

# Old Paths

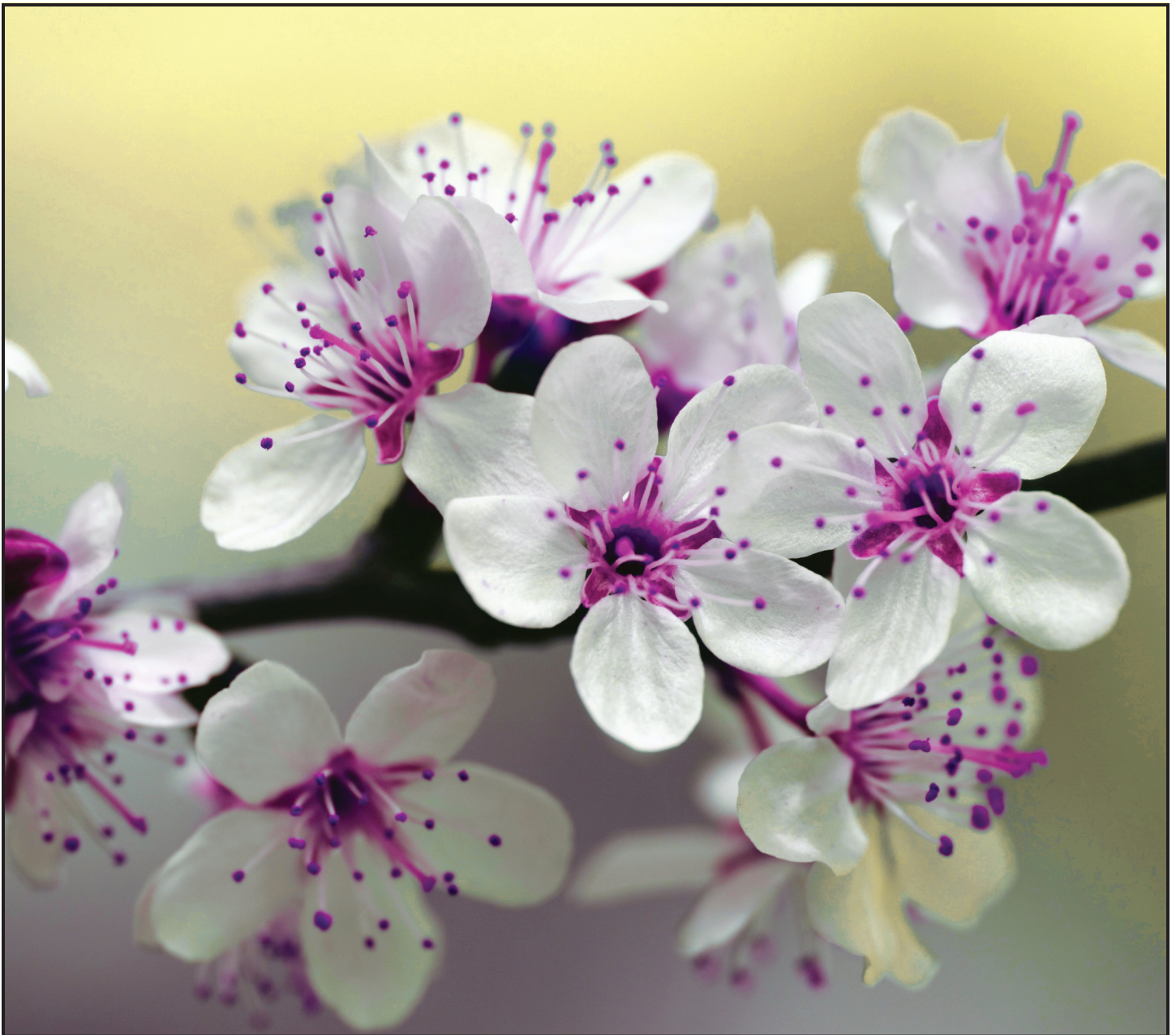
Stand ye in the ways, and see, and ask for  
the old paths, where is the good way, and  
walk therein, and ye shall find rest for  
your souls.                      Jeremiah 6:16

The secret of the LORD is with them that  
fear him; and he will shew them his  
covenant.                      Psalm 25:14

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**So then neither is he that planteth any thing, neither he that watereth;  
but God that giveth the increase. (1 Corinthians 3:7)**





# God's Loving Care for His People

By Allen Stump

## God is thinking about you

Like as a father pitieth his children, so the LORD pitieth them that fear him. (Psalm 103:13)

God says like as a father pitieth his children, so he pitieth them that fear him. How does a father pity, or take compassion on, his children? Probably in ways that we are all familiar with, to a greater or lesser degree. Fathers think about their children's future. They think about their physical needs, like the need for braces for their teeth. Parents think about their children's education and how to help them obtain a good education or a training in missionary work. Parents think about wedding plans, and they also think about inheritance. These are just a few of the things on parents' minds concerning their children. The Scriptures teach that God thinks about your future, as well, and he has good plans for you! In Jeremiah, we read:

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. (Jeremiah 29:11, 12)

Another translation for verse 11 reads:

For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. (Jeremiah 29:11 ESV)

God says he knows the thoughts he has toward us. Just this alone is full of vital encouragement for us. We are not forgotten by God. Deists do not believe in a personal God who intervenes in the lives of his creatures. They believe that God created and then stepped back. It is like God wound up the clock and then let it take off by itself, but the God of the Bible is not like that. He says, "I know the thoughts that I think toward you." God does have thoughts toward us, beloved, and they are thoughts of peace and not

of evil. God's plans give us hope and a future. In verse 13, we read:

And ye shall seek me, and find me, when ye shall search for me with all your heart. (Jeremiah 29:13)

How beautiful it is that God has thoughts of peace toward us and not thoughts of evil, and he wants us to find him! God wants us to enter into a personal relationship with him.

The Bible tells us in many places that God loves us. God loves us because his very nature is love. First John 4:8 and 4:16 both state that "God is love."

