteronomy, the Hebrew word is translated "keep" or "observe": "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee" (Deuteronomy 5:12). The Fourth Commandment was given for your good. Without the Sabbath rest, we would soon break down. We would be constantly weary, worn out, and burned out. Productivity would soon decline. Many dictatorial nations and slave markets that have demanded constant, unbroken work with no rest for its labor force have exhibited this concept. Productivity declined sharply, as well as health, physical strength, and mental alertness and ability. Resting on the Sabbath day is an absolute essential for the human body. Business and labor, individuals and groups-we all must protect our bodies and the productivity of our society and economics. Obeying the Fourth Commandment helps in doing this.

## **3. Why did God give this commandment?**

Man needs a day of rest. God created the earth in six days and then rested on the seventh day (Genesis 2:1-3). God showed man that there is a natural flow to life. For the present point, there is a natural flow of day and night, of work and sleep. God knows this. He created the natural flow to life. Therefore, He knows that man must be near rest as well as work. He knows that a person cannot just go on working day after day and week after week without a break from the routine. The human body could never stand up under such pressure. This is one of the major reasons for the Sabbath, that man might have a break from his normal work routine, that he might have a day given over to rest.

Now note why the seventh day is to be that day of rest. It is because God Himself blessed the Sabbath day and made it holy. He set it apart as a special day, when Man would focus upon honoring Him.

## **4. What are the benefits of keeping this commandment?**

When God requires something of His people, it is always for their good. The same is true concerning the

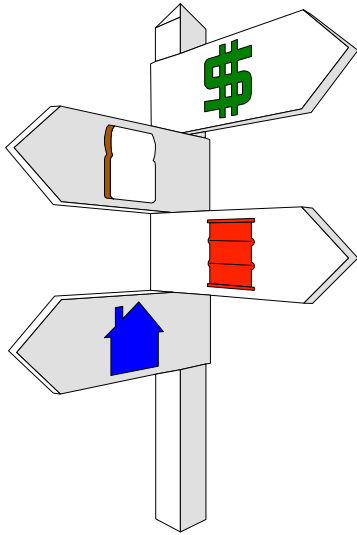
Sabbath. For our own good we are to remember the Sabbath and keep it holy.

1. The person who obeys God by keeping the Sabbath will be given an everlasting name. "For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off" (Isaiah 56:4-5).

2. The person who follows the Lord and keeps the true spirit of the Sabbath will do acts of mercy and good on the Sabbath day. "And, behold, there was a man which had his hand withered. And they asked him, saying, is it lawful to heal on the sabbath days? That they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit of the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days" (Matthew 12:10-12). "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and pharisees, saying Is it lawful to heal on the sabbath day? and they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to those things" (Luke 14:1-6).

After creating the world in six days, God rested. He then viewed all of His works, and He was well pleased with His creation. God rested the seventh day and set it apart as a day of rest for man. God set the pattern; man is to follow God's pattern, to obey his commandments, to remember the Sabbath day and to keep it holy. The very fact that God Himself rested on the Sabbath means that the day is of major importance. God expects man to observe the Sabbath, to keep it holy. God, in His infinite wisdom, knew that man needed to rest after six days of work. This is a commandment that God fully expects His people to obey. This is made perfectly clear throughout Scripture.

Contributed



# 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.*

*The following article appeared in the Grit.*

## **Easter filled with folklore Blazing wheels signal good times ahead**

**by J. Norman McKenzie**

Many strange customs and bits of folklore have grown up around Easter, the most festive of all Christian celebrations.

For example, it is widely believed that if it rains on Easter morning that foretells rain on the next seven Sundays. A sure sign of good luck for many people is finding a double yolk in their breakfast egg on Easter morning. Another good-luck omen is wearing three new items of clothing on Easter.

Some places have special rituals. One such is the Ozark mountains of Kentucky where natives swear that an Easter -morning swim in an icy stream will ease the pains of rheumatism.

