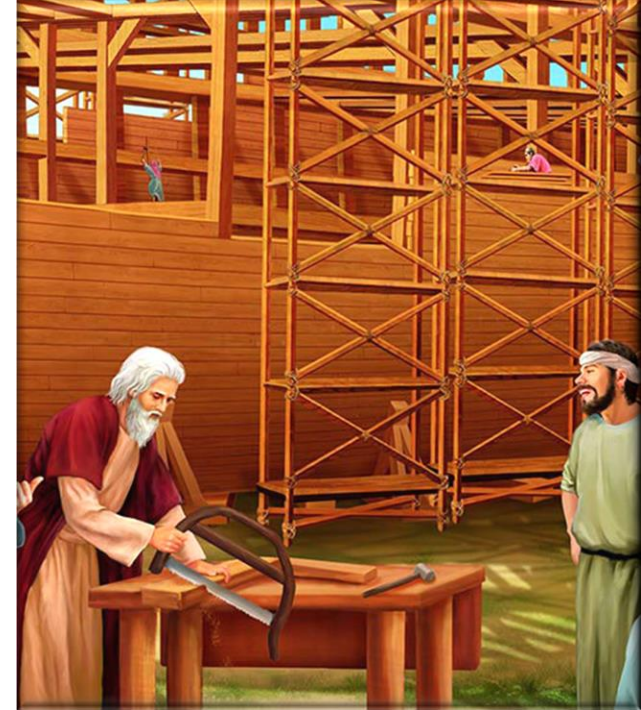
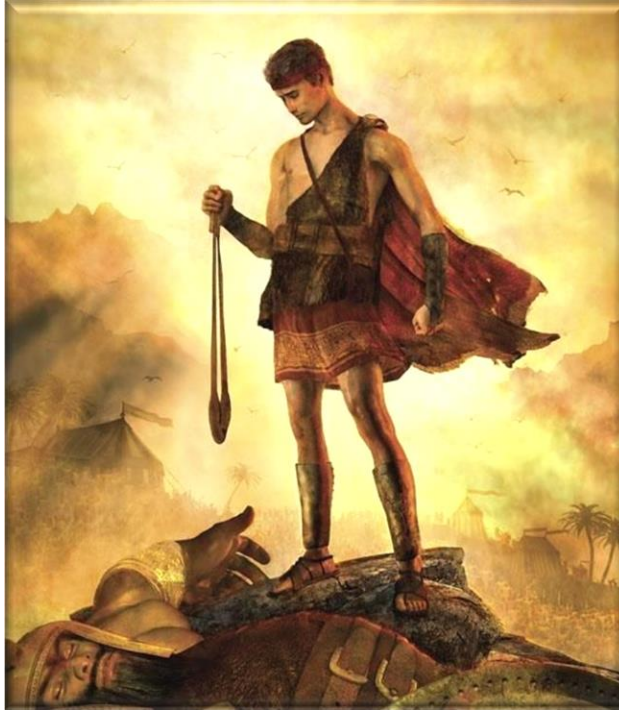
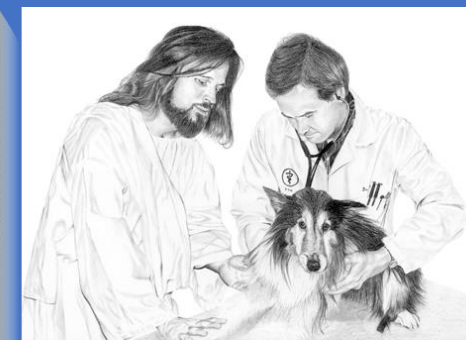
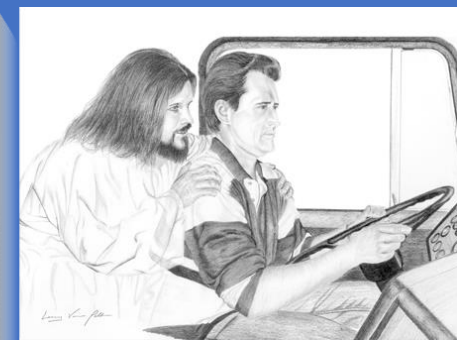
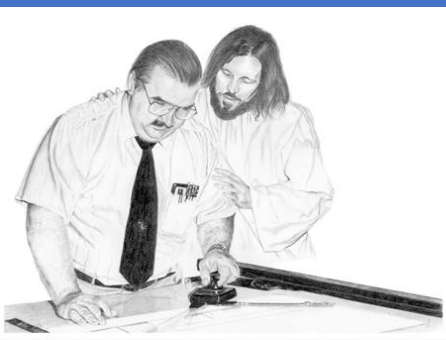




WHAT DO YOU HAVE
IN YOUR HAND?



All the characters we are going to see had in their hands something that God used in a prodigious way.

They were common things, used for everyday life. In themselves there was nothing extraordinary about them. But, by faith, and by placing them at the disposal of God, they were great instruments of salvation to accomplish the work of God.

Ask yourself what you use every day or what you know how to do and ask God to use it in a wonderful way as well.



NOAH

I have in
my hand:



Woodworking Tools

Noah, a righteous man, whose life was in harmony with God's will. Noah is characterized by three expressions, each of which places him in a very favorable position compared to his contemporaries.

1. He was a "righteous man." The word "just" does not imply blameless innocence, but righteousness, honesty, and virtue. To live an exemplary life in Noah's day required that a man be able to resist with fearlessness and firmness evil attractions, subtle temptations, and vile mockery. Noah was not a weak creature, lacking in judgment or willpower, but a "man" of strong convictions, upright in thought and action.
2. Perfect in His Generations: The second attribute highlights Noah as blameless in "his time" (JB). This does not mean that he lived in a state of sinlessness but rather of moral integrity. It refers not only to Noah's godly life but also to the constancy of his religion in the midst of the iniquity environment in which he lived.
3. Noah walked with God: Third, Noah's life is reminiscent of that of his godly ancestor, Enoch (Gen. 5:22, 24), who had been translated into eternal glory only 69 years before Noah's birth. But this remarkable description of Noah does not imply that he had attained righteousness by his own efforts. He was saved by faith (Heb. 11:7), just like all who are faithful children of God (CBA, on Genesis 6).



“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Hebrews 11:7). While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark.... Every blow struck upon the ark was a witness to the people. CC 38

MOSES

I have in my hand:

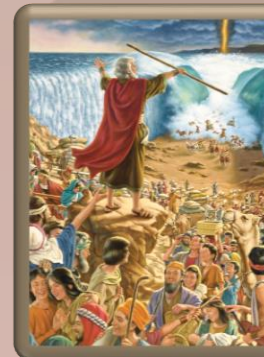


A rod

After about 40 years of Moses being with his father-in-law Jethro, God appeared to him in a burning bush – but that did not burn – to give him the mission of freeing the people of Israel from the slavery of the Egyptians.

A great change had been effected in Moses. Forty years earlier, he willingly offered himself as a deliverer.—Acts 7:24, 25. However, at that time he was not qualified for the position of leadership to which he aspired, nor were the children of Israel ready for deliverance. The 40 years in Midian had taught him humility, and imbued him with a complete distrust of himself. The foster-prince of the royal house of Egypt had become a shepherd engaged in a task despised by the Egyptians (Gen. 46:34), and he was so unsure of himself as to fear Pharaoh. He, a despised shepherd of the eastern wilderness, what influence could he be expected to have over the mighty king of the strongest nation on earth? Also, what influence would he have with his own people? They had rejected him when he was powerful, would they accept his leadership being a fugitive who reappeared?

