

The Advocate of Truth





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On Sunday March 24, 2024, at even, Roman time, Monday March 25, 2024, Bible Time, as we all join together to partake of the Lord's Supper let us examine ourselves and be ready with pure hearts. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another" (I Corinthians 11:26-33).

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The Lord's Supper As It Was

by David DeLong

In Matthew 26: 17-20 we read: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve." Jesus then ate the Passover meal with His disciples. Then we learn, in John 13:2-5, "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Next Jesus, as they finished up the Passover meal (Judas Iscariot had already left to betray Jesus), instituted something new. Matthew 26:26-30 reads: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when

they had sung an hymn, they went out into the mount of Olives." This was the institution of the Lord's Supper emblems.

Today, we are not to partake of the Passover meal because it would involve the killing of a lamb as a part of the service (see Exodus 12:1-6). This would be blasphemy because the blood of a lamb is no longer to be shed for our sins. I Corinthians 5:7 informs us: "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". Jesus became our Passover Lamb and His blood is now sufficient to cleanse us of our sins. We do follow the example of Jesus, however, by washing each others' feet and then partaking of the emblems of unleavened bread and the fruit of the vine (unfermented grape juice).

We are to partake of the Lord's Supper **ONLY** once a year. How do we know this? Some people are confused by I Corinthians 11:25 which reads: "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." From the word "oft" many people think they can partake of the Lord's Supper once a week or once every three months or whenever they want to. The Greek word for "oft" is "hosakis" and it means when you do something. It is not as oft as we want to, but as oft as the Lord wants us to. Since this evening is a memorial (see Exodus 12:14) it is meant to be done once a year the same as our memorials (birthdays, anniversaries, etc. are done once a year.) I Corinthians 11:23 tells us: "For I have received of the

Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread". This verse is critical in telling us when to do the Lord's Supper. It wasn't Peter or one of the twelve which told Paul when Jesus instituted it. It was the Lord, Himself, who revealed this time to Paul. "...the Lord Jesus the same night in which he was betrayed took bread". This would fulfill the prophecy of Jesus becoming our "bread of life" and our Passover Lamb. We must do things the way the Lord has provided for us to do them.

The early disciples only partook of the Lord's Supper once a year upon the anniversary of when Jesus instituted it. As I understand things, they were called the "quartodecimani" or the ones who partook of the Supper upon the 14th day of the first month.

Some people believe that the Apostle Paul kept the feast days. They use such verses as Acts 18:21 which reads: "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus." Also, Acts 20:16 tells us: "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." I Corinthians 16:8, furthermore reads: "But I will tarry at Ephesus until Pentecost." What these people don't take into consideration is that Paul was not keeping these feast days for himself, but it was rather an opportunity for him to preach to the Jewish crowds that came to Jerusalem. I Corinthians 9:19-23 informs us about Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." Paul became like the Jews to win some for Christ.

Paul had problems in the Corinthian Church of God with respect to the celebrating of the Lord's Supper. Some were apparently coming together for a meal. Others apparently weren't waiting on all the brethren to come to-

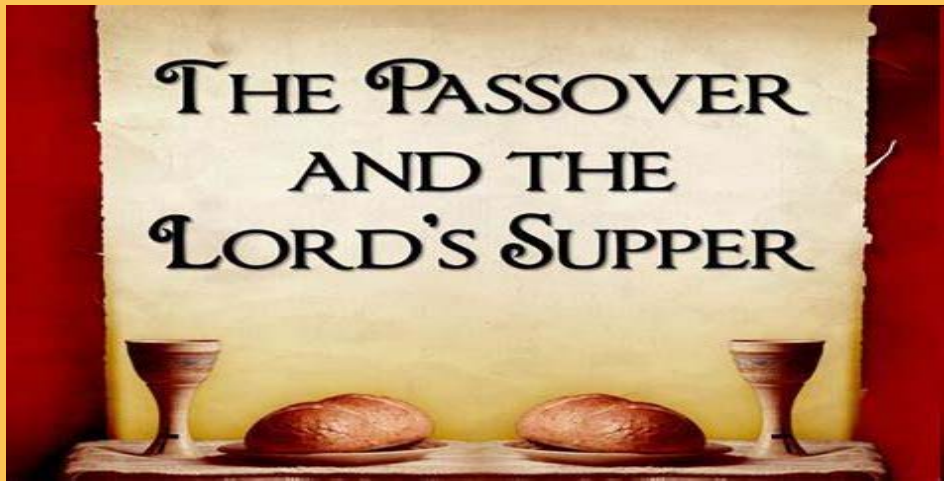
gether. He wrote to them about this matter. I Corinthians 11:17-22 reads: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