Another localized ritual is the ostritt, practiced by Austrian farmers. They groom their favorite horses and ride about their fields on Easter morning in the firm belief bumper crops will follow.

West Germany has its own Easter ritual. Huge wagon wheels are filled with straw, rolled to hilltops, then set ablaze at dusk and sent to the valleys below. If your wheel makes it all the way, you're in for a long spell of good fortune.

In medieval times people believed that the sun "danced with joy" on Easter morning and if you got up early enough you could see it. That may account for the modern-day

Easter sunrise Service so popular all over the world.

This custom was brought to America in 1791 by Moravian pilgrims from what is now Cechoslovakia. They settled in Bethlehem, PA. And still observe this tradition.

Much of the ritual attendant upon Easter is unchanged over the years - the going to church, the exchange of gifts like Easter baskets and easter eggs, greeting cards, the Easter parade and, of course, the Easter bonnet.

But one thing keeps changing, year by year. That's the date of Easter. This goes back to the Roman Emperor Constantine who abolished paganism in favor of Christianity in the fourth century. He and his bishops couldn't agree on when to celebrate the Resurrection and so compromised on a formula agreeable to the majority. They settled on a "moveable" date. Easter would be celebrated on the first Sunday after the full moon marking the arrival of the vernal equinox - spring. Since the moon waxes and wanes at about 28 days, this meant Easter could come as early as March 22 and as late as April 25. The earliest Easter in this century was March 23, 1913. In 1943 it fell on April 25, something that will not happen again until the year 2038.

## **Customs and traditions are all linked with the Easter season - and how they all began:**

**THE EASTER BUNNY** - Bunnies jumping about the area is a vivid illustration of the joys of Spring. Originally, the Easter bunny was no bunny at all, but a hare. But both rabbits and hares are profile creatures and symbolize fertility and abundance of life.

It is no wonder, then, that the animals became closely

linked with the festival celebrating spring and centered on dying and the belief in resurrection. The popularity of bunnies with children helped in spreading the tradition of the Easter bunny.

The bunny got its name because "bun" originally was another word for a tail and bunny is its diminutive. A rabbit was so called because of its little tail.

**THE WOOD OF THE CROSS** - Traditions vary as to which tree provided the Roman soldiers with the wood for the cross. Some say it was the aspen, which accounts for the aspen's trembling ever since; it shudders with harrow because of the wicked use made of its wood. Another legend, however, alleges that the aspen's trembling was God's punishment of the tree, as it had been the only tree that did not bow when Jesus passed through the forest.

Many have wondered why the dogwood is so called. Certainly, it is not because of any preference of canines for the tree. The most common explanation claims that its odor when wet reminded people of the smell of a drenched dog.

Legend relates that not the aspen, but dogwood was chosen to supply the timber for the cross. At the time, it had been a most sturdy tree, as tall and majestic as the oak. Jesus had noted the tree's agony at being forced to fulfill such a shameful role. Taking pity on the tree, in His compassion with all the people and things involved in His crucifixion, He had particularly considered the dogwood.

Henceforth, He made it grow small with twisted branches, so that no one could ever again use its wood for a cross. But He made its blossoms take on the shape of a cross, with two long and two short petals. In the center of the blossom ever since can be seen the likeness of His crown of thorns, while the petals, on their outer rim, carry a nail print that seem stained with his blood.

**GOOD FRIDAY** - Preceding Easter, it is the anniversary of Christ's crucifixion, and people have rightly wondered how such a tragic day could be called Good Friday. Several reasons may account for the apparent incorrect title:

It might have been chosen merely to distinguish this Friday from all other Fridays of the year. Another explanation is the name is based on the Christian doctrine that Jesus's crucifixion was the direct cause of human salvation. His death (on Friday) had atoned for man's original sin. And to stress the great good that therefore had come

out of evil may well be the reason why, almost paradoxically, that day of gloom became known as Good Friday.