Thoughts like these must have crossed Moses' mind when the call came to him to return to Egypt and deliver his people. To show him that God would be with him and increase his confidence, he asked him what he had in his hand. Moses, who during those years had been a shepherd of sheep, had in his hands the rod with which he defended the cattle. A rod was a small thing, but God made him see that, with his power and using that rod, he would do marvelous wonders and signs. That is what happened. Moses used that rod in the plagues that came upon Egypt (e.g., Exodus 8:5, 16; 9:23). He also used it to part the Red Sea (Exodus 14:16); to strike the rock of Horeb (Exodus 17:5-6); and later he had the rod when the people of Israel fought against the Amalekites (Exodus 17:9). Just a rod in the hand and the power of God at work.



RAHAB

I have in
my hand:

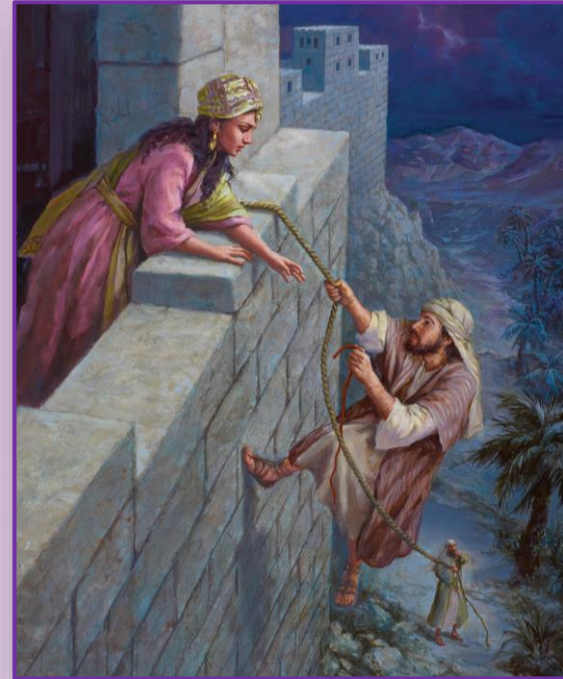


line of scarlet



A few miles beyond the river, just opposite the place where the Israelites were encamped, was the large and strongly fortified city of Jericho. This city was virtually the key to the whole country, and it would present a formidable obstacle to the success of Israel. Joshua therefore sent two young men as spies to visit this city and ascertain something as to its population, its resources, and the strength of its fortifications. The inhabitants of the city, terrified and suspicious, were constantly on the alert, and the messengers were in great danger. They were, however, preserved by Rahab, a woman of Jericho, at the peril of her own life. PP 482

Rahab was a prostitute who lived on the wall of Jericho. He covered up for the two Israelite spies sent to reconnoiter the defenses of that city. Before the two spies left Rahab's house, she asked them to save her. The two spies promised, "We will be released from this oath by which you have sworn to us. Behold, when we enter the earth, thou shalt bind this cord of scarlet to the window through which thou hast taken us down; and you shall gather your father and your mother, your brothers, and all your father's family into your house. Whoever goes out of the gates of your house, his blood will be on his head, and we will be blameless. But whoever is at home with you, his blood will be on our head, if he touches his hand. And if you denounce this matter of ours, we will be released from this your oath by which you have sworn us to us." She replied, "Let it be as you have said. Then he sent them away, and they went away; and she tied the scarlet cord to the window" (Joshua 2:17-21).



Because of her kindness to them, and her declaration of belief in God, the spies promised that the lives of Rahab and her family would be spared when the attack came on Jericho. DG 35

Gideon

I have in
my hand:



A pitcher,
A torch
and a trumpet





“Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.” (Judges 6:33-34)

By divine direction a plan of attack was suggested to him, which he immediately set out to execute. The three hundred men were divided into three companies. To every man were given a trumpet, and a torch concealed in an earthen pitcher. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon's war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, “The sword of the Lord, and of Gideon!” The sleeping army was suddenly aroused. Upon every side was seen the light of the flaming torches. In every direction was heard the sound of trumpets, with the cry of the assailants. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. With wild cries of alarm they fled for life, and, mistaking their own companions for enemies, they slew one another. (PP 550).

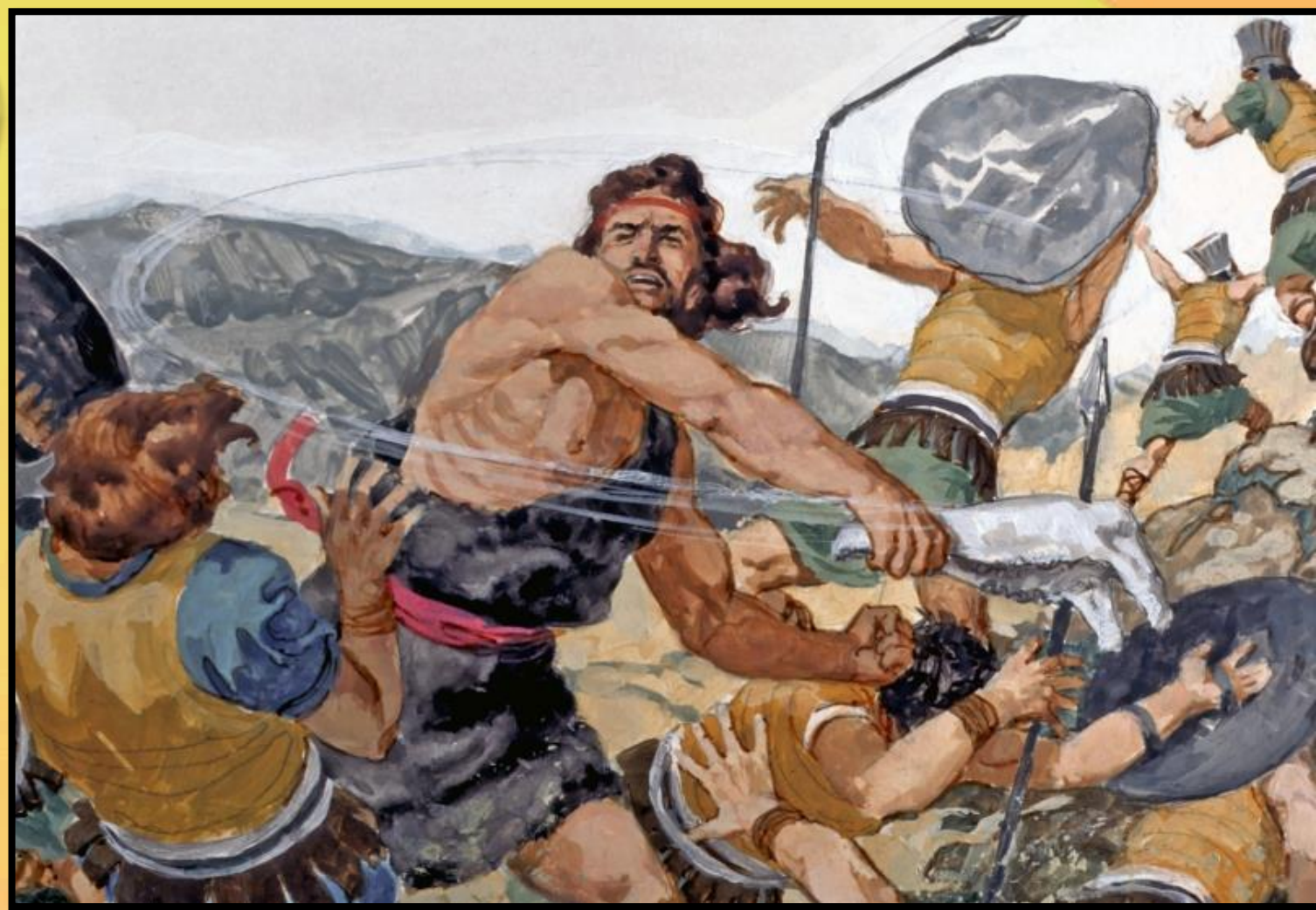


The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon's little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. Trust in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him—with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is “able to do exceeding abundantly above all that we ask or think.” Ephesians 3:20. (PP 554)



Samson

I have in
my hand:



A donkey's jawbone

After Samson had devastated all the fields and vineyards of the Philistines [in revenge for his spouse] he withdrew to a safe haven, to "the cave of the rock of Etam," in the tribe of Judah.

