



**ADVOCATE**

**OF**

**TRUTH**



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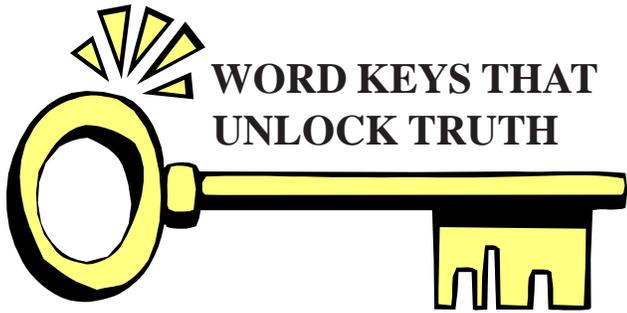
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## WORD KEYS THAT UNLOCK TRUTH

### RESPECT OF PERSONS

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1).

This phrase means showing special attention or favoritism toward a person or persons because of wealth, clothing, or position. This is wrong for several reasons:

1. It displeases God, who looks not on the outward appearance but on the heart. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Samuel 16:7).

2. It is not motivated by genuine love for all. The admiration of social status is a sin against the law of love. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (James 2:8).

3. It makes us "judges of evil thoughts." Instead of honoring "the Lord of glory" and accepting persons on the basis of their faith in Christ, we unjustly favor the richer and more influential people in the world. This is an evil motive for gain or honor that we might receive. "Are ye not then partial in yourselves, and are become judges of evil thoughts?" (James 2:4).

## LEAVEN AND THE LORD'S SUPPER



By Bond Tennant



As we approach the time for the observing of the Lord's Supper this year, our thoughts dwell on the ransom of Jesus and the scriptures which are associated with this important event. We are instructed how to prepare for this observance. "*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*" (I Corinthians 5:7-8).

Purity, truth and righteousness are symbolized by the unleavened bread. These qualities were characterized by our Lord Jesus Christ. "*For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens*" (Hebrews 7:26). He was the truth. "*Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me*" (John 14:6). He was righteous. "*He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteousness servant justify many; for he shall bear their iniquities*" (Isaiah 53:11).

uities" (Isaiah 53:11). When Jesus used unleavened bread as an emblem, it was to represent His perfect humanity, or His perfect body, offered for our redemption. The very night that Jesus and His disciples ate the Passover supper, "..., *Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body*" (Matthew 26:26).

This human perfection which Jesus possessed had not been seen in the world since Adam was disobedient and lost his standing as a perfect man. The entire human race had been tainted by Adam's sinful condition. This aspect of sin has been well symbolized in the scriptures by leaven. This was proven by the Apostle Paul when he likened leaven to malice and wickedness. "*Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*" (I Corinthians 5:8).

A greater appreciation and better understanding of the illustration of leaven can be gained by taking a closer look at leaven as it was used in biblical times. When translated, the Hebrew word used for leaven means "fermented." It is equivalent to the yeast of our day. Yeast is a fungus growth. The term is applied to a number of cell plants and bacteria which cause fermentation to occur if supplied with nutrients. The method used, in biblical times, to grow yeast used for unleavening was to take a small lump of highly fermented meal or dough. This was very much like the sour dough that we use today. It was then placed within a large lump of new, fresh dough. This larger batch or lump of dough would be permitted to ferment over a long period of time until it became a sizable quantity of concentrated yeast. When it was needed for baking bread, a small piece was taken and inserted in the bread dough. More yeast was made by placing those small lumps of dough in a convenient spot that was warm and dark. The older the leaven, the more active it would be in its leavening power.

Sin can grow and spread as a small bit of "old leaven," when placed in a large new lump. The sinful conditions that were growing in the church at Corinth were illustrated by leaven. However, this lesson by the Apostle Paul is basic to all sin. If not controlled, sin can affect all who

come in contact with it. Israel was commanded by God to search diligently and cast out any leaven that they found before partaking of their Passover. If they failed to comply, the penalty was severe. They were to be cut off from among the people! "*Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel*" (Exodus 12:15).

Just as Israel searched and purged out the old leaven during the seven days of the feast of unleavened bread, so we are to do the same as the Lord's people. Some in Israel might have been unaware of the presence of leaven in their homes if it were stored and forgotten. However, a search would reveal it. In the same manner, we need to be thorough in searching our hearts for sins and weaknesses.

It is one matter to discover sins and weaknesses in our hearts. The elimination of this is another matter! We know that we cannot hope to remove all sins and weaknesses of our flesh, but we must every day put forth an effort to do so.

We must remember that if it were not for the slaying of our Passover Lamb, there would be no deliverance from sin. The dominant event in our lives is the acceptance of Jesus as our personal Redeemer. We are inspired to daily give thanks to God for this act of grace. We should use every opportunity to express our appreciation for our Lord Jesus Christ. This kind of opportunity is given to us as we assemble ourselves for the observance of the Lord's Supper. We acknowledge our need of our Lord's sacrifice. This is pictured in the unleavened bread and the fruit of the vine, of which we gladly partake. We can show our appreciation for this great sacrifice by continuing to make every effort against sin.