However, most likely, the name is a corruption of the original "God's Friday." The day used to be kept as a day of fasting, abstinence and penance. Its liturgical color was black, no bells were rung and the church organ was kept silent. Numerous customs and traditions developed to express and recall the tragic circumstances.

**THE EASTER EGG** - The Easter egg now caters to the taste of the young and not so young. Who would think of it as a sacred symbol with a message of deep spirituality and creativity? For this is its real and only purpose and meaning.

The Easter egg is the emblem of renewed life after death and of resurrection. To all appearances, an egg is lifeless matter, and yet out of it can come a new creature. Just as the chick is entombed, as it were, in the egg and brought to life in due course, so out of the grave the dead will rise to a new existence. That is why, from earliest times in all kinds of cultures, the egg assumed cosmic significance and has been a symbol of fertility and immortality.

The Greeks and Romans buried eggs, real or false, in their tombs. Scenes on Athenian vases show how baskets of eggs were left on graves. Maori used to put an egg in the hand of a dead person before burial. Even today, Jews present mourners upon their return from the funeral of a relative with a dish of eggs as their first meal.

### Comment

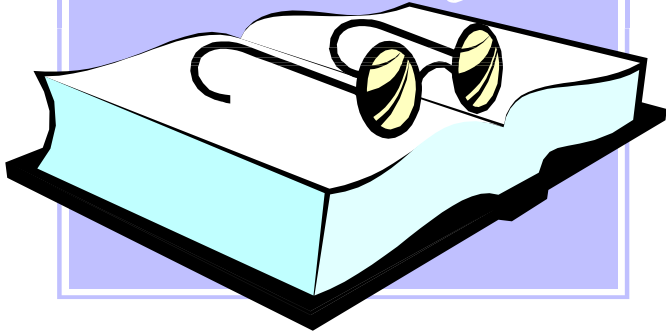
As we see, Easter is pagan in all ways even in name. The practice is pagan, and the name is not even Christian. Satan has caused the mass of tradition, rites, ceremonies, and so-called holy days to be brought in until the Bible truth is so completely covered that it takes diligent search to discover the truth. The facts are that Christ was not crucified on Friday, and did not rise on Sunday morning. The truth is that we are not to observe His resurrection day, but rather the annual commemoration of His sacrificial death, which is a night ceremony upon the night of the fourteenth of the Bible month, Nisan.

Our prayer is that all who have this message will obey the gospel and teach the truth, regardless of the world.

Taken from the article, *Easter-A Pagan Holiday*  
**Request your copy of the tract, *Baptized Paganism*.**

# BIBLE

## Study



# Questions and Answers

**Question:** John 9:4 reads, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." What did Jesus mean when He said, "the night cometh, when no man can work?"

**Answer:** It seems that Jesus is here referring to the time of His death as being the "night" when He could no longer work. Hence the need of doing His Father's work "while it is day". When Jesus was arrested, He said to the religious leaders of Israel, "this is your hour, and the power of darkness" (Luke 22:53). The darkness of Jesus's dark night of death was settling down upon Him, and His earthly ministry was at this time about completed.

This same principle holds true with respect to any of Jesus's followers. We are all to be faithful in working the works of our heavenly Father while we have sufficient health and strength to do so. We know that sooner or later our "dark night" will settle down upon us, and we will have no further opportunity of making our calling and election sure by faithfulness in the Lord's service.

This principle is also true with respect to any circumstances which might terminate our opportunities of bearing witness to the truth. Certainly it behooves us all to be faithful while we still have the opportunity to be witnesses for Jesus and for the Word of God.

**Question:** What was "The Mark of Cain"?

**Answer:** This enigmatic "Mark of Cain" is frequently and erroneously considered to be many and varied marks

like a Tattoo. Cain, the first murderer, was not given a death penalty. Instead, God sentenced him to live in guilt and forbade one to take his life. This guilt complex could have been like a mark, but we can only surmise. He was confronted by God after his brother's blood "Cried from the ground." Cain never did admit his guilt. The Bible indicates that the mark was a protection. Having sentenced him to be a fugitive for the rest of his life, the Lord took appropriate steps to guarantee that the sentence would not be commuted as a result of an attack upon Cain by human foes.