“To this place he was pursued by a strong force, and the inhabitants of Judah, in great alarm, basely agreed to deliver him to his enemies. Accordingly three thousand men of Judah went up to him. But even at such odds they would not have dared approach him had they not felt assured that he would not harm his own countrymen. Samson consented to be bound and delivered to the Philistines, but first exacted from the men of Judah a promise not to attack him themselves, and thus compel him to destroy them. He permitted them to bind him with two new ropes, and he was led into the camp of his enemies amid demonstrations of great joy. But while their shouts were waking the echoes of the hills, “the Spirit of Jehovah came mightily upon him.” He burst asunder the strong new cords as if they had been flax burned in the fire. Then seizing the first weapon at hand, which, though only the jawbone of an ass, was rendered more effective than sword or spear, he smote the Philistines until they fled in terror, leaving a thousand men dead upon the field.” (PP 564).



DAVID

I have in
my hand:



a sling

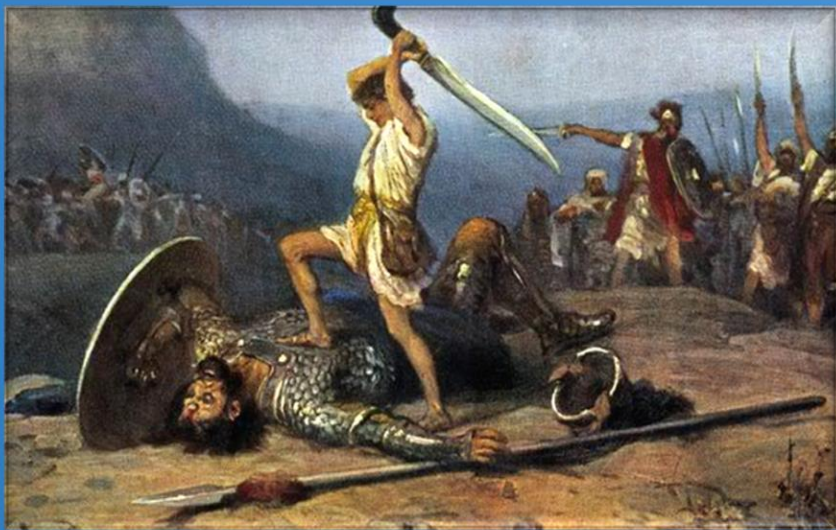




“When war was declared by Israel against the Philistines, three of the sons of Jesse joined the army under Saul; but David remained at home. After a time, however, he went to visit the camp of Saul. By his father's direction he was to carry a message and a gift to his elder brothers and to learn if they were still in safety and health. But, unknown to Jesse, the youthful shepherd had been entrusted with a higher mission. The armies of Israel were in peril, and David had been directed by an angel to save his people.” PP 644. David came to the camp, and greeted his brothers. Then he heard Goliath, a giant, asking for a volunteer to fight with him. David offered to fight, and in the end he went against him with his cane in his hand, with his shepherd's pouch, and a simple slingshot. Choosing five smooth stones in the brook, he put them in his pouch, and with his sling in his hand he approached the Philistine.

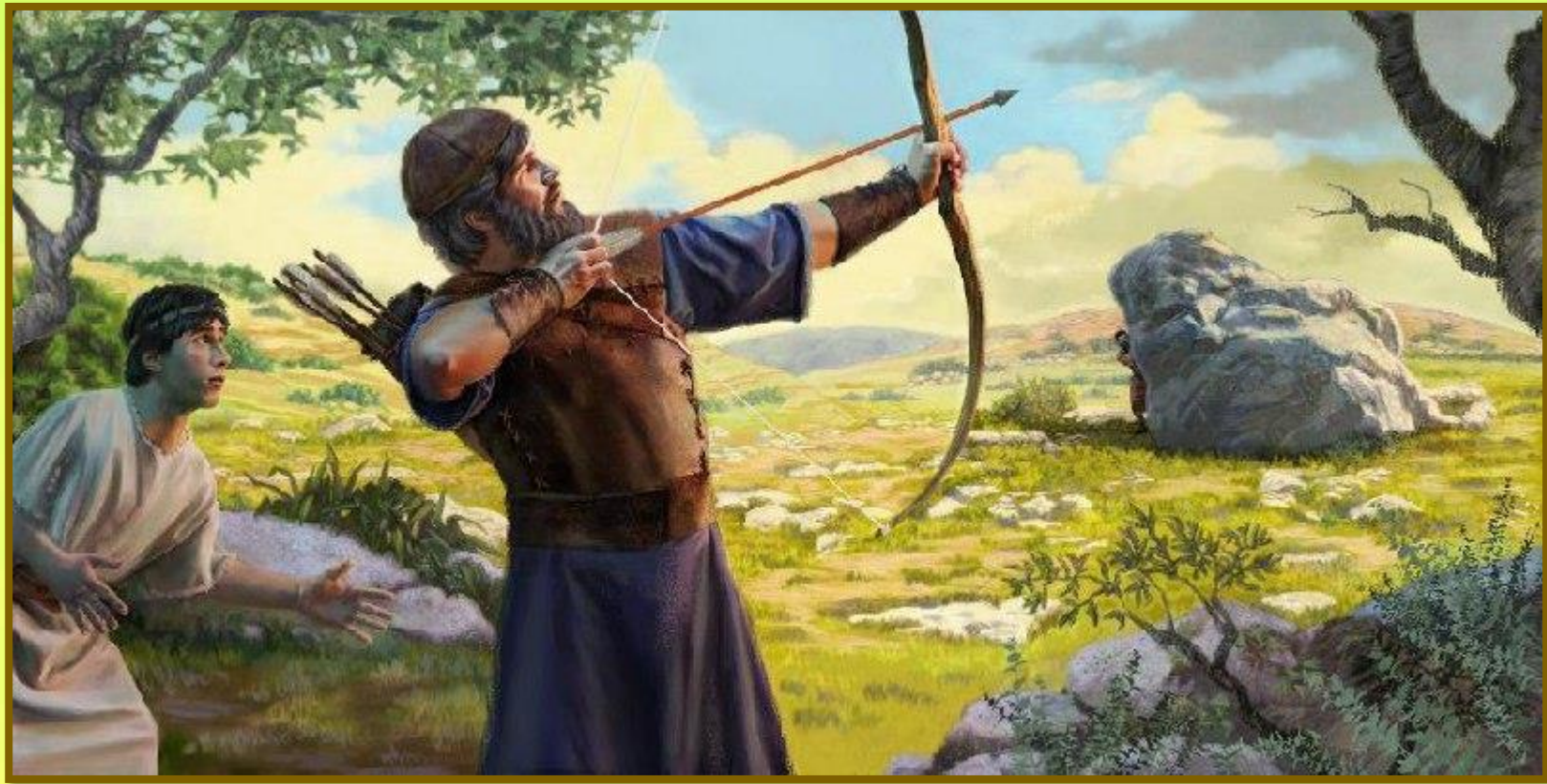
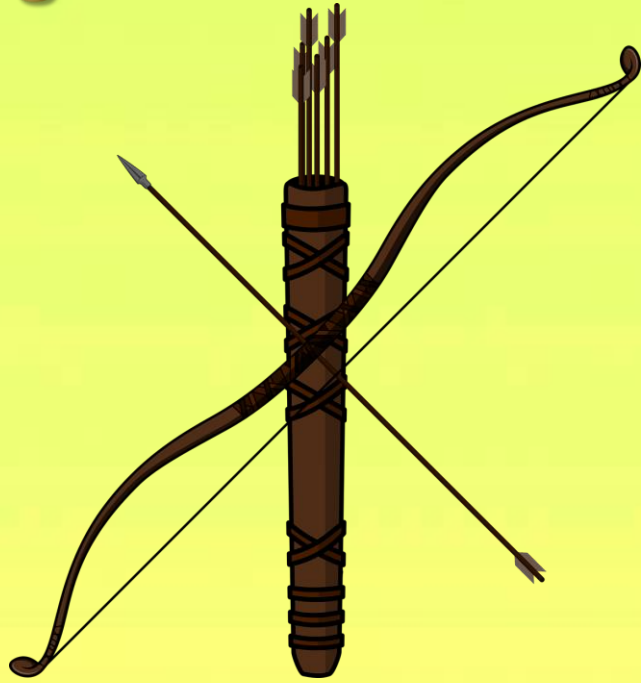
The giant boldly advanced... When he came to David, he saw only a young man, called a young man because of his youth. Goliath was filled with amazement and anger. "Am I a dog," he cried, "that you should come against me with sticks?" And then he let loose the most terrible curses and insults against David, in the name of all the gods he knew. He cried out in derision, "Come to me, and I will give your flesh to the birds of the air, and to the beasts of the field." David did not cower in front of the champion of the Philistines. Moving forward, he said to his opponent: "You come against me with a sword, a spear and a javelin; but I am coming against you in the name of the Lord of hosts, the God of the armies of Israel, whom you have provoked. Today the Lord will deliver you into my hands, and I will overcome you and cut off your head. And this very day I will give your body and the bodies of the Philistines to the birds of the air and to the beasts of the earth, and all the land will know that God is in Israel. And all this congregation shall know that the Lord does not save with sword or spear, for the battle is the Lord's, and he will deliver you into our hands.” ...