This love was expressed in the gift of his only begotten Son.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (1 John 4:9)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

Another verse that speaks of God's thoughts toward mankind is Psalm 40:5:

Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to upward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. (Psalm 40:5)

God says we cannot number his thoughts toward us. They are infinite! Parents can think many great thoughts toward their children and/or their grandchildren. A parent can think many great thoughts, but God's thoughts are infinite toward us!

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah 55:6, 7)

At this point we might be tempted to think that God only thinks good and kind thoughts toward those who are already good or toward those who are nice and interested in his program and who are enthusiastic about serving him. In Isaiah, however, God speaks about the wicked and the unrighteous and says that if they will simply forsake their ways that he will abundantly pardon. God does not say he will simply pardon but, rather, that he will abundantly pardon. He goes on to state:

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:8, 9)

Think about that for just a minute, beloved! God says our thoughts are very different than his. For example, when someone has done evil toward us, we do not tend to forgive or forget easily. I have heard people say, "Well I'll forgive that person, but I won't forget." The Bible teaches, however, that we are to "above all things have fervent charity among" ourselves "for charity shall cover the multitude of sins" (1 Peter 4:8). If we truly love, we do not keep a record of wrongs other people have committed against us. God's plan is for us to love our enemies, and he says that as the heavens are higher than the earth his thoughts are higher and his ways are higher than our ways.

Lamentations 3:22 states, "It is of the LORD'S mercies that we are not consumed, because his compassions fail not."

Because God is faithful to us; we receive his compassions and his mercies. Neither you nor I nor anyone else deserves to wake up each day, but, because God is thinking about us and loves us, he extends his mercies toward us. As Paul noted:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts 17:28)

Not only does God sustain us, but he sent Jesus to live as humanity lives in order to understand our struggles and trials so that he can help us in our needs. Again, Paul writes:

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and

faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Hebrews 2:17, 18)

Jesus knows how to help us when we are tempted. It does not matter how bad that temptation is or how difficult and hard it is. Jesus has a way provided to help us because he has been tempted like we have been tempted, and he understands the frailty of human weakness. The really good news is Jesus also understands the strength of divinity. As he fully depended upon his Father for strength, he knows how to help us depend upon divine strength as well. Paul is even stronger, if possible, in Chapter 4 of Hebrews about the ability of Jesus to help us in all points.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:14-16)

When Jesus looks upon you, he understands every portion about you during every moment of your life. There is not a time that he and the Father did not and do not have you in mind! In fact, even before you were born, God was thinking about you!

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee. (Psalm 139:16-18)

David speaks about God's thoughts toward us and how they are precious and are more numerous than the particles of the sand.

There is something important, however, in verse 16 that must not be overlooked. A Hebrew word translated in verse 16 is insightful here. It is the Hebrew word *golem*, which is translated substance in the KJV. Golem literally means *embryo*. The text is saying actually that God looked upon David when he was in his mother's womb. David says he was *unperfect*, not fully developed, yet God was thinking of him. Yes, that embryo which some people today think can blatantly be murdered without any moral consequence is a life that God values, and even at the embryonic state God says he was in the process of the fashioning work.

Jesus spoke of God's love and care even for the birds:

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. (Matthew 10:29)

Jesus goes on to state:

But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. (Matthew 10:30, 31)

The value of a sparrow in the time of Jesus was half a farthing. Various estimates have been made on how much this would be today, but it is not considered a rich amount however it is computed. Yet, even the death of this little creature is not without God's notice.

But what is your value to God? What value do you have in his eyes and in his heart? Your value may be understood based upon the price of the gift that was given for your redemption. God did not give a goat, a cow, or even an angel for your redemption. The cost of your redemption is so great that not even an angel could pay it.

The angels prostrated themselves before him. They offered their lives. Jesus said to them that he should by his death save many; that the life of an angel could not pay the debt. His life alone could be accepted of his Father as a ransom for man. (Ellen White, *Spiritual Gifts*, vol. 1, p. 24.1)

God said that the life of an angel could not atone for the sins of man. Only the death of his dear Son could atone. That is how much God values us! We should think about this every time we are tempted to sin.

Further, Jesus says that your very hairs are numbered. Estimates are that the average head has about 100,000 hairs, but God knows exactly how many hairs are in your head, and not one falls out without his notice. When sparrows fall to the ground, our Father knows, for he knows everything, and you are, of course, worth infinitely more than sparrows. Sometimes you may be tempted to think that when something bad happens God has failed to keep watch over you. But, beloved, the thoughts of God are thoughts of good and are not of evil, and he has not missed watching out for you! Though he has a large universe and much to keep track of, God is never too busy to keep track of you, and he is never in some far-off corner of the universe away from you. Paul again stated:

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: (Acts 17:27)

So, God is thinking of us; he is near, but we seem to have troubles, trials, and tribulations. Yet the promise is:

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Romans 8:28)

So, whatever happens, if we love God and "are the called according to his purpose," all things work together for good. The text does not say all things that happen to us are good, however. It says that God will take these things which Satan throws at Christians as being bad, evil, discouraging, or challenging and, in their place, give a blessing. One person compared it to the Australian boomerang. It can be thrown in one direction, but it comes back. Satan throws a bad thing at us, but God takes it and sends it back with a blessing instead of a curse. Paul goes on to write:

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (Romans 8:29)

So, friends, God knows about you and this verse tells you that he has a plan for you. He has predestined you to be a part of his kingdom and to be transformed into the image of his Son. Please remember at the beginning of this article we noted that when we have children or even grandchildren, we sometimes start early making plans. Maybe the children are given a savings account by their parents when they are young and every week or every month the parents put money into that savings account, perhaps for college tuition or for a missionary trip.

In a similar but far better way, God plans for you to be a part of his kingdom and to be conformed to the image of his Son, and there is no more lovely or beautiful image we could ever be conformed to than the image of Jesus Christ.