**Question:** God gave our first parents a command. He said, "Be fruitful, and multiply, and replenish the earth" (Genesis 1:28). Does the word "replenish" suggest that earth had previously been inhabited by humans?

**Answer:** No! The word "replenish" in this text means to fill.

In I Corinthians 15:45, the Apostle Paul refers to "the first man," and gives his name as Adam. This is the man who was made "a living soul" (Genesis 2:7). The first chapter of Genesis presents a brief summary of the work accomplished during the six days of creation, including the creation of man. The second chapter begins with the details concerning man's creation, the divine law under which he was placed, and the home provided for him "eastward in Eden."

Continuing, the Bible deals with the fall of man, his



redemption through Christ, and his ultimate recovery from sin and death. And it all has to do with "the first man Adam" and his descendants. The earth had not been previously inhabited. This word 'replenish' is listed in Bagster and Cambridge list of "Obsolete and Ambiguous Words," and its correct meaning given as "to fill," not "to fill again." Dr. Strong also shows this to be the case.

**Question:** We read in Genesis 22:1 that "God did tempt Abraham." James 1:13 tells us that "God cannot be tempted with evil, neither he any man." Do not these two texts contradict each other?

**Answer:** We must properly understand these verses. Let us notice that James qualifies his statement saying that "God cannot be tempted with evil, neither tempteth he any man" - with evil, that is. James explains, when he "is drawn away of his own lust, and enticed." He continues, "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (verses 14-15).

God did not tempt Abraham to commit sin but placed before him a test of obedience in doing His will. The Hebrew word translated "tempt" in the statement that "God did tempt Abraham" means to test, or to prove. The particular test in this instance was whether or not Abraham would be willing to offer his son in sacrifice. Briefly, then, we might say that as children of God we are tempted to do wrong by Satan and our own fallen natures, while the Lord places before us the opportunity to prove our loyalty to Him by laying down our lives in His service.

**Question:** Jesus said, "But, thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). Does this mean that prayers in public, such as at church services, are not acceptable to the Lord?

**Answer:** Not necessarily. In the preceding verse, Jesus warns against praying as do "hypocrites," for He says, "They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." It is possible for a consecrated child of God to pray in the presence of others without desiring to be seen of men.

Praying is a sacred privilege which is enjoyed by the Lord's people. All prayers should be reverential, and

addressed to God alone. While the Lord's people in hearing someone lead in prayer, should in their hearts be able to enter into the spirit of what is said, the person praying should not address the audience but the heavenly Father.

The spirit of reverence in our prayers should influence the nature of our petitions. Too frequently in public prayer there is a tendency to present a message to the audience faith than to direct one's prayers to God. Prayers are sometimes used to correct a wrong impression it is feared has been created by the remarks of another. Sometimes those who have addressed a congregation will use their closing prayer as an opportunity to say to the audience what they overlooked saying in their discourse.

All such prayers would hardly seem pleasing to the Lord. They perhaps even constitute an irreverent use of His holy name! Public prayers should, above all else, be brief and to the point, and should reflect a sincere seeking of God's blessing upon the assembly. Prayers are not designed to be opportunities to outline God's plan of salvation. So, while we think it is eminently proper to offer prayer in a congregation of the Lord's people, and publicly to seek a blessing upon a gathering, it should never be designed to impress the congregation. It should be directed to God for the whole purpose of thanking Him for His love, and seeking His blessing upon the meeting.

**Question:** In Acts 18:9-10 we read, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Are these "much people" those who had been converted before Paul visited Corinth; or did God thus speak of them because He knew that they would be reached by the Gospel, and would accept it?