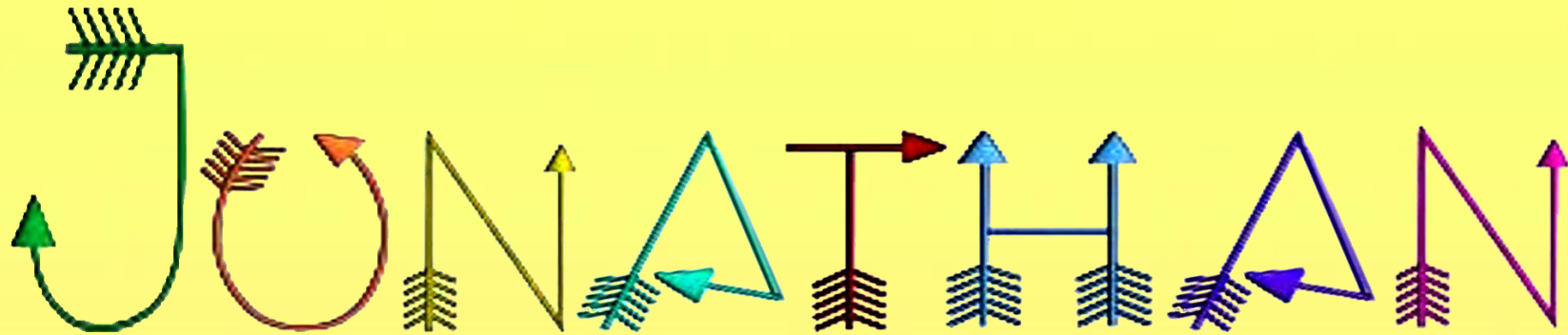


There was a ring of fearlessness in his tone, a look of triumph and rejoicing upon his fair countenance. This speech, given in a clear, musical voice, rang out on the air, and was distinctly heard by the listening thousands marshaled for war. The anger of Goliath was roused to the very highest heat. In his rage he pushed up the helmet that protected his forehead and rushed forward to wreak vengeance upon his opponent. The son of Jesse was preparing for his foe. "And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in the forehead, that the stone sunk into his forehead; and he fell upon his face to the earth." Amazement spread along the lines of the two armies. They had been confident that David would be slain; but when the stone went whizzing through the air, straight to the mark, they saw the mighty warrior tremble, and reach forth his hands, as if he were struck with sudden blindness. The giant reeled, and staggered, and like a smitten oak, fell to the ground." David did not wait an instant. He sprang upon the prostrate form of the Philistine, and with both hands laid hold of Goliath's heavy sword. The Philistines were smitten with terror, and the confusion which ensued resulted in a precipitate retreat. The shouts of the triumphant Hebrews echoed along the summits of the mountains, as they rushed after their fleeing enemies; and they "pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent." (PP 648).

I have in
my hand:



A bow and
arrows



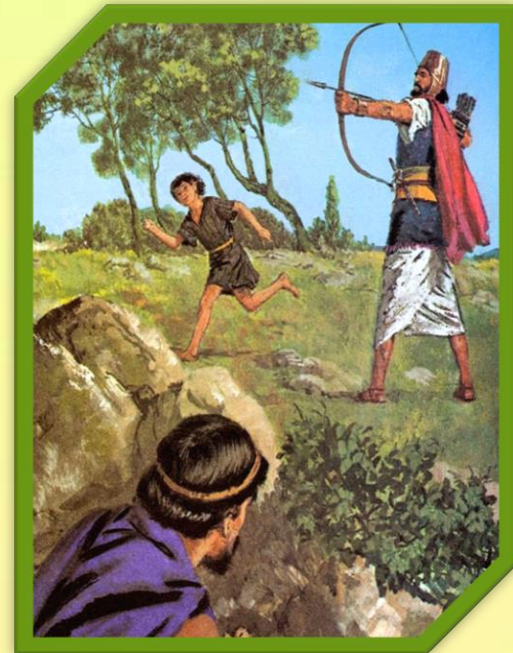


“After Goliath's death, Saul kept David with him and refused to allow him to return to his father's house. And it came to pass that "Jonathan's soul was bound up with David's, and Jonathan loved him as himself" (1 Samuel 18-22). By covenant, Jonathan and David pledged to be united as brothers. and the king's son "withdrew ... the cloak that he wore and gave to David, as well as his other clothes, his sword, his bow, and his belt." And Jonathan's friendship with David also stemmed from the providence of God in order to preserve the life of the future ruler of Israel” (PP 649).