### God has a plan for you

Not only does God think about you, he has great plans for you. Peter writes:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9)

There are at least four things in this verse that indicate God has a great plan for his children. They are called "a chosen generation, a royal priesthood, an holy nation, a peculiar people." Why has he so chosen us? It is to show the praises of him who has called us from darkness into his marvelous light, but God has more in his good plans for us. Paul, writing to the Ephesians, declares:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to him-



self, according to the good pleasure of his will, (Ephesians 1:4, 5)

God chose us in Christ before the world was created. He claims to have predestinated, to have chosen us before, unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. God has chosen us and has adopted us as children by Jesus Christ.

When we have love in our hearts, it makes everything much easier. Maybe the easiest thing in the world to love is a child, especially our own child. When younger, I was blessed with two biological children and one adopted son. Today I am blessed to have a grandchild who is adopted. When I look upon my granddaughter, I can only feel love. Recently she got into something she was not supposed to, and there was a little bit of non-corporal discipline necessary from grandfather. This started some crying, so I asked her if she would you like to have some special carrots to eat. She really likes freeze-dried carrots. They are about the consistency of a Cheetos corn puff, except they taste like a carrot. This helped her to be happy again. To me, she is a big part of my world. Why? Because I love her so much. I assure you that God loves us so much more than I love my granddaughter. He has adopted us into his family, and he has great plans for us.

When someone is hurting, like my granddaughter was, we want to help bring healing and comfort. God is like this only much more! Jesus said that God sent him to this earth, in part, to “heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18).

First Timothy 2:6 says that Jesus “gave himself a ransom for all.” He was the “Lamb slain from the foundation of the world” (Revelation 13:8). God devised the plan of salvation, understanding our need long before we ever existed. He knew before he created this earth that Adam and Eve would succumb to sin. However, the only way he could prevent it would be to make us automatons without free will. One of the great problems with that is you cannot love and receive love from something that has no free will.

Humans use the term love so frivolously. We say, *I love my car* or *I love my house*, but you really cannot love something which does not respond back to you. True love has to be interactive, and God knew that we would sin, but in his foreknowledge he provided us with a ransom and a way that we could be redeemed through his Son, Jesus Christ. He has made every provision for our needs. Peter writes:

**According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and**

**precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:3, 4)**

God has given us exceeding great and precious promises so we can become like him in character, and he has promised to not forsake us!

### **God will not forsake us**

To live successfully in this troublous world is possible, when we believe in the word of God and accept his promises as true and dependable. One such promise is in Psalm 94:14:

**For the LORD will not cast off his people, neither will he forsake his inheritance.**

What a beautiful and wonderful promise. Another such promise is in Joshua. Joshua had a great responsibility. He was to take over the leadership of Israel after the death of Moses, the greatest human leader ever. It must have been a daunting task for Joshua to think about, and probably he had great concerns about his ability to help. Christ came to give Joshua assurances of divine protection and guidance:

**Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest. (Joshua 1:9)**

After commanding Joshua to be strong and of a good courage, he said why he might be so—“for the LORD thy God is with thee whithersoever thou goest.”

When the priests were consecrated, blood was taken from the sacrifice and dipped “upon the tip of the right ear” and “upon the thumb of their right hand, and upon the great toe of their right foot” (Leviticus 29:20). This was done so they would understand that they were to be careful what they listened to, what they did, and where they went. You see, beloved, God wants to be able to go with us everywhere we go and to send his angels to help and keep us, but we must not presumptuously enter into temptation. Shortly before Moses died and before Joshua took over, God had instructed, through Moses:

**And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. (Deuteronomy 31:8)**

Anytime we have a promise in the word of God that is given just one time, that is enough to make it sure, but when we see a promise repeated over and over, God is trying to get his word into our reluctant minds.

Our lack of faith makes us resistant to believe these promises, so God has to make sure we understand and can receive these and other similar promises.

Another great promise of God's enduring presence is in Hebrews 13:5, where God promises that he "will never leave thee, nor forsake thee," but notice the context of this statement:

**Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Hebrews 13:5)**

You can be content with the things you have and even content when you have a lack of things because God is with you, but you can also be tempted to think that because you have lost your house, for example, or your car, or when you do not have any food that God has forsaken you. But God has not forsaken you, beloved. We have been told for just such times: "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

There are many precious promises on the matter of God's abiding presence. Here is one more, this time from Romans:

**For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38, 39)**

God is not going to forsake you. He has good thoughts toward you. Let us consider a great point in which all of this culminates.

### **God is looking forward to eternity with us**

One more main point is that God is looking forward to spending eternity with us. As parents and grandparents, we look forward to various things with our children and grandchildren. I was blessed to spend time hiking and camping with my children, and I look forward to hiking with my grandchild and with her brother when they get a little older, if time permits. But I am looking forward most of all to seeing them in heaven, and I hope you are also looking forward to being with your family in heaven.

God is looking forward to spending eternity with us and with our loved ones. That greatest of all verses, John 3:16, says:

**For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)**

God so values having our company for eternity that he has given his Son, Jesus Christ, for us. Before he was crucified, Jesus told his disciples:

**Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many man-**

**sions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1-3)**

God wants to be with us. Christ wants to be with us. They are preparing mansions for us in a place that no fairy tale can match, a place beyond any Utopia dreamed of by man.


**And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:3, 4)**

All the trials that you have had and all the hardships and difficulties you have experienced will never be again. All those times when you may have felt tempted to think that God was not near will never recur. You will never, ever have to worry about them anymore. We all will have the very presence of God and of the Lamb. We will be surrounded by the presence of holy angels too. God has good thoughts and good plans for us, thoughts of good and not of evil to give us hope and a future.

That future comes only in knowing Jesus Christ. It does not come in knowing me or any preacher, nor does it come in belonging to a specific church. It comes through knowing Jesus Christ and having a personal relationship with him.

Jesus says to each, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). I want to encourage you, beloved, if you have never given your life to Jesus Christ, if you have never made that great and grand decision to follow the Lamb, to do it right now. If you fall upon your knees and say, Lord Jesus, I know I am a sinner, and I know I need your grace. I want you to forgive my sins, and I want to be your child. Please send your Holy Spirit to empower me and to help me to live the right kind of life, beloved, Jesus will help you. I know he will because he has promised to do it. We have this promise:

**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)**

Friends, if we come to Jesus just as we are, with sincerity of heart and realizing that sin is wrong and righteousness is good, he will cleanse us and forgive us, and we will be his forever. May God bless you lots and lots and lots! 