**Answer:** We believe that God was speaking of the sincere and true-hearted people in Corinth who, when the Gospel was preached to them by Paul and his fellow workers, would accept the message and dedicate themselves to the doing of His will. This does not mean that God was arbitrary in His selection of these, but simply that He can read the heart condition of people, and knew that there would be "much people" in the area who would, upon hearing the Gospel and upon the basis of full surrender and consecration, become His children.



## *The Philippines*

*These photographs were sent to us from General Santos City in the Philippines. They picture the youth group from the church there. Their youth convention will be held in April at Tubigon, Bohol. If you wish to donate to this cause, please send your donation here at the Publishing House and we will forward it to them.*





*Members of the Church in Tay Tay, Rizal*



## LESSON I

## MOSES PRAYS FOR GOD'S PRESENCE

**Scripture Reading: Exodus 33:12-23.**

**Golden Text; Exodus 33:20.**

**"And he said, Thou canst not see my face; for there shall no man see me, and live."**

1. What did Moses request of the Lord in Exodus 33:12-13?
2. Did the Lord grant his request? Exodus 33:14.
3. Did Moses desire to do anything without the presence of the Lord? Exodus 33:15-16.
4. Did the Lord know Moses, and had he found favor in the sight of the Lord? Exodus 33:17.
5. What did Moses ask of the Lord in Exodus 33:18?
6. Did the Lord promise Moses to proclaim His name before him? Exodus 33:19.
7. Could Moses look upon the face of the Lord? Why? Exodus 33:20.
8. What further did the Lord tell Moses in Exodus 33:21-23.

## LESSON II

## THE TABLES OF STONE RESTORED

**Scripture Reading: Exodus 34:1-14.**

**Golden Text; Exodus 34:1 (first part).**

**"And the Lord said unto Moses, Hew thee two tables of stone like unto the first:..."**

**NOTE:** A few lessons ago we studied about the tables of stone on which the Lord had written the Ten commandments. When Moses brought them down from the

mount, he saw the people worshipping a golden calf. He was so disappointed with people and hurt that he broke the two tables of stone on which God had written the commandments for them to follow. Now, we are going to see how these were restored to the people.

1. What did the Lord tell Moses to do and when was he to come up into the mount? Exodus 34:1-2.
2. Was anyone to come with Moses? Were the flocks or herds to feed before the Mount at this particular time? Exodus 34:3.
3. What did Moses do in Exodus 34:4?
4. How did the Lord appear unto Moses? What did he proclaim unto Moses? Exodus 34:5-7.
5. What did Moses do and ask at this time? Exodus 34:8-9.
6. What was the covenant which the Lord made with Israel? Exodus 34:10-13.
7. Were they to worship any other God? What other name was used for God in Exodus 34:14?

## LESSON III

## MOSES' FACE SHONE

**Scripture Reading; Exodus 34:28-35.**

**Golden Text; Exodus 34:35 (first part).**

**"And the children of Israel saw the face of Moses, that the skin of Moses' face shone..."**

**NOTE:** Moses went up unto Mount Sinai to get the second copy of the Ten Commandments and had been talking with the Lord. Moses now returns and comes down from the mount.

1. How many days did Moses stay on the mount with the

Lord? Exodus 34:28. (Moses did not have any food or water during this time.)

2. When Moses came down from the mount what did he carry and how did he look? Exodus 34:29.

3. What did Moses do and who came to see him? Exodus 34:31.

5. Did the children of Israel come close to Moses and what were they told? Exodus 34:32.

6. What did Moses do when he finished speaking with them? Exodus 34:33.

7. When did Moses take the veil off? Exodus 34:34-35.

4. The Lord was angry with Aaron and Miriam. What did the Lord cause to come on Miriam? Numbers 12:9-10.

5. Did Aaron then admit they had sinned? Numbers 12:11.

6. Did Aaron want Miriam healed and did Moses ask the Lord for her healing? Numbers 12:12-13.

7. What did the Lord say concerning Miriam? Numbers 12:14.

8. How long was Miriam shut out of the camp? Numbers 12:15.

NOTE: Sometimes we say things against our ministers or helpers in the church. Do you think this angers the Lord now as it did then?