Unfortunately, just as Judas Iscariot's heart was not right with the Lord, and as there were a number of problems in the Corinthian Church, we still have problems in our churches that need to be corrected before we are all pleasing to the Lord. If we have a problem with a brother or sister in the Church (or actually with any other person in our life) then we should make things right between ourselves and that person before we partake of the Lord's Supper. Not to do so could bring the Lord's judgment upon us. If we have any known sin in our life we need to repent of it or the same thing could happen to us.

Christ, Our Passover

Christ, our wonderful Passover Lamb,
He said before Abraham was, "I am",
Upon the fourteenth day of Nissan's time,
His life He gave for my sin and crime,
And I accept Him as my substitute,
Judah's Lion and David's Root,
Three days and nights within the tomb
He spent, and sealed the devil's doom,
Then, on a Sabbath afternoon
He rose in glory in attune
To what the Scriptures prophesied,
And now is seated by God's side,
One day He promised to return,
His own to save, the wicked to burn!

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The Passover is a memorial that had its origin on the night of the fourteenth day of the first month about midnight, in the land of Egypt.

"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. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover." (Exodus 12:6-11)

"And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people...And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger

eat thereof" (verses 23-31, 43).

These Scriptures are stated here to familiarize you with the Words of the Lord concerning the keeping of the Lord's Passover. The observance of this ceremony is different from the feasts of Israel. This day was observed each year as they came out of Egypt to commemorate their release from bondage. The feasts of Israel were not kept until they were back in their homeland, but each year during the forty years of travel in the wilderness they kept the 14th day of the first month.

The other feast days that were given to Israel later, called the Laws of Moses, were to be kept after they arrived in their own land. "And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service." See Exodus 12:25; 13:11-12; Leviticus 23:10.

"Thou shalt therefore keep this ordinance in his season from year to year" (Exodus 13:10). "In the fourteenth day of the first month at even is the Lord's passover" (Leviticus 23:5). "And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all

that the LORD commanded Moses, so did the children of Israel" (Numbers 9:1-5).

"Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt" (Deuteronomy 16:1, 2, 6).

Notice in the Scripture passages you have just read, you will find the statement, "appointed time" or "appointed season." That phrase means the time to keep the Lord's Passover. Look at Psalm 81:3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." The phrase "time appointed" means full moon. We start counting the fourteen days from the beginning of Abib, the first month. The fourteenth day at even is the beginning of the Lord's Supper.

THE PASSOVER NOT ON THE FIFTEENTH

Some want to deny all the foregoing texts of Scripture and try to prove by some Jewish rabbi that the Passover was always observed on the fifteenth of the first month, without a single verse of Scripture for proof. All we need to refute the above claim is two passages of scripture.

We are aware of the fact that the people of Israel were all in their homes when they ate the Passover, and when the angel of death passed over at midnight, they were instructed not to go out of their houses until the morning. Until morning, or the light part of the fourteenth day of the first month, the Israelites were in their homes in the land of Goshen. Rameses is a city in the south part of the land of Goshen. "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children" (Exodus 12:37).

It is a settled fact that the people of Israel had to leave their homes and gather together to Rameses before they could take their journey from Rameses.

The children of Israel had been slaves for about three hundred years. During that time they lost all of their possessions. The Lord instructs Israel to spoil the Egyptians and take what is coming to them. As soon then as the 14th day became light, they went to Rameses, the treasure city of Egypt (Exodus 1:11; 12:35-36) where they

could get the jewels of silver and gold and spoil the Egyptians.

"These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians." (Numbers 33:1-3).

Here we are told that "they departed from Rameses in the first month, on the fifteenth day, on the morrow after the passover." This proves that they gathered to Rameses on the light part of the fourteenth day of the first month and departed on the fifteenth, which shows that the Passover would have been on the dark part of the fourteenth day.