# Youth's Corner: Words to the Young

Ellen G. White, reprinted from *The Youth's Instructor*, January 4, 1894

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.”

The denunciation that God pronounces upon the wicked at the day of judgment is not called forth by revolting crimes, by actual outbreaking sins, but condemnation comes because of the neglect of doing the good that the wicked might have done, had they possessed the qualifications that Christ has made it possible for every sinner to possess. Jesus clothed his divinity with humanity in order that humanity might touch humanity, that moral power might combine with human effort, and that man might become a laborer together with God. By looking to Jesus, by beholding his character, he is changed into Christ's image, works along the same lines as those in which Christ worked, and becomes better and better acquainted with God, and with Jesus Christ whom he hath sent. Principles of eternal justice will be revealed in the decisions of the last great day, when the judgment shall sit, and the books be opened.

“And I saw a great white throne, and him that sat on it, before whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” The question concerning those to be judged, is, What is the character of their works? Jesus has given his life in order that transgressors may become transformed in character, and be made fit subjects for the kingdom of God, members of the royal family, children of the heavenly king. With the gross, sinful, corrupt transgressors that are named as out-

side the city, are the five foolish virgins, who took no oil (they had not the grace of God) in their vessels with their lamps. They had lamps,—a knowledge of the truth,—but no living connection with God. They were not vitalized by the Holy Spirit. They went out as those who were wise, but they were wise only in their own conceit; for they had no saving faith in Christ as their personal Saviour. They had not been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

The same lesson of unfaithfulness is presented in the parable of the talents, where the servant to whom was entrusted the one talent went and dug in the earth, and hid his Lord's money. When his Lord returned, and inquired for his own with usury, this man made charges against God, just as many are doing today,—making charges against those who are bearing burdens and carrying responsibility in the cause of God. It was the unprofitable servant who made charges against his Lord. He said, “Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.”

The Lord expects that every one shall put to use the ability of influence or means given him. We are to do the works of Christ, to practise the lessons he has given us, and, by exercising our powers, we are to increase and strengthen them. But if we fail to improve the talent given us of God, we prove ourselves unprofitable servants, and the Lord will say to us as to the man in the parable, “Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.” The Lord put no confidence in the unprofitable servant. Under test and trial, the principles which controlled his actions were developed, and he was found wanting. He educated himself to complain of those with whom he was brought into contact, and finally he complained of God.

Christ says, “Ye are my witnesses.” But those who have not improved their knowledge, who have not increased their entrusted abilities, by working in Christ's lines, would

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# An Examination of Certain Scriptures

By J. N. Andrews

Taken from *Thoughts for the Candid*, pages 3–8

## The Prayer of the Souls Under the Altar:

“How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” Revelation 6:10.

The advocates of the kindred popular doctrines of the immortality of the soul, and that the souls of the righteous go to heaven at death, believe and teach that the souls of martyrs are alive under an altar in heaven, and that they literally pray in the above words for vengeance on their persecutors. They do not seem to see that there is anything inconsistent in the idea that the souls of the martyrs in the presence of God, where there is fullness of joy, should be able to think only of their past tortures, and be entirely given up to anxiety for vengeance on their persecutors, who had hastened their arrival to their state of blessedness. Nor do they seem to realize that such prayers are not only unlike the spirit of Christ, who prayed in an hour of extreme anguish, “Father, forgive them; for they know not what they do;” but that they are unlike the spirit of the noble martyr Stephen, who cried with his dying breath, “Lord, lay not this sin to their charge.” Luke 23:34; Acts 7:60. Nor do they explain how such a prayer can be offered literally while the Saviour stands before the ark of God’s law as a great sacrifice, and the Spirit of God strives with sinful men to lead them to repentance. But let this case stand while we look at another.

The parable of the rich man and Lazarus teaches, to the same class of people, that the righteous at death go to heaven, and the wicked at death go into the flames of hell. See Luke 16:19–31. It also shows them that the wicked in their torment are not only in plain sight of the righteous in their blessedness, but that the two places are within speaking distance of each other, and that the two parties converse together. Now let us put these two cases together.

The souls under the altar had only to look from their state of blessedness to see their persecutors in the flames of hell, or dropping, one by one, into this fiery gulf. Could the martyrs, with this terrible sight before them, pray, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” Would they have been bidden to wait yet a little season? Would

they not rather have been directed to look across the great gulf, and see many of their persecutors already in torment, and others every moment arriving? Who does not see that these two cases, when taken together, completely refute the doctrine so often drawn from each taken alone!

## THOUGHTS ON Matthew 10:28 AND Luke 12:4, 5

“And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.” Matthew 10:28.

“And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him.” Luke 12:4, 5.

1. These texts are the record, by different writers, of the same language of the Saviour. The first one is often quoted by those who teach the immortality of the soul and its conscious existence in death. In Matthew’s version of the Saviour’s words, the soul is indeed made very prominent; but in that of Luke, it is not mentioned. Yet the language of the one version is the same substance as that of the other.

2. Thus, while Matthew represents the Saviour as saying, “Fear not them which kill the body, but are not able to kill the soul,” Luke expresses the idea thus: “Be not afraid of them that kill the body, and after that have no more they can do.” And Matthew adds, “Fear Him which is able to destroy both soul and body in hell.” Luke gives the same warning, thus: “Fear Him, which after He hath killed hath power to cast into hell.”

3. Thus it is seen that our Lord recognizes the fact plainly expressed elsewhere, that there are two deaths. The first death, which is the common lot of mankind, is thus spoken of by Paul: “It is appointed unto men once to die.” Hebrews 9:27. The second death is the portion only of the wicked. “He that overcometh shall not be hurt of the second death.” Revelation 2:11; 20:6, 14; 21:8. The Saviour bids us not to fear those who can inflict only the first of these deaths; but He warns us to fear Him who alone is able to kill with the second death.

