

The Sunday School Lesson

John Brayboy, Salem
Missionary Baptist Church

- Cope With Hostility (Nehemiah 4:1-8, 15-23)
- I. Progress and Plots (Neh. 4:6-8)
- II. Precaution and Persistence (Neh. 4:14-18)
- III. Plans and Performance (Neh. 4:19-23)

I. Progress and Plots (Nehemiah 4:6-8)
Nehemiah began working on the wall from the gate back to the standing wall. Everything was going well because everyone had a desire to see the wall rebuilt.

The devil never bothers those who are not doing anything for the Lord, but those who are doing that which is pleasing to God will see the devil poke his face up to try to interfere with the work.

The rulers around about Jerusalem heard that Nehemiah and the people were working on the wall. This was disturbing news to Sanballat, Tobiah, the Ammonites and others around. They knew that if the wall went up then Jerusalem would be protected. While they conspired among themselves to bring trouble upon Jerusalem, there were some who overheard their plans and conveyed the message to Nehemiah. They wanted to stop the work so that God's people would be defenseless. The people of God need to keep the walls strong and intact around their spiritual life so that the devil cannot penetrate through and cause them to be left defenseless.

God had let Nehemiah know what was going on. He already had guards watching out because he knew that Judah's enemies might try to stop the work on the wall. When he heard of their plans, he made further plans to protect the continuation of the work.

II. Precaution and Persistence (Nehemiah 4:15-18)
The enemy found out that they had lost the element of a surprise attack on Jerusalem, so they dropped the plan of attacking. With Nehemiah aware of coming attacks, the odds in their favor changed.

As a precaution in the event that the enemy changed his mind, Nehemiah set up a line of defense to protect the people. Half of the people were armed so they could protect the other half who were working on the building. Those who were guarding the workers were equipped with spears, shields, bows and habergeons. Those who carried off the rubbish from the wall carried a weapon in one hand and worked with the other hand. Those who were working on the wall used both hands but had a sword by their side.

While we must trust God to take care of us in all circumstances, we must use our God given common sense and wisdom to do our part in protecting our walls. We all are responsible for our own actions. Nehemiah had the trumpet blower standing beside him so that if anything went wrong then he could direct the battle.

III. Plans and Performance (Nehemiah 4:19-23)

The work was great on the wall and the people were spread out far from each other. Nehemiah told the trumpets, then they were to come together to prepare for the battle. Of course, he reminded the people that God would fight the battle for them. With a plan of action in place in case of attack, the work on the building went on while half of the people guarded the other half who were doing the work. They worked from sunrise to sunset.

Nehemiah realized that if the people got to spread out they might be vulnerable to the enemy, so he decided that they would stay in Jerusalem and lodge there. That way they could help protect the city night and day. They did not remove their clothes night or day, except for washing themselves or their clothes.

When we are dedicated to carrying out the will of God, then we can be assured that God will protect us from the enemy. God bless all of you until next week. Pray for us.

Word Of Thanks

Words cannot express our most sincere thanks and appreciation for the many deeds of kindness and sympathy extended to us by friends, family, and loved ones during the sickness and recent death of our loved one, Miles Hartman Hammond. Thanks for the beautiful services rendered, the food, phone calls, prayers, flowers, and offerings. Your kindness has meant much to us and will remain a precious memory. To all, we are deeply grateful.

The family of ---
Miles Hartman Hammond

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CHOOSE TRADITION NOT ADDICTION

Know the consequences of alcohol and drug abuse
A message from United Nations Indian Tribal Youth

Mother Teresa: Saint of the Gutter

Hailed as a living saint, Mother Teresa dedicated her life to caring for the dying, the outcast and the abandoned. When she recently passed away - just days after her eighty-seventh birthday - the world lost one of the most revered and admired figures of the Twentieth Century, a charismatic leader respected by people of all religions and nationalities.

From her earliest childhood dreams of helping the poor to her tireless work as the leader of the Mission of Charity, Mother Teresa's life was dedicated solely to helping those in need. With a steely resolve, and the backing of religious, international and political leaders, she eventually created the Missionary Sisters of Charity, an order of over 4,500 sari-clad sisters, who extend themselves to everyone from huddled, starving masses around the world to the victims of AIDS. And from her charitable work came inescapable fame, along with the 1979 Nobel Peace Prize, the Congressional Gold Medal and the Bharat Ratna, India's highest civilian award, among others.

Her inspirational story took her from the convent years in Calcutta to her meetings with presidents, prime ministers and royalty. To make a donation or offer services to the Missionaries of Charity call (718) 292-0019.

Along the Robeson Trail

by Dr. Stanley Knick

Director, UNCP Native American Resource Center

We have seen that the pre-European-contact population in eastern North Carolina - which includes the ancestors of the Lumbee - must have been considerable. Among the Lumbee ancestors, how much contact was there among the people of various villages and groups before Columbus? Archaeological evidence suggests that this region was an area where different Native American cultures had regular contact with each other.

The artifacts found on the ground surface in the land of the Lumbee reveal a long and consistent occupation by Indian people. Some of these artifacts also tell us that those people were not living here in isolation. Since we know that there are no natural stone outcroppings here, we must conclude that the ancestors were going elsewhere to get the raw materials to make their stone tools.

The rhyolite used to make the majority of these stone tools is not found in its natural state here in the Coastal Plain. The ancestors of the Lumbee who made these points must have obtained the rhyolite from Piedmont sources (fifty to one hundred miles away). They, or someone with whom they had trade relations, brought large pieces of rhyolite here and made points and other stone tools from the raw material. We have found a few sizable chunks of rhyolite in archaeological sites here, and literally thousands of flakes which were discarded in the process of

reducing the large chunks to stone tools, so we know the actual manufacture of points happened here. But the raw material had to be carried here first.

Generation after generation of Native people brought rhyolite to the Lumbee River basin to make tools. In doing so, they must have come into contact with Native Americans from different villages and groups. This contact must have happened a great many times down the long millennia of pre-Columbian occupation.

There are also artifact types found in the land of the Lumbee which do not seem to belong here. That is, they are types not commonly found here, but more commonly found elsewhere.

As early as Archaic times, stone tools appeared which look like they came from distant cultures. For example, a very unusual stone spearhead with notches in its base (instead of the more common side-and-corner-notches) looks like a type typically found in Tennessee called "Eva Basal-Notched." Another very unusual projectile point, which is diamond-shaped, looks most like a type more common in Florida called "Lake Mojave."

Later, in Woodland times, there are also artifacts which look like they belong somewhere else. One is a projectile point most like the type called "Roanoke," which is much more common north of here, and quite unusual here on the southern inner Coastal Plain. Another is a projectile

point most like the type called "Swannanoa," which is much more common in the mountains. There are also Woodland ceramics which apparently reflect contact with Indian cultures outside this immediate area.

When we put all of these things together, we may conclude that the area along the Lumbee has for thousands of years been a cultural crossroads. Cultural influences from north, south, east and west, starting as early as the Middle Archaic period and continuing all the way through the Woodland period, suggest that this area was one in which many Native American cultural ideas were exchanged.

If we understand that this region had a sizable population and had for a long time been a place where a lot of cultural interaction occurred, we may have also reconstructed an important part of Lumbee context - an explanation of why Native Americans from various groups moved here in Colonial times and joined the existing Indian settlement. Since this was already a place where different kinds of Indian folks interacted, it was only natural for that interaction to continue during and after European contact.

In the next segment, we will continue to reconstruct the past in our search for Lumbee context. For more information, visit the Native American Resource Center in historic Old Main Building, on the campus of The University of North Carolina at Pembroke.

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