PASSOVER IN THE GOSPEL AGE

The Passover is a type of Jesus Christ, "The Lamb of God." See John 1:29; I Corinthians 5:6-7; I Peter 1:18-19. The lamb must be without blemish. To test this, the lamb was kept up for four days (Exodus 12:5-6). So was our Lord's public life, under hostile scrutiny. It was a testing which proved His holiness (Luke 11:53-54). The Lamb of God was slain on the exact day as the Passover Lamb of the Old Testament. We are to remember the "Night in which Jesus was betrayed."

"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: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Corinthians 5:7-8).

We are given to understand that Christ is our Passover, and we are to eat of His body and drink His blood.

"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. 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise

him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:51-56).

Christ is our Passover and has given us His body and blood to eat and drink, but not in a literal sense. Christ being our Passover and we being commanded to keep the Feast, to us the bread and fruit of the vine becomes the body and blood of the Lamb of God which taketh away the sins of the world.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:26-29). "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of

God. And when they had sung an hymn, they went out into the mount of Olives" (Mark 14:22-26).

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And when the hour was come, he sat down, and the twelve apostles with him. And he 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. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Luke 22:7-8, 14-17).

This testimony from Matthew, Mark, and Luke shows plainly that Jesus ate the old Passover with his disciples at the proper time. On the same NIGHT they received it from the Lord, He was betrayed into the hands of sinful men.

Paul wrote to the church at Corinth about the Lord's Passover just as he had received it of the Lord, and commanded it to be kept as stated. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Corinthians 11:23-24).

God has made it essential that we eat the Passover



and also that we be worthy. "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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:53-56).

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Corinthians 11:27-28).

Here are the passages in Scripture written about the Lord's Supper. Three times in the synoptic gospels and then by Paul in I Corinthians 11:23-24. This last passage was actually written first before the gospels were. It was given to Paul by direct revelation of Jesus Christ. It is not a Sacrament, it is not a sacrifice, it is called simply "Lord's Supper." It is in remembrance of the death of Jesus and a proclamation in the most literal interpretation of the bread and the fruit of the vine symbolizing the Body and blood of Jesus Christ. In this observance, memory and hope mingle in a common glory. Memory is of the Lord's life freely given for us. Hope is for us to believe in the return of the Lord and His final reign.

Paul warns against eating and drinking the emblems of the Lord unworthily. None really is worthy of what Jesus, the Lamb, has done. But through the love of Christ, and his atonement, we can be worthy of taking them. If we partake in the Lord's Supper in a manner that is degrading, or when we are thoughtless with our thoughts and attitudes which we know are not Christ-like, we should get rid of them. If we continue to harbor pride, selfishness, scorn for others, a loveless heart, all are sin and must be gotten rid of. This is the leaven that we must put away. There can be no leavening on the Lord's table. An individualistic attitude violates the essential principle of the Supper, namely, that it is something to be shared. First, we humble ourselves with our brethren and then we refresh ourselves together with the body and blood of the Lord. Taking the emblems is not a matter between Jesus and you, it is between Children of God and other Children of God. If you try to partake of Jesus without looking at your brother, you're eating and drinking damnation to yourself, not discerning the Lord's Body.

The idea of the Lamb of God is one of the great lessons of the Book of Revelation. In this book, Jesus Christ is called the Lamb no fewer than twenty-nine times. There is a point to all this. The Apostle John is trying to show us how important our Saviour is and how important the Lord's Supper is because of the Lamb of God. He is trying to point out to every believer the necessity to apply the blood of the Lamb to your life. The word he uses for "Lamb" is not used anywhere else except in Jeremiah 11:19 where we read, "I was like a Lamb...that is brought to the slaughter." The other places in Scripture that use the word "Lamb" are found in John 1:29-30, where we read that Jesus is called the Lamb of God by John the Baptist. Peter speaks of the precious blood of Christ, as of a lamb without blemish and without spot (I Peter 1:19). In Isaiah 53:7, in the chapter so dear to our Lord Jesus and to the early church, we read of the Lamb brought to the slaughter. In all these cases, the lamb is called "Agnos." In the Book of Revelation and Jeremiah, the word "Lamb" is called "Agnion." This is used by John so often that we have a new conception of Jesus, Who gives His Body and His Blood for the salvation of man. The man who partakes of the emblems of the Lamb will have eternal life in him.