4. The place in which the terrible punishment here set forth is inflicted, is called hell. This word is found in the English Testament twenty-three times. But in the Greek Testament there are three different words, *hades*, *gehenna* and *tartarus*, signifying different places, all rendered by the one English word, “hell.” Thus, *hades* is used eleven times in the original, and is rendered “hell” ten times and “grave”



once. The following are the places of its occurrence, the italicized word in each case being the translation of *hades*:

Matthew 11:23. Shalt be brought down to *hell*.

16:18. The gates of *hell* shall not prevail.

Luke 10:15. Shalt be thrust down to *hell*.

16:23. In *hell* he lift up his eyes.

Acts 2:27. Wilt not leave my soul in *hell*.

2:31. His soul was not left in *hell*.

1 Corinthians 15:55. O *grave*, where is thy victory?

Revelation 1:18. Have the keys of *hell* and of death.

6:8. Was death, and *hell* followed.

20:13. Death and *hell* delivered up the dead.

20:14. Death and *hell* were cast into the lake of fire.

*Gehenna* is found in the following places:

Matthew 5:22. Shall be in danger of *hell* fire.

5:29. Whole body should be cast into *hell*.

5:30. Whole body should be cast into *hell*.

10:28. Destroy both soul and body in *hell*.

18:9. Having two eyes to be cast into *hell* fire.

23:15. More the child of *hell* than yourselves.

23:33. How can ye escape the damnation of *hell*.

Mark 9:43. Having two hands to go into *hell*

9:45. Having two feet to be cast into *hell*.

9:47. Having two eyes to be cast into *hell*.

Luke 12:5. Hath power to cast into *hell*.

James 3:6. It is set on fire of *hell*.

*Tartarus* is used only in the following text: "God spared not the angels that sinned, but cast them down to *hell*." 2 Peter 2:4.


Thus *hades* is seen to be the place of the dead, whether righteous or wicked; the place into which they are introduced by death, and from which they are delivered by the resurrection. Those who are in *hades* are said to be *dead*. Revelation 20:13. Once, in the English Testament, *hades* is rendered "grave." 1 Corinthians 15:55. *Gehenna*, on the contrary, is the place where the wicked are to be cast alive with all their members, and to be destroyed soul and body. It is the lake of fire in which the wicked dead are to be punished after their resurrection. Revelation 20:13–15. Tar-

tarus is the place into which the evil angels were cast after their rebellion. These three places, therefore, though rendered by the one English word "hell," are not to be confounded with one another.

5. It is claimed that the Saviour, in giving the warning recorded in Matthew 10:28 and Luke 12:4, 5, taught the continued existence of the soul in death. But it is worthy of notice that in each of these texts He utters no warning concerning the punishment of the soul in *hades*, the place or state of the dead. His warning relates to that which shall be inflicted upon "soul and body" together in *gehenna*.

6. That He should speak nothing of the punishment of the soul in its disembodied state in *hades*, if such punishment really takes place, is very remarkable; for here, more than anywhere else in the Bible, is there evidence of the continued existence of the soul while the body is under the power of death. Yet while expressly stating the terrible fate of the lost, and that, too, in such connection as would especially call out the fact, if it were a fact, that the souls of the wicked exist in a place of dreadful suffering, between death and the resurrection, the Saviour says not one word concerning the sufferings of the soul in its disembodied state, but confines His warning to that which shall be inflicted upon "both soul and body in *hell*," that is, in *gehenna*, thus showing that the retribution against which He warns us comes after the resurrection, and not before.

7. Our Lord means to point out precisely the danger to which the ungodly are exposed. When, therefore, He says "Fear Him, which after He hath killed hath power to cast into *gehenna*," He means to teach that God will cast the wicked into *gehenna*. And when Matthew, expressing the same warning in different words, makes the Saviour say, "Fear Him which is able to destroy both soul and body in *gehenna*," the fact set forth is that such will be the fate of the lost.

8. "Fear Him, which *after* He hath killed hath power to cast into *gehenna*." As the wicked are to be cast into *gehenna* alive, and in possession of all their bodily members (see the list of passages in this tract where *gehenna* is used), it follows that He who can thus cast them there, after they have once been killed, is God alone; for to do this, He must raise them from the dead. The resurrection to damnation must precede the damnation of *gehenna*. Compare John 5:28, 29 with Matthew 23:33. 

# The Everlasting Gospel

By Allen Stump

The term “everlasting gospel” is used only once in the Bible. The apostle John wrote that he “saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6). It is termed “everlasting” for at least three reasons.

Firstly, God devised the plan of salvation, the “good news,” in eternity past before the creation of this world. The book of Revelation states Jesus Christ was the “Lamb slain from the foundation of the world” (Revelation 13:8). Ultimately, the “everlasting gospel” goes back in time before Lucifer or any other beings were created, to a time when only the Father and his Son existed.

Secondly, the “everlasting gospel” is the same plan for all sinners in all ages. Enoch, Abraham, David, and other Old Testament worthies will be saved just as Peter, John, and Paul are.

Thirdly, the effects of the “everlasting gospel” are forever to destroy all love of sin and to give man eternal life.

## Devised in eternity past

Zechariah wrote concerning the plan of the “everlasting gospel,” calling it “the counsel of peace” (Zechariah 6:13). This counsel has been an ongoing work of the Father and Son for the salvation of man. Jesus taught a parable about the cost of discipleship, recorded in Luke 14:25–33. In this parable, Jesus tells us that we must count the cost of discipleship. He is also teaching us that God was willing to count the cost involved in creating beings with free will and the cost of redeeming those beings should they choose to rebel.

Free will was imperative, or man would have been an automaton. Mankind could not love and serve God from the heart without free will. Yet, if God created beings with free will, there was the possibility that those beings would rebel. What could he do? God and his Son in their infinite omniscience knew that rebellion would, in fact, come, led by the highest of all created beings! God and his Son also knew that the only way the hearts of the disobedient could be wooed back to them would be through a demonstration of love.