LESSON IV

MIRIAM HEALED OF LEPROSY

Scripture Reading: Numbers 12.

Golden Text: Numbers 12:13.

"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee."

NOTE: The children of Israel are still on their journey to the promised land as our lesson starts today.

1. Who spoke against Moses and for what reason? Numbers 12:1-2.

NOTE: Miriam was the sister of Moses and she did not like it because Moses' wife was Ethiopian. You may remember studying about Miriam in our earlier lessons. She was the little girl who ran to tell her mother when Pharaoh's daughter found Moses in the bulrushes.

2. What sort of person was Moses? Numbers 12:3.

3. The Lord spoke to Moses, Aaron, and Miriam, and what did he say? Numbers 12:4-8.

THE BIBLE

There's a Book we call the Bible,  
It is God's own blessed Word;  
You will find between its covers  
Words the like you've never heard.

When we read it we are hearing  
God's one voice, so sweet and pure,  
and His promises He always  
Keeps, for they are true and sure.

Let us read it, and obey it,  
Then our lives will give Him praise;  
it will help us in our trials,  
As for God we spend our days.

\*\*\*\*\*

**When you are angry,  
Pretend you're a bird;  
Sing just a little,  
But don't say a word.**



**FOUND-A PAIR OF SHOES**

"Mama, can you buy me a pair of shoes from the store, will you? These are full of holes and I am ashamed to go to school."

The Mother looked at the footwear, and shook her head. How glad she would be to see those dear little feet covered. But the list of things she could not do without was a long one, and her purse was small.

"Ah! Willie, I am afraid your old shoes will have to serve for some time yet. Mama has only just enough money to buy flour, and other necessities we need. So, my little man, be good and don't ask me for them."

A subdued sob resounded sadly in the Mother's ears as she bent down to embrace her little boy. And this made her go on her way to the store with her head bowed down. However, she was one of those happy souls who look on the bright side of things. She rejoiced in the faithfulness of Him who would never leave her.

The bus which Mrs. Harvey took that morning was a busy one, but she took less notice than usual: her mind was occupied with going over her list to see if she could manage to include a pair of shoes in it. But she had not made a mistake, she had no money for that. Then she stopped. A verse had just come to her mind: "Casting all your care upon him; for He careth for you." Then she poured out in the ears of Him who hears in secret all her cares, one after another, not forgetting in her long list the shoes for her boy. From that moment her ride became lighter, and a half an hour later she was at the counter of a shopkeeper.

"Have you had success today, Mrs. Harvey? You look so happy," he asked, as he bagged her purchases.

"By no means! replied the lady, "on the contrary, times are very bad. But I find all along the way mercy and faithfulness."

"Yes, that is good." The shopkeeper knew his customer well, for her conversation was always refreshing to him. "But there are many people who groan on the way of life. What is it that makes you so happy today?"

"Just the knowledge that the Lord cares for me and mine," answered the lady.

Then the conversation changed and Mrs. Harvey prepared to leave.

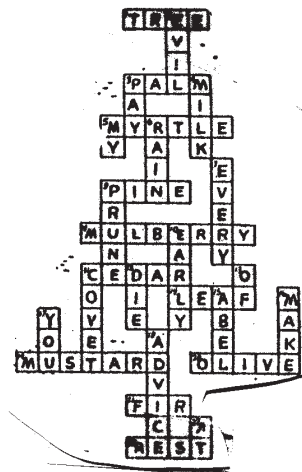
"While I think of it, I have here a pair of shoes, nearly new, which my Bernard cannot wear, since they are too tight for him, As he is a year older than your Willie if you will allow me, I shall be pleased to give them to him."