“Saul at one point commanded Jonathan and all the officers of the court to kill the object of his hatred. Jonathan explained to the king what David had done to preserve the honor and even the life of the nation, and how terrible would be the guilt of the murderer of the one whom God had used as an instrument to disperse his enemies. The king's conscience was shaken, and his heart was softened. "When Saul heard the voice of Jonathan, he swore, 'As the Lord lives!' he will not die." David was brought into Saul's presence, and he continued to serve him, as he had done in the past” (PP 649).

David knew that Saul wanted to kill him so that he would not inherit the throne of Israel and he told his son Jonathan so. Between the two of them, they devised a plan to find out Saul's intentions.

“Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.” (1S. 20:18-23).

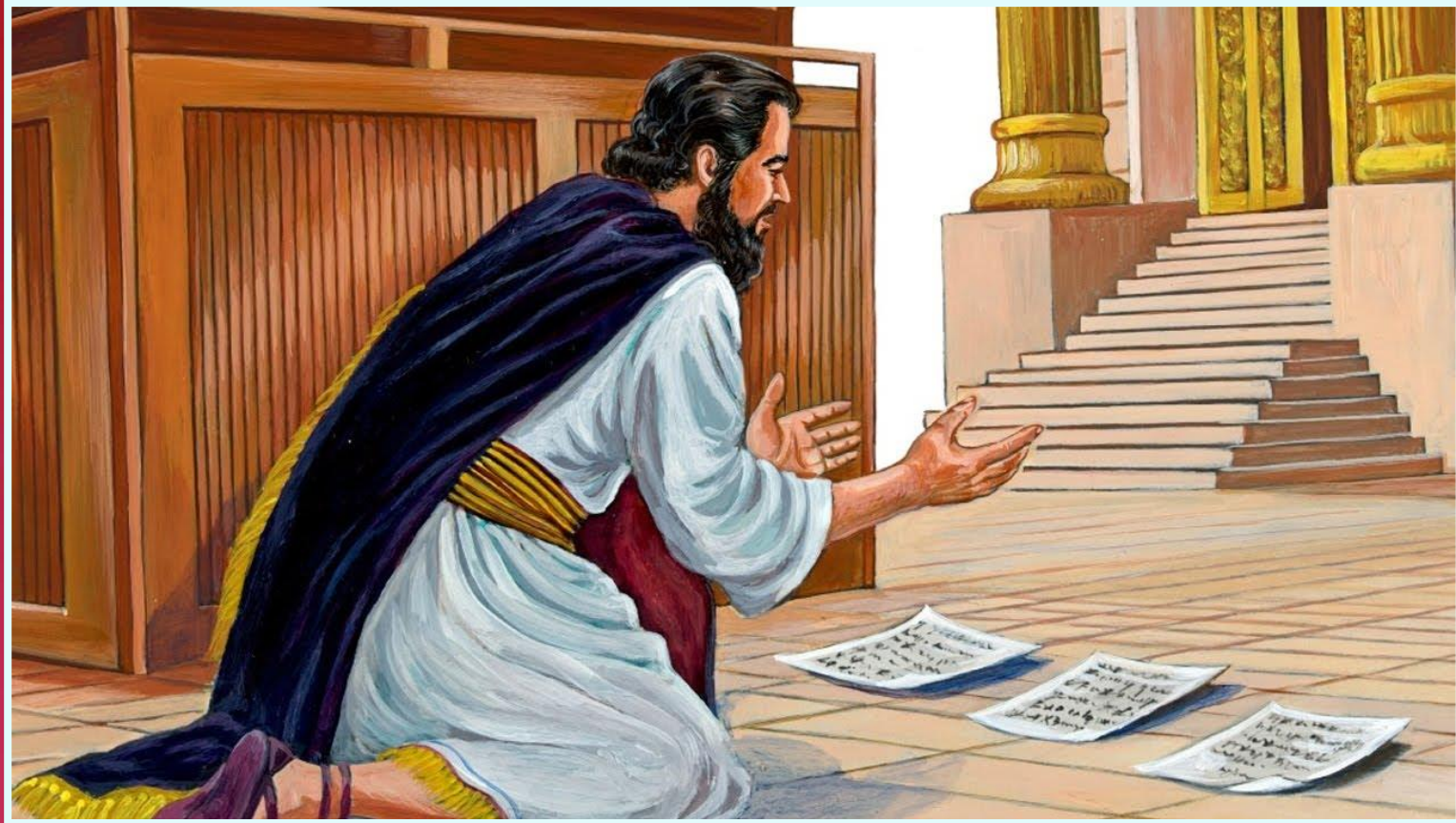


HEZEKIAH

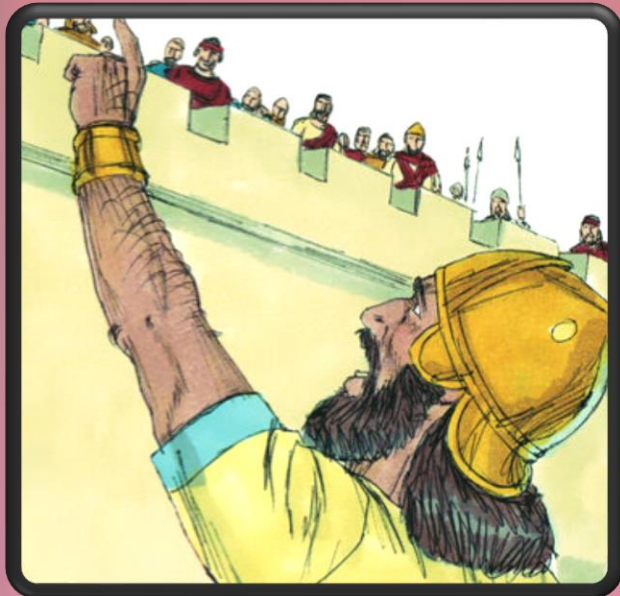
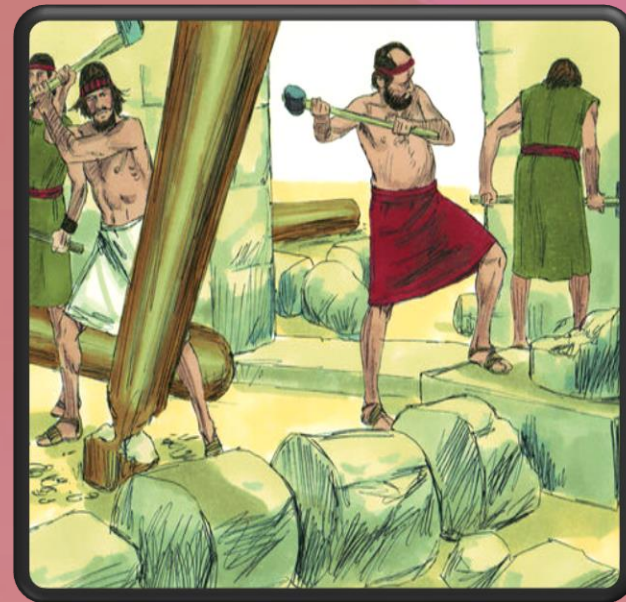
I have in
my hand:



Insulting
letters



“After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. [...] Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.



After this, Sennacherib king of the Assyrians, while besieging Lachish with all his might, sent his servants to Jerusalem to say to Hezekiah king of Judah, and to all the people of Judah who were in Jerusalem, "Thus says Sennacherib king of the Assyrians: In whom do you trust, when you resist the siege of Jerusalem?" Does not Hezekiah deceive you into giving yourselves up to death, famine, and thirst, when he says, 'The Lord our God will deliver us out of the hand of the king of Assyria?' [...] How can your God deliver you from my hand? Now therefore let not Hezekiah deceive you, nor persuade you in this way, nor believe him; for if no god of all those nations and kingdoms could deliver his people from my hands, and from the hands of my fathers, how much less can your God deliver you from my hand? And his servants spoke other things against the LORD God, and against his servant Hezekiah. In addition to this, he wrote letters in which he blasphemed against Jehovah the God of Israel and spoke against him..." (2Chron. 32:1-17)



“And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.” (2R. 19:14-20).

“Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.” (2Chron. 32:20-23).



2 E R U E N E L

I have in
my hand:



A plumb
line



In the first year of Cyrus king of Persia, Zerubbabel, Joshua, and a group of Israelites returned to Jerusalem to rebuild the temple.

“In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had “weakened the hands of the people of Judah, and troubled them in building,” “and made them to cease by force and power” (Ezra 4:4, 23). But the Lord interposed in behalf of the faithful builders, and now He speaks through His prophet, Zechariah, to Zerubbabel, saying, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it” (Zechariah 4:6, 7). Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When [we are] hedged about on every side, this is the time above all others to trust in God and in the power of His Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in Him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before His servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of His cause. Through the exercise of persevering faith, every mountain of difficulty may be removed.” (YRP 272).

“For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.” (Zechariah 4:10).

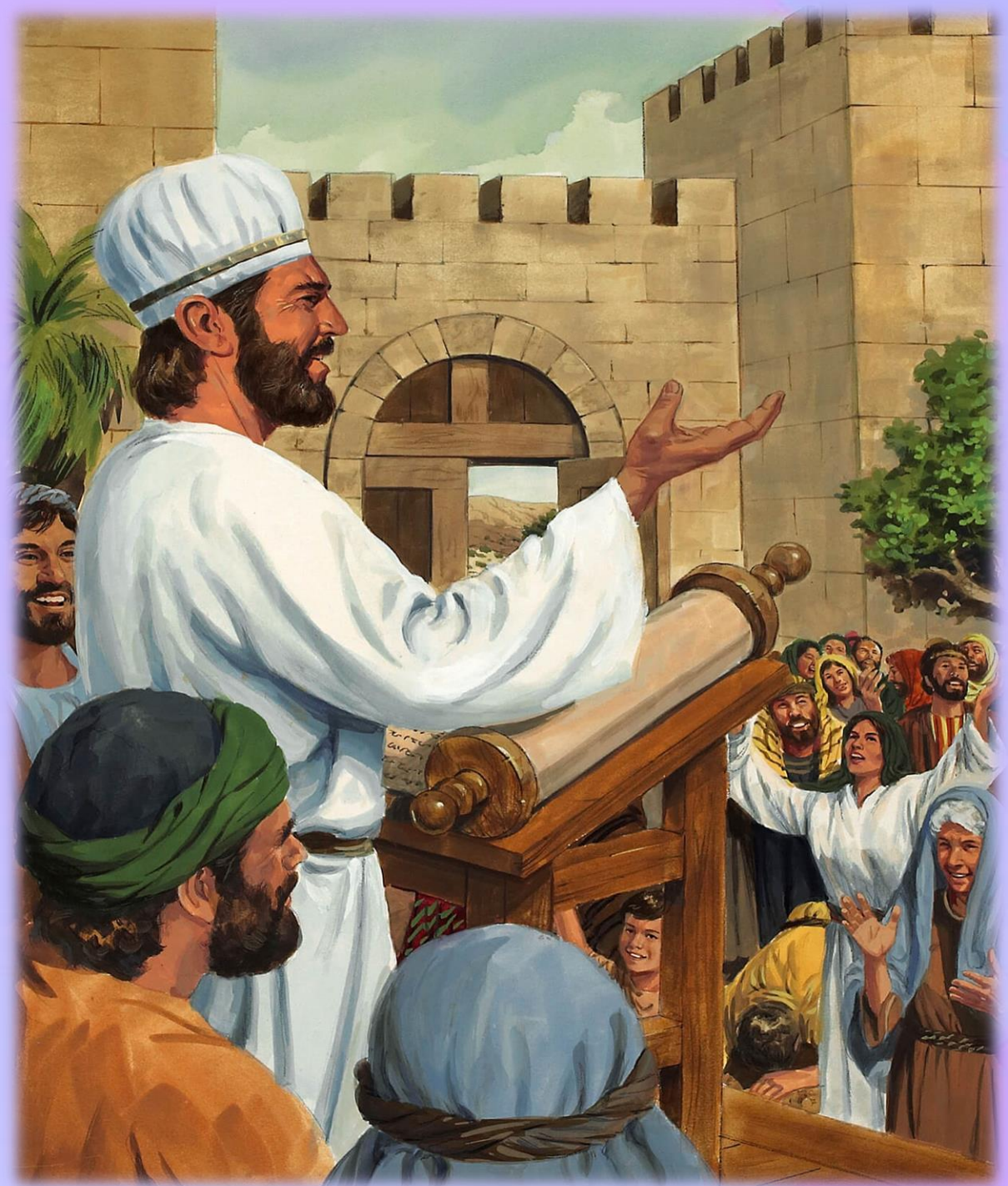


Ex 18

I have in
my hand:



The Book of Law





“Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him [...] For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments” (Ezra 7:6, 10).

“And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.” (Nehemiah 8:1-6).



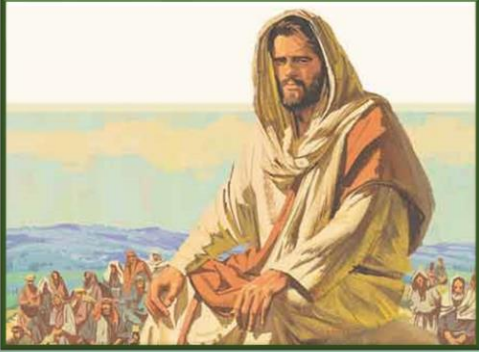


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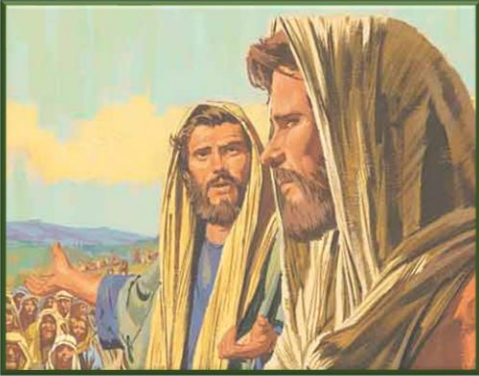


Bread and fish





“All day the people had thronged the steps of Christ and His disciples as He taught beside the sea. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick and life to the dying. The day had seemed to them like heaven on earth, and they were unconscious of how long it had been since they had eaten anything. The sun was sinking in the west, and yet the people lingered



Finally the disciples came to Christ, urging that for their own sake the multitude should be sent away. Many had come from far and had eaten nothing since morning. In the surrounding towns and villages they might be able to obtain food. But Jesus said, “Give ye them to eat.” Matthew 14:16. Then, turning to Philip, He questioned, “Whence shall we buy bread, that these may eat?” John 6:5. MH 45.2 Philip looked over the sea of heads and thought how impossible it would be to provide food for so great a company. He answered that two hundred pennyworth of bread would not be enough to divide among them so that each might have a little



Jesus inquired how much food could be found among the company. “There is a lad here,” said Andrew; “which hath five barley loaves, and two small fishes: but what are they among so many?” Verse 9. Jesus directed that these be brought to Him.