They would need the greatest demonstration of God’s love the world could ever know; therefore, God gave himself in giving his only begotten Son to die for man. Jesus himself said that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). Jesus

claimed to be “the truth” (John 14:6). Under oath, Jesus acknowledged to the high priest that he was “the Christ, the Son of the Blessed.” (See Mark 14:61, 62 and Matthew 26:63.) If Jesus said he was the Son of God, sent of the Father to die for the sins of man, then how dare we believe anything else! This is the demonstration of love that was needed. Paul says:

**For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:6–8)**

God “commendeth,” or demonstrated, his love to us in giving his only begotten Son to die in our place. Please note that it was not a co-equal that was given, but God’s only begotten Son, and if the Scriptures state that God sent his Son, he must have had a Son to send. The sonship of Christ did not start when Jesus came to this world and was born of Mary! Jesus, the Son of God, one equal with God’s law, would give his life to atone for the sinner and, just as importantly, give the demonstration of love needed to change the heart of man. To this plan, both the Father and the Son pledged themselves.

## The only gospel

While the illustrations of God’s plan have been different at various times in the history of man, these different illustrations all pointed to Calvary and to the ministry of Christ in the heavenly sanctuary. The issue is not faith versus works, but “faith which worketh by love” (Galatians 5:6). The records for both the Old Testament and the New Testament are the same.

**And he [Abraham] believed in the LORD; and he counted it to him for righteousness. (Genesis 15:6)**

**For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Romans 4:3)**

**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:8–10)**

Ellen White agreed wholeheartedly with this truth. She places great emphasis in her writings on this important doctrine. Listed below are a few examples:

There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. (Ellen White, *Faith and Works*, p. 18.3)

The blood of Christ was shed to atone for sin and to cleanse the sinner; and we must take hold of the merits of Christ's blood, and believe that we have life through his name. Let not the fallacies of Satan deceive you; you are justified by faith alone, but faith in Christ does not absolve you from obligation to keep God's unchangeable law, which is as sacred as his throne. Faith is essential, but genuine faith will enable its possessor to bring forth the fruits of the Spirit. (Ellen White, *The Signs of the Times*, March 24, 1890, par. 1)

This message [righteousness by faith as presented by Elders Jones and Waggoner] was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. (Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 91.2)

No sinner redeemed in God's kingdom will have anything in which to boast except the cross of Christ. Paul could rightly say for each of us: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). Abraham will not be saved by works and neither will the apostle Paul be saved without works. They will both be saved by true "faith that works by love and purifies the soul" (Ellen White, *Steps to Christ*, p. 63.2). True obedience shows that justification by faith which works by love has taken place in the soul.

### **Incorrect labels**

The truth that God really gave his only begotten Son to die so that we might gain an appreciation of his love and be justified by faith is the basis of the message that God entrusted to the Advent movement to proclaim as the everlasting gospel. It was not a new gospel but a recovering of the true message that had been darkened by the influence of Satan working in apostate churches. The preaching of Elders A. T. Jones and E. J. Waggoner during the late 1880s through the turn of the century clarified this important truth.

We greatly appreciate the efforts of both those who claim to be historic Adventists and those who claim to believe the 1888 message; however, both the Adventist pioneers (his-

toric) and Jones and Waggoner (1888 message) believed that Jesus was the literal Son of God, begotten of the Father before time and eternity. The majority that label themselves as historic Adventists or believers in the 1888 message reject this truth. We cannot proclaim the real "everlasting gospel" if we are missing one of the most essential parts of it.

### **Inspired warnings**

God, through his servant Ellen White, sent a stirring testimony in 1895:

There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, 'My Lord delayeth His coming,' they are beating their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the directions God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms. Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a power outside of himself, was torture to the high spirit of Cain. (White, *Testimonies to Ministers and Gospel Workers*, pp. 77.1)

Today some have "outgrown their advent faith." They believe that God did not give the truth about the Father and the Son to the pioneers and that the pioneers were deceived in this critical area. History tells us that the corporate church, like Cain, did not want to worship God on his terms but according to their own selfish way. To be like the churches around them, they must believe in the dark papal doctrine of the Trinity that strikes a deep blow to the "everlasting gospel" because it hides the true love of God.

In 1906, during the Kellogg crisis, Ellen White wrote to G. I. Butler, A. G. Daniells, and G. A. Irwin, stating:

I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books. Why?—Because if it were not thus written out, when the pioneers in the faith shall die, there would be many new in the faith who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of



this sort will be entertained by some until the close of this earth's history. (Ellen White, *Letters and Manuscripts*, vol. 21, Lt 136, 1906, par. 8)

Since the death of Sister White, many in the ranks of Adventism have introduced "erroneous sentiments and dangerous fallacies" about the Father and his Son.

J. N. Andrews was a mature and experienced Christian and an outstanding biblical scholar. When the brethren needed someone to research the question of when to begin keeping the Sabbath, they asked Andrews. What is of special interest in connection to the "everlasting gospel" is what Andrews thought concerning the doctrine of the Trinity. In his work *The Three Angels of Revelation 14:6-12*, Andrews, speaking of the fall of Babylon, wrote, in part:

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice:

1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of distinguished converts from Paganism, who became "fathers of the church." This doctrine makes man's last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism.

2. The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. (J. N. Andrews, *The Three Angels of Revelation 14:6-12*, p. 54.1-3)

J. N. Andrews, the outstanding biblical scholar, accepted the truth about the Father and Son and rejected the papal doctrine of the Trinity. The counsel of Ellen White was for us not to forget the truth that God in his mercy had given to his people. The truth about the relationship between God and Christ is clear enough for all but the sleepest Laodicean to see. God is the real Father of Jesus Christ and Jesus is the Father's only begotten Son. Both the pioneers of

the Advent movement and the 1888 messengers knew it and proclaimed it!