Mrs. Harvey could not restrain her feeling when she saw on the counter a splendid pair of shoes. "I told the Lord that Willie needed a pair of shoes and he sent them to me by your means."

I do not know which was the happier of the three; the shopkeeper, when he knew that he was the instrument in God's hands; Mrs. Harvey, when she realized better than ever the care of God for her; or Willie when he proudly put on his new pair of shoes and was told that God had sent them.

"Casting all your care upon Him; for he careth for you" (I Peter 5:7).

**Answers to Trees of the Bible  
on page twenty three**



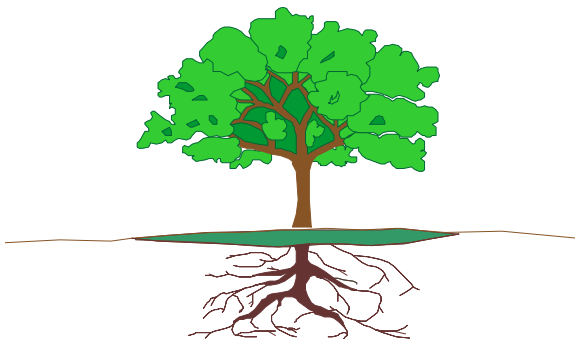
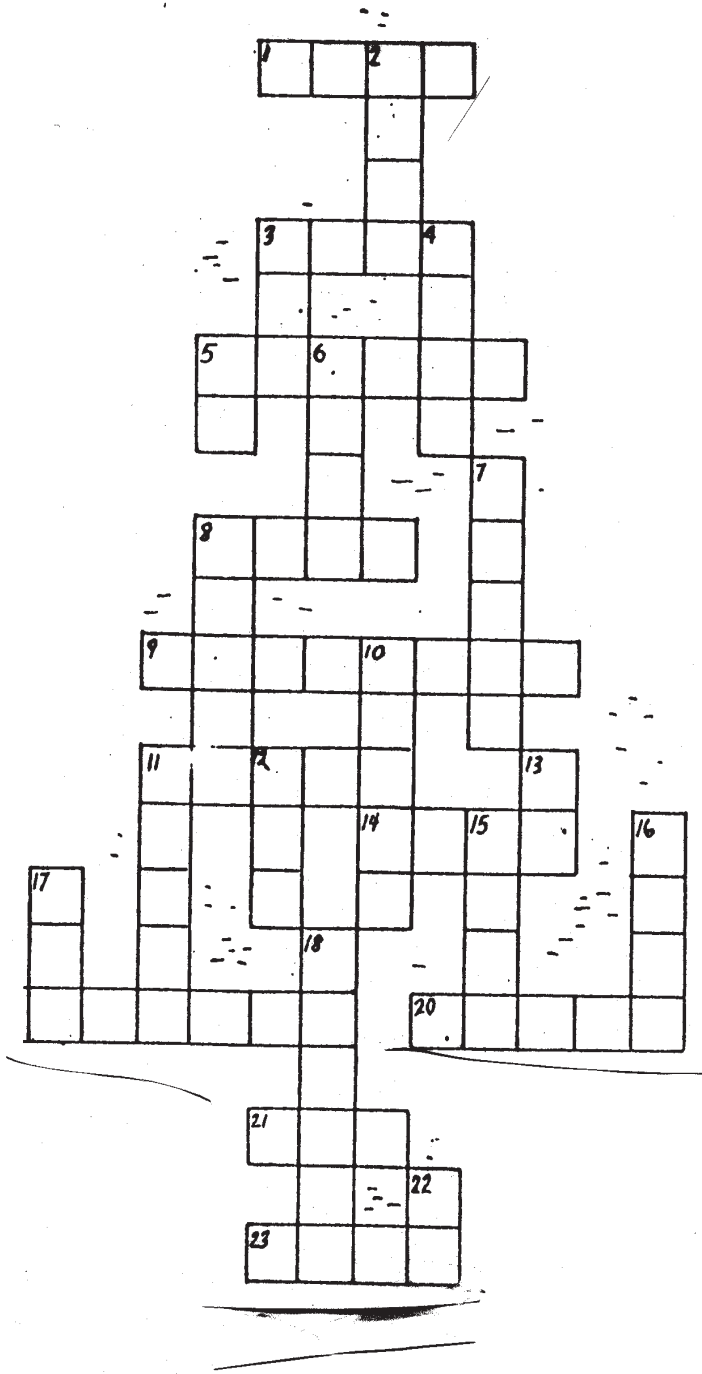
**TREES OF THE BIBLE  
BIBLE PUZZLE**