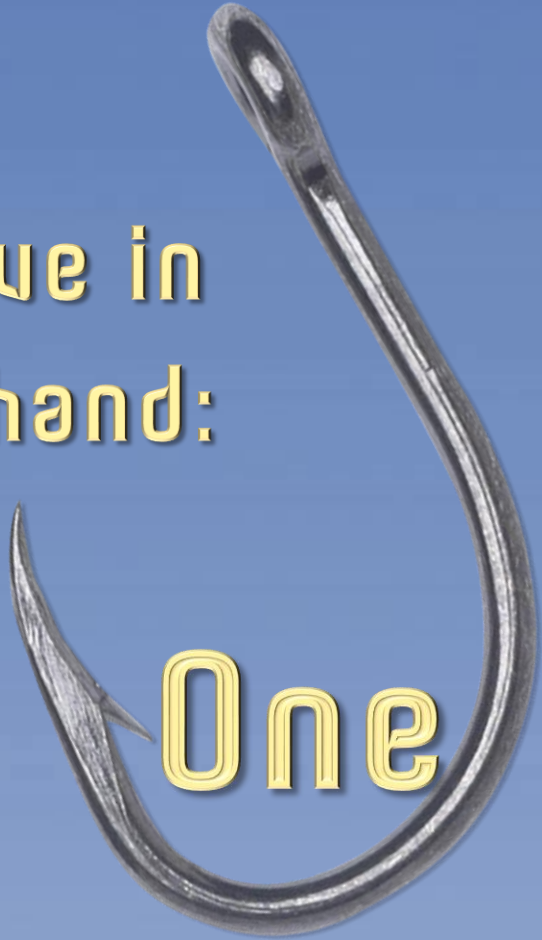
Then He bade the disciples seat the people on the grass. When this was accomplished, He took the food, “and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.” Matthew 14:19, 20. (MH 45).

“The feeding of the five thousand is an object lesson for us. He who with five loaves and two small fishes fed five thousand men besides women and children, can do great things for His people today. 6T 465.4” (6T 465).

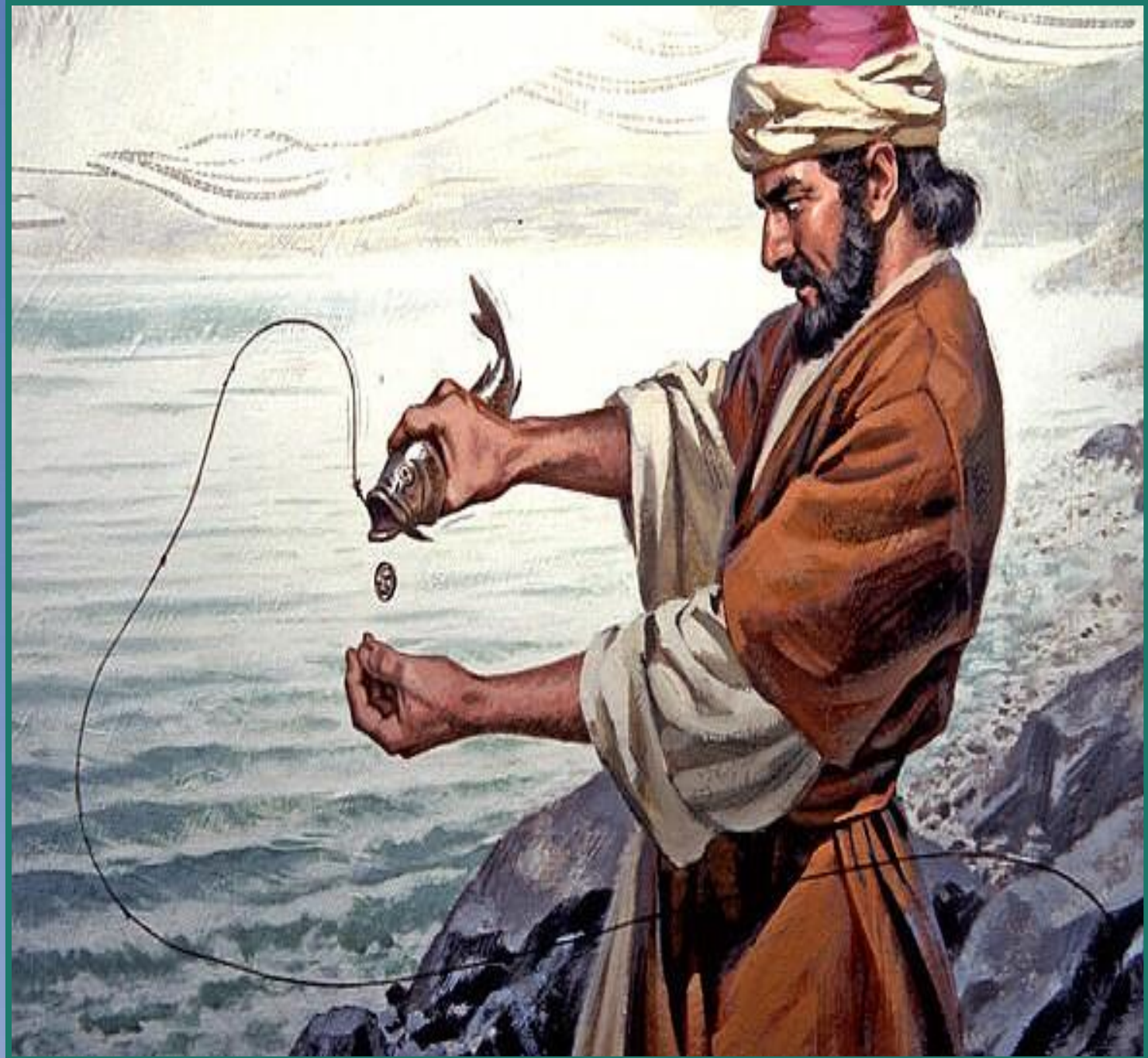




I have in
my hand:



One
fishhook



“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.” (Matthew 4:18-20).

God used Peter's usual tools in his trade, which he knew well, to solve a problem that Peter could not have solved on his own.

“And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.” (Matthew 17:24-27).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20).



JESUS

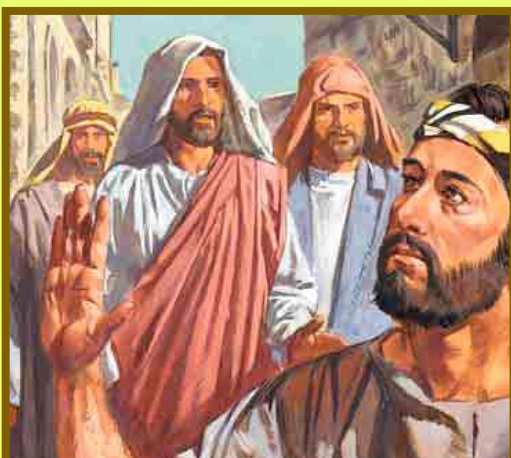
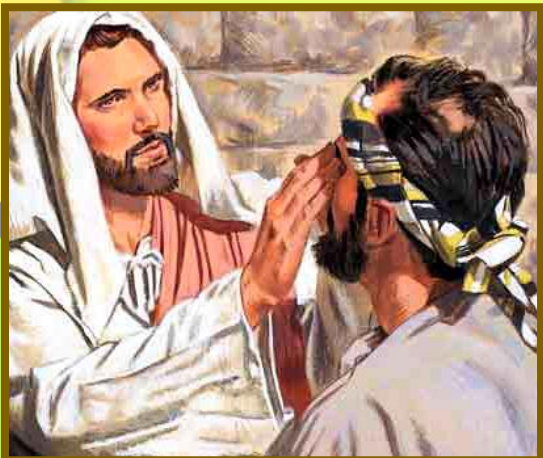
I have in
my hand:

mud





“And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.)