Both Abraham and Paul will be saved but not because they knew a different God! Neither will we be saved by a different God from the one J. N. Andrews, Joseph Bates, James and Ellen White, and the rest of the Advent pioneers knew! In "the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). The light is shining forth with greater clarity than ever, and its effects will be eternal.



"WV Camp Meeting," continued from page 14

help. Right now we have a brother in Peru, Illinois, near I-80 who needs a ride.

Please plan now to attend. Each year we see developments that clearly show things are swiftly closing up, but who could have anticipated the way things have gone during the last two years? It is possible this camp meeting may not even happen. If time allows, however, we certainly need to draw together, and camp meeting is an excellent way to do this.



Youth's Corner, continued from page 7

not be faithful and obedient in the future life. What a lesson is here given us! Judgment and retribution will come upon evil doers because of their lack of piety, because they have failed to exercise their entrusted abilities in blessing those around them. They will be found wanting because they failed to do the good that Jesus made it possible for them to do, by the provision of his grace. They refused the grace that Jesus died to bestow upon them, and disappointed the Master who has given to every man his work. For the neglect of doing the work given of God, the retributive judgment of God will fall upon the wicked and slothful servant. The unprofitable servant may have occupied himself in looking diligently after his own affairs, but he has dropped eternity out of his reckoning. By his own blood, the Majesty of heaven, the King of glory, has purchased sinners, and both the man and his talents belong to God. "Know ye not that ... ye are not your own? for ye are bought with a price."



# 1889 HSDA NEWS

## General Assembly of the 1889 HSDA

There will be an online meeting for those still wishing to join the 1889 HSDA on May 8 at 6:00 PM EDT.

You can join the Zoom Meeting using this link: <https://us02web.zoom.us/j/83952410093?pwd=emp-pZUtCVG5CQjVkJkZkZkY3WUkwQT09>.

The meeting ID is 839 5241 0093, and passcode is 390459.

Phones can also be used. Choose the phone number closest to your location: 346-248-7799 Houston, 669-900-6833 San Jose, 253-215-8782 Tacoma, 312-626-6799 Chicago, 929-205-6099 New York, and 301-715-8592 Washington DC.

## Thoughts on the church

The terms *church* and *churches* combined occur at least 114 times in the New Testament. *Church* is translated from the Greek word ἐκκλησία (*ekklēsia*). *Ekklēsia* is derived from two different words which, when combined, mean a called-out group or assembly. *Ekklēsia* is used in the Septuagint to name the assembly or congregation of Israel.

The word *church* is only used three times in two verses in the Gospels. However, it is used eighteen times in the book of Acts, with the term *churches* used an additional four times. There, with the concepts expressed in the epistles, we find the apostolic understanding of church. Not only does *ekklēsia* carry the concept of an assembly or of a meeting of people, but *ekklēsia* is, at its base, the individuals who make up God's people regardless of their physical location in relationship to time. In other words, the *church* can also represent the unassembled believers when not connected in time and location. An early example of this concept is given in the book of Acts.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. (Acts 8:1-3)

Here we read about the early persecution against the *church*. This not only included a search of the synagogues, but also a search from house to house for believers in what became known as "the way" (Acts 9:2 Gr.). However, Christ did not allow his church to be persecuted without giving it grace and strength. In fact, the persecution constrained the gospel to go into new areas not yet reached.

While there were recognized leaders, such as the apostles, the head of the true church was and always has been Jesus Christ. Paul writes plainly that "Christ is the head of the church (Ephesians 5:23). He also calls Christ "the head of the body" (Colossians 1:18). Jesus told his disciples that he, not any man, was their lord or master.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no [man] your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. (Matthew 23:8-10)

Not only did Jesus clearly claim to be Lord and Master, but he told his followers what their true relationship was to be one toward another: "all ye are brethren." While there are different gifts of the Spirit (Ephesians 4:11, 12) and while talents are distributed in various amounts (Matthew 25:14-29), there is to be no one superior to another in God's church.

God desires his church to be a unified body working as an ordered army for the work of the gospel. Their unity will be based on an understanding and an application of truth, which will bring a true "unity of the faith" (Ephesians 4:13). Amos states that two cannot "walk together except they be agreed" (Amos 3:3). Inspiration states:


[God] does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar. I urge our brethren to unify upon a true, scriptural basis. (Ellen White, *Selected Messages*, bk. 1, p. 175.1)

## An efficient army of workers

Good counsel is found in the following statements:

[God] calls for a united army which moves steadily forward, not for a company composed of independent atoms. (Ellen White, *Manuscript Releases*, vol. 20, p. 28.2)

God does not design that his workmen shall stand apart as independent atoms. (Pamphlet 156, p. 12.1; 1898)

Beloved, there is a blessing of super efficiency when God's people work together. We encourage all who hold to the faith of Jesus and who appreciate the leading of God among our pioneers to come together and help us as we are reorganizing the church today for the final work. 

# WV Camp Meeting June 7–11, 2022

This will be the first camp meeting since the reorganization in March. We certainly hope you will make the effort needed to attend and that you will join us.

We are making this announcement as early as we can for those who need to apply for time off from work and /or to make other scheduling adjustments. The theme is “Pressing Together To Finish the Work.”

We are living in a time of peril, a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. When unity prevails, the church advances from success to success, and the various departments of the cause of God fulfill their part in the finishing of the great work before us. (Ellen White, *The Review and Herald*, November 12, 1914, par. 5)

With the reorganization, a greater need than ever exists to understand gospel order in the local church; therefore, we will have a seminar on church structure and how servants, such as elders, deacons, deaconesses, and treasurers, function in the church.

We also are planning more food preparation classes. Last year these classes were well attended and interesting.

If you need help with expenses to attend, there are believers who are willing to help and who have set aside funds for this purpose. Let us know your need, and we will evaluate and share as we are able and according to the needs.