**DOWN**

- 2. "Tree of knowledge of good and \_\_\_\_" (Genesis 2:17).
- 3. "I will \_\_\_\_ thee all" (Matthew 18:26).
- 4. "Hills shall flow with \_\_\_\_" (Joel 3:18).
- 5. "With \_\_\_\_ disciples" (Luke 22:11).
- 6. "The \_\_\_\_ descended" (Matthew 7:25).
- 7. "Unto \_\_\_\_ good work" (II Timothy 2:21).
- 8. "Thou shalt \_\_\_\_ thy vineyard" (Leviticus 25:3).
- 10. "Shall seek me \_\_\_\_" (Proverbs 1:28).
- 11. "And they \_\_\_\_ fields" (Micha 2:2).
- 12. "Ye shall not eat of it, lest ye \_\_\_\_" (Genesis 3:3).
- 13. "\_\_\_\_ every tree of the garden" (Genesis 2:16).
- 15. "Talked with \_\_\_\_" (Genesis 4:8).
- 16. "A tree to be desired to \_\_\_\_ one wise" (Genesis 3:6).
- 17. I shall not find \_\_\_\_" (II Corinthians 12:20).
- 18. "Blessed by thy \_\_\_\_" (I Samuel 25:33).
- 22. "And \_\_\_\_ even, when the sun did set" (Mark 1:32).

**ACROSS**

- 1. "And the \_\_\_\_ yielded fruit" (Genesis 1:12).
- 3. "And their \_\_\_\_ trees" (Ezekiel 40:22).
- 5. "And he stood among the \_\_\_\_ trees" (Zechariah 1:8).
- 9. "Over against the \_\_\_\_ trees" (II Samuel 5:23).
- 11. "The highest branch of the high \_\_\_\_" (Ezekiel 17:22).
- 14. "His \_\_\_\_ also shall not wither" (Psalm 1:3).
- 19. "A grain of \_\_\_\_ seed" (Matthew 13:31).
- 20. "Thine \_\_\_\_ tree" (Deuteronomy 24:20).
- 21. "The \_\_\_\_ trees are her house" (Psalms 104:17).
- 23. "The whole earth is at \_\_\_\_" (Isaiah 14:7).



## **DIRECTIONS TO OUR FATHER'S HOUSE**

As for me and my house, we will serve the Lord.

Make a Right onto "Believeth Blvd."

Keep straight and go through the Green Light, which is Jesus Christ.

From there, you must turn onto the "Bridge of Faith," which is over troubled water.

When you get off the bridge, make a Right turn and Keep Straight.

You are on the "King's Highway"

Keep going, then exit off onto "Grace Blvd."

From there, make a Right turn on "Bible Lane," and follow it to TRUTH STREET.

Keep Straight and then make another Right on "Prayer Road."

As you go on your way, Yield not to the traffic on "Temptation Ave".

Also, avoid SIN STREET, because it is a DEAD END.

Pass up "Envy Drive," and "Hate Avenue."

Also, pass "Hypocrisy Street," "Gossiping Lane," and "Backbiting Blvd."

However, you have to go down "Long-suffering Lane,"

"Persecution Blvd.," and "Trials and Tribulations Road."

But that's all right, because The New Jerusalem is straight ahead!

AMEN!!!!

*-Adapted from the Internet*