That is why the Lamb will continually bear the marks of the crucifixion. The picture of the sacrifice of Christ must never be forgotten or obliterated. Even in heaven they are visible everywhere. Here is the picture of pain and torment, the shame and the humiliation, the death and the Cross, wherein the Lamb was God's perfect sacrifice for the sin of man.

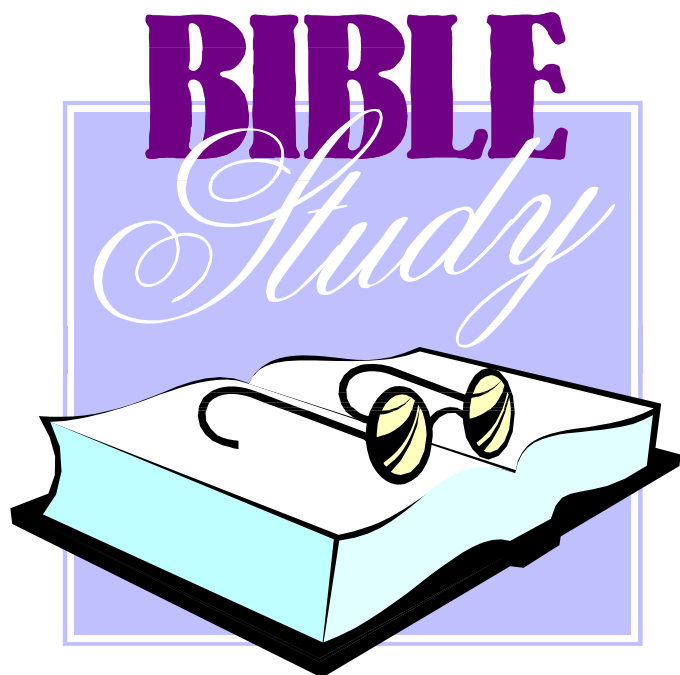
Remember to meet with this wonderful Lamb of God in the night that He was betrayed. It is a night to be remembered! Purge out therefore the old leaven, that you can be a new lump. Come and Dine, the Master calleth.

We must follow the example that Jesus set for us. When we gather together on the fourteenth day of the first month, we first come to wash one another's feet (the act of humility) as Jesus did. We then break and partake of the unleavened bread, which represents His body. After this, we divide and drink the cup of grape juice, which represents His blood.

The fourteenth day of the first month is determined by the moon and the Vernal Equinox. The new moon nearest the Vernal Equinox is the beginning of the first month. Fourteen days are then counted, and the Lord's Supper

is then taken in the evening, the beginning of the fourteenth day.

Jesus showed us by example how to keep this important event once a year. We MUST partake of the Lord's Supper properly, but we MUST do it worthily, so we can have life in us.



QUESTIONS AND ANSWERS

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

Part 24 - Revelation 18 (THE FALL OF BABYLON)

NOTE: The 18th chapter of Revelation deals mostly with the literal fall of Babylon (Rome), and more specifically the Catholic Church (spiritual Babylon). This fall or destruction will be brought upon her by God because of her doctrines of fornication which have caused the nations to sin.

Question: How is the Spiritual fall of Babylon described?

Answer: "And after these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory. And he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Revelation 18:1-2).

Question: What have all nations done?

Answer: "For all nations have drunk of the wine (doctrines) of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies (her so-called Christian festivals such as Christmas, Easter, Halloween, New Year's Day, etc., which are all from the pagan Babylonian religion)," (Verse 3).

Question: In order to escape God's literal wrath (the seven last plagues) upon her what are we told to do?

Answer: "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Verse 4).

Question: What proves that her literal fall will come on her because of her spiritual fall?

Answer: "For her sins have reached unto heaven, and God hath remembered her iniquities" (Verse 5).

Question: How will God reward her?

Answer: "Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled fill to her double" (Revelation 18:6).

Question: What is her proud boast?

Answer: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she

saith in her heart, I sit a queen, and am no widow, and shall see no sorrow" (Revelation 18:7).

Question: Does God have a set time for her plagues to come?

Answer: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Revelation 18:8).

Question: What will the kings who have committed spiritual fornication with her do?

Answer: "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come" (Revelation 18:9-10).

Question: What will the merchants of the earth do, and why?

Answer: "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more" (Revelation 18:11).

Question: What merchandise had they dealt in?