If you need transportation, let us know, and we will try to see if someone is coming your way and would be able to

*Continued to page 12, column 2*

## Tentative Camp Meeting Schedule

	Tuesday	Wednesday	Thursday	Friday	Sabbath
6:45–7:45		Michael Brown	Winnie Anderson	Ron Toel	Onycha Holt
	Break				
9:00–10:00		Food Class R. Akens B. Motsinger	Food Class R. Akens B. Motsinger	Food Class R. Akens B. Motsinger	J. C. Bolotte
	Break				
11:00–12:00		J. C. Bolotte	J. C. Bolotte	Communion	Daniel Mesa
	Break				Fellowship Lunch
1:30–2:30		Local Church Organization “Elders” Allen Uhl	Local Church Organization “Deacons” M. Woodward	Local Church Organization “Treasurers” A. Woodward	Q & A Session Speakers
	Break				
2:40–3:40		Ron Toel	HSDA Church “Administration” Robert Motsinger	“Country Living” Brandon Knight	Martin Barlow
3:55–5:00		Youth Meetings with Todd and Rhonda Brown			
	Break				
6:10–6:30	Song Service				
6:30–7:00	Welcome Allen Stump	Testimonies			
7:00–7:30	Testimonies	Dr. Glenn Waite	Dr. Glenn Waite	Dr. Glenn Waite	Dr. Glenn Waite
7:30–8:45	Robert Motsinger	Martin Barlow	Daniel Mesa	David Sims	Allen Stump



# God's Preservation

On April 17th there was some excitement in Smyrna Valley, also known as beautiful Turkey Wallow Hollow. The woods in the hollow were on fire!

Brothers Allen Uhl, Michael Woodward and I, who all live in the hollow, were away doing some upkeep work for sister members in the church who needed some help. As we were getting near to finishing our work, we received word that there was a fire in the woods of the hollow, and some fires in the adjacent hollows and ridges. We quickly gathered our things and headed home as fast and as safely as possible, praying for the Lord to protect our homes and especially his chapel.

As we were returning, we had contact with my daughter, Heidi, and learned that she was already out working with a fire rake building a fire break and trying to control the fire near Brother Uhl's place, which was the closest to the fire of all the structures. Soon her husband, John David, who had been visiting his mother, joined her in the effort.

As we neared Smyrna Road, we could see the top of the ridge glowing with fire along its totality.

Thankfully, it was mostly the undergrowth and leaves on fire, and only a few trees were in flames. While this was certainly not as serious as if all the trees burning, there was still a risk of the structures catching fire.

As we got to Allen's place, we dropped him off so he could begin helping right away. Brother Michael and I continued to the chapel to get rakes from a storage building.

With as near Olympic speed as possible, we hustled down to the fire wall and began to help. John David and I took the higher part of the fire that was harder to reach, while the others worked the lower end. Within about an hour and a half, we had that part of the fire secured and a fire break to keep it from Brother Uhl's home. Then we went to the chapel, and Heidi, Michael, and Allen worked on building a double fire break around the chapel, while John David built a fire break around his house. I went back into the woods to build more breaks to try to keep the fire from advancing.



Photos courtesy of Heidi Stump

We were all working really hard in hot conditions, but God gave us strength. There was a forecast for rain, and we were certainly praying for some. Just as the last fire breaks were finished, around midnight, and all was done to keep the fire from advancing toward the chapel, our prayers were answered for rain, and a slow steady rain began to pour. We gave thanks for the help that God gave while we were working and for the rain. All was well, and the properties were now safe.

As we were working and afterward, I was recounting some of God's promises to his people:

**God is our refuge and strength, a very present help in trouble. (Psalm 46:1)**

**The angel of the LORD encampeth round about them that fear him, and delivereth them. (Psalm 34:7)**

**For thou hast been a shelter for me, and a strong tower from the enemy. (Psalm 61:3)**

**Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. (Psalm 91:9-11)**

**When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. (Isaiah 43:2)**

I know many of you pray for us and for our work every day. Those prayers are appreciated, and I am sure that God was answering your prayers that Sunday night as much as he was answering our prayers. So we give thanks to God and to you. We know that some day all of these things are going to burn up, but while we have the ability to use our homes and the chapel to the glory of God, we want to do so. 🏠




The fire burning down in one section

# Interesting Facts about Honeybees

Last month we wrote an article on bees, and I want to follow up with some interesting facts about honeybees and to let our readers know that I have followed up on my desire to have a honeybee hive this year. I have purchased the boxes and frames necessary and will be receiving about 12,000 honeybees and a queen next month. I hope to report a healthy hive next month, Lord willing. *Editor*

## Some interesting facts about honeybees:

- ☞ Honeybees are important pollinators of flowers, fruits, and vegetables.
- ☞ The reason bees are so noisy is because they beat their wings over 200 times a second. That is over 12,000 times in one minute!
- ☞ Only female bees can sting. The males are called drones and do not have stingers.
- ☞ A hive of bees will fly over 55,000 miles to make one pound of honey and can create 100 pounds of honey in a year.
- ☞ The honeybee is the only insect that makes food man can eat.
- ☞ Honey has an antioxidant that improves brain functions, so eating honey can make you smarter!
- ☞ To share the location of food sources with other bees in the hive, a bee will do what is known as a *waggle dance*. With this special dance, it can let others know the direction and distance to the food source!
- ☞ Each bee has 170 odorant receptors! With these bees are able to communicate within the hive and are able to recognize different types of flowers when looking for food.
- ☞ The average worker bee lives just five to six weeks. During this time, she (all workers are females) will produce around a twelfth of a teaspoon of honey. 

**Editor's unpainted hive and smoker. The hive must be painted to help protect it from the elements before it can be a home for the bees.**



# The Cheery Brook

By Heidi Stump

This poem was written by Heidi when she was twelve and originally published in the May 1997 issue of *Old Paths*.

**I chitter chatter as I flow.  
On and on to the ocean I go.**

**Over the rocks so slippery and smooth,  
ever so fast do I move.**

**I am so cold,  
so crystal and clear.**

**So tranquil and relaxing  
to all who are near.**

**I make a joyful cheery sound  
that's nice to be around.**

**God made all the things  
in nature, you see.**

**So won't you love Him  
and thank Him for me?**



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