He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. (John 9:1-11)



It is possible that Jesus used clay simply to strengthen man's faith. But it is certain that he wanted to show that the Sabbath was sanctified for the good of man: physically, mentally, and spiritually. His sanctification was to do works of necessity and mercy. Healing the sick was not a violation of God's Sabbath law, even though those of his day believed that no mud could be made on the Sabbath and any unusual anointing or anointing was forbidden (see Mishnah Shabbat 24:3; Mishnah Shabbath 14.4).

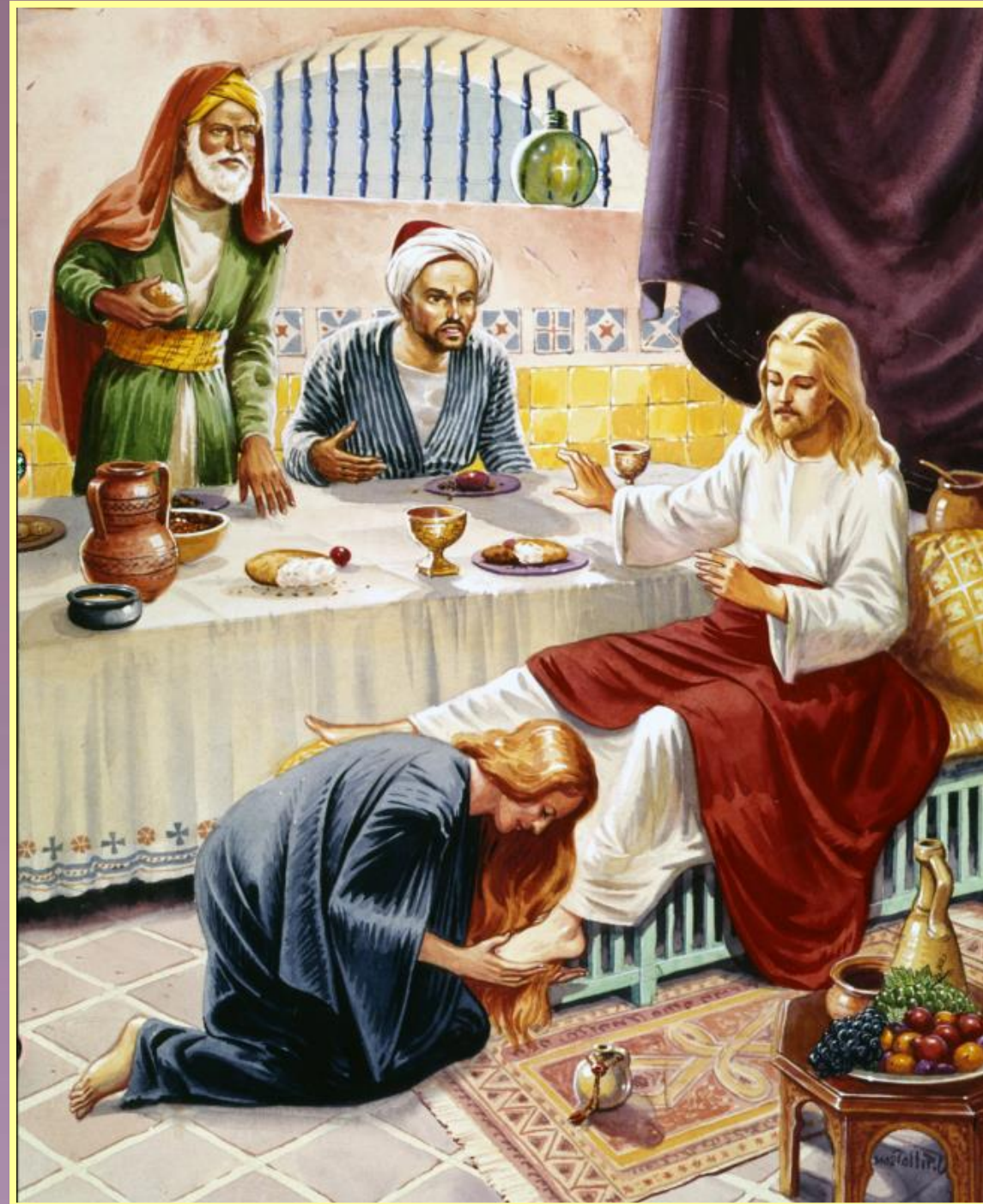
MARY

MAGDALENE

I have in
my hand:



An alabaster vase
with perfume

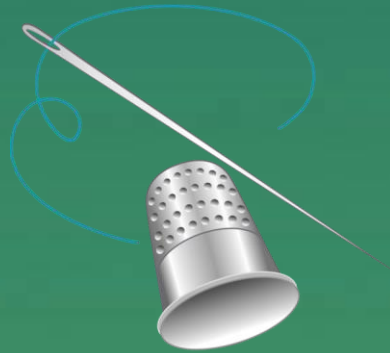




“And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.” (Luke 7:37-50).

DORCAS

I have in
my hand:



Needle, thread,
thimble and
fabric



Dorcas (whose name means "gazelle") lived in Joppa, and was known for being generous, compassionate, loving, and seeking the good of others. These characteristics made her impact many people because of her big heart.

“whose skillful fingers were more active than her tongue. She knew who needed comfortable clothing and who needed sympathy, and she freely ministered to the wants of both classes.

“And it came to pass in those days, that she was sick, and died.” The church in Joppa realized their loss, and hearing that Peter was at Lydda, the believers sent messengers to him, “desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.” In view of the life of service that Dorcas had lived, it is little wonder that they mourned...

The apostle's heart was touched with sympathy as he beheld their sorrow. Then, directing that the weeping friends be sent from the room, he knelt down and prayed fervently to God to restore Dorcas to life and health. Turning to the body, he said, “Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.” Dorcas had been of great service to the church, and God saw fit to bring her back from the land of the enemy.—The Acts of the Apostles, 131, 132 (1911). (DG 72).



CHARACTER	HE/SHE HAD IN HIS HANDS	WITH THE POWER OF GOD, HE/SHE ACHIEVED...
 Noah	Your Carpenter's Tools	Preaching Salvation
 MosEs	His rod	perform signs and wonders
 Rahab	Its scarlet cord	save herself and her family
 Gideon	His torch, his pitcher, and his trumpet	Defending God's People
 Samson	A donkey's jawbone	Do the impossible
 David	Your slingshot	Defeat the enemy
 Jonathan	His bow and arrows	Helping a Friend
 Hezekiah	The cards of his enemy	may God defend him and his people
 Zerubbabel	The plumb line	Building the Church
 Ezra	The Book of the Law	Teaching and Explaining the Bible
 Boy	Their loaves and fishes	share them with many
 Peter	One fishhook	Provide what is necessary
 Jesus	Mud	heal
 Mary	Her perfume	honoring Jesus and thanking Him for His forgiveness
 Dorcas	Her needle and thread	Reflecting love through good actions

So, when you think about all the challenges you have to undertake, whether it's at your school, in your family, at church, or anywhere, remember the lives of these people. And think that God will use what you have and know how to do to fulfill His purpose in you, and in the lives of others.