Answer: "The merchandise of gold, and silver, and precious stones and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men" (Revelation 18:12-13).

Question: How great will be their ruin?

Answer: "And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them

no more at all" (Revelation 18:14).

Question: How heartbroken will the merchants be?

Answer: "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing" (Revelation 18:15).

Question: How was Babylon clothed?

Answer: "And saying, alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls" (Revelation 18:16).

Question: What will those who trade by sea (her trade is worldwide) do and say?

Answer: "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like unto this great city" (Revelation 18:17 last part and 18).

Question: How else will they react?

Answer: "And they cast dust on their heads, and cried, weeping and wailing, saying Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate" (Revelation 18:19).

Question: Who does God tell to rejoice?

Answer: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Revelation 18:20).

Question: How shall Babylon be cast down?

Answer: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Revelation 18:21).

Question: What shall no more be heard in her?

Answer: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee and the voice of the bridegroom and of the bride shall be heard no more at all in thee" (Revelation 18:22-23 first part).

Question: How many nations did she deceive?

Answer: "For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived" (Revelation 18:23 last part).

Question: What was found in her?

Answer: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Revelation 18:24).

Question: Although this destruction is from God, who actually destroys her with fire?

Answer: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast...and the ten horns which thou sawest upon the beast, these shall hate the whore (Babylon or Roman Church), and shall make her desolate and naked, and shall eat her flesh, and burn with her fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Revelation 17:12, 16-17).

NOTE: Be sure to study the complete lesson Revelation 17. The Roman or Catholic church is the power behind the European common market and is the power behind all similar markets anywhere in the world. It would surprise many to know how large an investment she has in the American Stock market. She is financially powerful all over the world so that she also controls commercial Babylon. This seems to be more to her liking than to be true to God. The call to come out of her must be given before her plagues come. After they begin to fall it will be too late.



The reason that we must prepare ourselves for the Lord's Supper is so that we are not guilty of the body and blood of the Lord. I Corinthians 11:27-32 reads: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

First, we must examine ourselves to see if there is any known sin in our lives. For instance, if we are at odds with another person, especially a brother or sister in Christ, we need to make things right with that person to the best of our ability. Jesus said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24). The same principle would apply before partaking of the Lord's Supper.

We are promised that "...if we would judge ourselves, we should not be judged." We are then ready in our hearts to partake of the Lord's Supper. If we don't judge ourselves first, then we fall under the category of possibly being weak and sickly, and perhaps even sleeping (in death). Next, before the emblems, we wash each others' feet.

But, we **MUST** partake of the Lord's Supper if we want eternal life (see John 6:51-56). May the Lord bless you to understand these thoughts!

LESSON I

LESSON II

PAUL SENT TO FELIX (PART I)

PAUL SENT TO FELIX (PART II)

Scripture Reading: Acts 23:23-25; 24:1-9.

Golden Text: Acts 23:31.

"Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris."

NOTE: We last studied that the Jews planned to kill Paul. Paul's nephew warned the chief captain of this plan. We will now continue to find what happens to Paul.

1. Where was Paul to be taken, and who would he see there? Acts 23:23-24.
2. The chief captain, Claudius Lysias, writes a letter to be sent to Felix with Paul. Why did Claudius rescue Paul? Acts 23:25-27.
3. Why did Claudius send Paul to Felix? Acts 23:28-30.
4. What happened to Paul when he reached Caesarea? Acts 23:33-35.
5. Who arrived in five days to accuse Paul? Acts 24:1.
6. What did Tertullus say to Felix in Acts 24:2-4?

NOTE: Tertullus was the appointed speaker for Ananias and the other elders.

7. Paul was called "pestilent fellow, and a mover of sedition...and a ringleader of the ...Nazarenes" in Acts 24:5. What is meant by each of these labels which were put upon Paul?
8. What else was said to Felix about Paul in Acts 24:6-8?

AND THE LORD SAID...

'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it' (Isaiah 55:11).

Scripture Reading: Acts 24:10-27.

Golden text: Acts 24:14 (last part).

"...so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

NOTE: We were studying about Paul being brought before Felix, and his accusers have told that Paul is disruptive of the Jewish people. We will now continue the story.

1. What did Paul say to Felix when he was allowed to speak in Acts 24:10-13?
2. Of what did Paul confess? Acts 24:14-16. Are you guilty of those things to which Paul confessed?
3. What does the word resurrection mean? What did Paul mean by the resurrection of the dead, both of the just and unjust? Revelation 20:4-5; John 5:28-29.
4. As Paul continues to speak to defend himself, what does he say about certain Jews? Acts 24:18-21.
5. What did Felix command the centurion to do with Paul? Acts 24:23.
6. Of what did Paul speak to Felix? What was He reaction of Felix to Paul's words? Acts 24:24-25.
7. Did Felix want to hear more from Paul and become a follower of Jesus? Acts 24:26.
8. How long had it been since Paul had come to Caesarea? Acts 24:27.



LESSON III

LESSON IV

PAUL APPEALS TO CAESAR

Scripture Reading: Acts 25:1-27.

Golden Text: Acts 25:12.

"Then Festus, when he had conferred with the council, answered, Hast thou appeared unto Caesar? unto Caesar shalt thou go."

NOTE: In our last lesson we learned that Paul was kept as a prisoner by the governor, Felix, for two years. Felix is now being replaced by a new governor, Porcius Festus, and we will learn what happens to Paul now.

1. After the first three days, where did Festus go? Acts 25:1.
 2. Had the high priest and Jews forgotten their bitterness towards Paul? Acts 25:2-3.
 3. What did Festus tell the Jews that they should do about Paul? Acts 25:4-5.
 4. How long did Festus stay in Jerusalem before returning to Caesarea, and what did he do when he returned? Acts 25:6-7.
 5. After Paul defends himself, what did Festus ask him? Acts 25:8-9.
 6. Where did Paul say he should go for his judgment? Why? Acts 25:10-11.
- NOTE: Caesar was in Rome. Read Acts 23:11 to remind us what the Lord said to Paul.
7. Who came to see Festus, and were they told about Paul? Acts 25:13-21.
 8. Was King Agrippa interested in Paul's case? Acts 25:22-23.
 9. Did Festus want to see Paul killed? Acts 25:24-27.

PAUL'S DEFENSE BEFORE AGRIPPA

Scripture Reading: Acts 26:1-32.

Golden Text: Acts 26:28.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

1. Why was Paul happy? Acts 26:2-3.
 2. What accounts did Paul mention in Acts 26:4-18?
- NOTE: Again, Paul took the opportunity to tell of his conversion.
3. Unto what did Paul say he was not obedient? Acts 26:22-23.
 4. What did Paul say was necessary in Acts 26:20? To what do you think "works meet for repentance" refers?
 5. List three things of which Paul witnessed. Acts 26:22-23.
 6. What did Festus say about Paul's great knowledge, and what was his reply to Festus' comments? Acts 26:24-27.
 7. What did King Agrippa say about Paul's words? Acts 26:28.
 8. Tell in your own words what Paul was trying to say in Acts 26:29.
 9. What was Agrippa's opinion of Paul's alleged crime? Acts 26:31-32.

NOTE: King Agrippa said Paul had almost persuaded him to be a Christian. Yet King Agrippa *was not willing to turn his life over to Christ. The decision was his and his alone. The same is true today. No one can prevent us from becoming a child of God except ourselves. What will be YOUR choice?*

*CINDY'S NEW SKATES**by Katherine Blake*

Cindy had a new pair of roller skates. She had been wanting skates for a long time. Big sister Ann and brother Jerry both had new skates, but Cindy had only Ann's old ones. She had learned to skate quite well, though the old skates were too big and came off her feet once in a while.

But yesterday had been Cindy's birthday, and Cindy had gotten a new pair of skates. It had been too late after her birthday party to try them out, so this morning she intended to see how much fun it was to skate with her very own new skates.

She put on her sweats and went out on the front porch. She sat down on the bottom step and put on the skates. They fit just right. She fastened the straps on the skates to be sure they would not fall off.

She stood up. She gave a big push with her right foot. Away she went. Down the sidewalk she rolled. What fun it was! Clear down to the corner she went in a flash, then back again to her own house, then down to the next corner. Cindy had never gone any farther than the first corner on the old skates, but those were hard to skate on. She wondered what it would be like to skate around the block. When she came to the next corner, she did not turn as she should have, but hopped off the curb and crossed the street. Down the sidewalk she flew. On and on she went. "It is like flying," she thought. "I never did anything that was so much fun."

Cindy kept going on and on. Sometimes she would turn a corner. Sometimes she would cross the street. But never once did she stop long enough to remember that Mother had told her she must never, never go away from the home unless she had asked Mother. And she must never, never go away from their own block unless some older person was with her.

All of a sudden, Cindy's foot caught on a bump in the sidewalk. With a crash, Cindy went tumbling. She skinned her knee. She tore the elbow of her pretty new sweater. Cindy began to cry. She got up and started home to get Mother to fix her knee.

Then she looked around. All at once, she real-

ized that she had never seen this street before. she had no idea where home was. She did not know how to get there.

Cindy was frightened. She began to cry harder than ever. Then she thought, "Jesus knows where home is. He knows where I am. He can help me find my way."

She felt better then. She shut her eyes and said, "Dear Jesus, I am awfully lost I do not know where home is. Will You please tell me how to find my house?"

After she prayed, Cindy was not so scared. When she was not scared, she could remember what Mother and Daddy had often told her to do if she got lost.

"When I am lost, I must find a policeman," she said. "But I do not see a policeman anywhere. I wonder where one is."

Just then she saw a lady watering her flowers.

"Lady," Cindy called. "Do you know where a policeman is? I am lost."

The lady stopped her watering. She came over to talk to Cindy. "There is not a policeman near here, but I can call one for you if you want me to, my dear."



Cindy sat down on the grass. "I will wait here until he comes." Then the lady had an idea. "What is your name? Do you know where you live?"

"Oh, yes," said Cindy. "Mother taught me that when I was a very little girl. My name is Cindy Ward. And live at 54 Oak Ridge."

"That is fine," said the lady. "I will just call your mother on the phone. That is better than calling a policeman. If every little child knew their name and address as you do, they would not be in trouble if they got lost."

In a few minutes, Mother came in the car to get Cindy. She thanked the lady for helping Cindy. She started the car.

Mother," Cindy said. "I did not mean to get lost."

"I know," said Mother. "But when we disobey, something usually happens that we do not expect or want." "Jesus helped me when I was scared," Cindy said. "He helped me remember what to do."

"Jesus always helps us," said Mother. "And we should say thank you for His love and care."

FOUR RESOLUTIONS

Jonathan Edwards, who was a great, useful man, made four resolutions for himself in his youth and lived by them faithfully. They are worth studying. Anyone who will adopt and follow them will greatly increase his usefulness. The resolutions are as follows:

- 1. Resolved: to live with all my might while I do live.*
- 2. Resolved: never to lose one amount of time, but to improve it in the most profitable way I possibly can.*
- 3. Resolved: Never to do anything out of revenge.*
- 4. Resolved: Never to do anything which I should be afraid to do if it were the last hour of my life.*

These are the resolutions of a young man who saw the possibilities and the dangers of life, and was determined to make the most of his powers and opportunities.

BIBLE CHILDREN

Who are these Bible children? If you do not know by the clue, please look up the Bible text given.

- 1. A shepherd boy who slew a giant. (I Samuel 17:49).*
- 2. Joseph's youngest brother. (Genesis 35:18).*
- 3. A beautiful, orphan girl who became a Persian queen. (Esther 2:7-17).*
- 4. His aunt hid him in a bedchamber. (II Kings 11:2-3).*
- 5. The Lord gave him a wise and discerning mind. (I Kings 3:10-13).*
- 6. Jacob's twin brother. (Genesis 25:26).*
- 7. Maid who came to the gate when Peter knocked. (Acts 12:13).*
- 8. In all of Isarel there was none so praised for his beauty. (II Samuel 14:25).*
- 9. He refused to eat the king's meat, nor drink of his wine. (Daniel 1:8).*
- 10. Second son of Adam and Eve. (Genesis 4:2).*
- 11. He was sold into slavery by his brothers. (Genesis 37:28).*
- 12. First born of Israel. (I Chronicles 5:1).*
- 13. He became king of the Israelites when he was only eight years old. (II Kings 22:1).*
- 14. Abraham's son. (Genesis 22:2).*
- 15. Sister of Aaron and Moses. (Exodus 15:20).*
- 16. A Hebrew child reared as a son of Pharaoh's daughter. (Exodus 2:10).*

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