As the time approaches for the partaking of those emblems, we must have in mind their significance. Also, we must partake of them in sincerity and truth. Let us show our appreciation for the gifts and favors of our Father and His son by continually searching for leaven and removing it so that we can truly be unleavened.

# 7

## THINGS YOU MAY OR MAY NOT KNOW ABOUT GOD

By Warren H. Randall Jr.

1. He is the one who heals us.

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:1-3).

2. He is omnipotent. (Having unlimited power or authority)

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Al-le-lu-ia: for the Lord God omnipotent reigneth" (Revelation 19:6).

3. He is omniscient. (Having infinite knowledge)

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psalm 139:1-4).

4. He is omnipresent. (He is everywhere)

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee" (Psalm 139:7-12).

5. He cannot lie.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began;" (Titus 1:1-2).

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:" (Hebrews 6:17-18).

6. Everything will be turned back over to Him.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Corinthians 15:24-28).

7. His glory will light up the new Jerusalem.

"And I saw no temple therein: for the Lord God almighty and the Lamb are the temple of it. And the city had no need for the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Revelation 21:22-23).

# SECTS



By Pascacio Tavizon

Sectarianism is defined by the dictionary as "a particular doctrine taught by a teacher and followed by others". It converts its followers into fanatics who are intransigent about an idea or party. Today, as in the times of Lord Jesus Christ, the actions of such groups are detrimental to the Church of our Lord. Let's now talk about one sect and its actions: the Pharisees.

The Pharisees appeared during the period of the second temple, shortly after the Maccabbean revolt. They may have derived from the "Asideos" (a Greek form of Hebrew "Hasidim", which means "the pious"), a Jewish sect that promoted observance of the Jewish ritual and the study of the Torah.

Pharisees considered themselves the successors of Moses, and their main characteristic was a strict adherence to the law and oral traditions, which they raised to a level of authority, such as that of the Law itself (Matthew 15:23). Even though they did not belong to the sacerdotal family, they usurped functions that were inherent to such cast (Matthew 23:2) and set themselves up in grandeur so that, in the times of the New Testament, they represented the religious beliefs and practices and the social attitudes of the vast majority of the Jewish people.

Pharisees are responsible for the incorporation of non-biblical popular customs to the cult in the temple (Mark 7:3). They had a profound tendency to overestimate external things such as Levitical corrections and substituting supplemental oral explanations for the biblical principles of the Law. The Pharisees' spiritual blindness barred them from a clear view of the message of Salvation (John 3:1-10) and stressed their self-confidence, regarding themselves as righteous while belittling others and treating them

with contempt, which was contrary to Jesus's predictions of Salvation (Luke 18:9-14). They were avaricious (Luke 16:1), relentless persecutors (Acts 9:1-2, Philippians 3:5-6), hence Jesus called them blind, hypocrite, snakes, sons of the devil.

This is why they met John the Baptist predication with fierce opposition and, later on, they were the most dangerous antagonists of Jesus Christ and maintained such position until the end of his ministry.

They tried to tempt Jesus Christ (Matthew 16:1, 19:3), attempted to confound Him (Matthew 2:15), tried to kill Him (Matthew 12:14) and always besieged Him as hunters do to game (Luke 11:43-54).

## PRAYERS WHICH GOD ANSWERS

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Prayer is one of the prominent subjects of the Bible. The people of God were people of prayer. They depended upon prayer as one of the means by which they kept in contact with God. They received His guidance and help. The Bible reveals that God answers the prayers of His people when their prayers are in harmony with His will and plan. This was true in olden times, and it is just as true today!

There are two main types of prayer, one being prayers of praise and thanksgiving. A humble servant of God will be thankful to God for the many blessings which are daily bestowed upon him. He will be thankful for the measure of knowledge that has been given to him by the Lord by which he understands at least to some degree, the main doctrines found in the Bible. As the servant of the Lord takes these blessings into consideration, the spirit of gratitude will enter into his heart. He will turn to God in the

spirit of thanksgiving. He will realize how true are the words, "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 136:1).

There are also those prayers which are petitions to God for blessings which we may desire. A prayer might well express our thanks to the Lord, and also ask for blessings. In most cases that is true. In a single approach to the throne of God, we both thank Him for His blessings and seek a continued outpouring of these. Among the blessings most frequently sought is divine forgiveness for our shortcomings.

God does not favorably answer all the prayers of His people, but only those which are in harmony with His will and plan. James commented on this, saying, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). James states it very simply! If our prayers are of a selfish nature, they are out of harmony with the will of God, and we will "receive not."

This is rather an exacting test. Many times we find ourselves petitioning the Lord for blessings which could be of benefit to no one except ourselves, and along lines which are not related to the will of God. True, we might

pray for health to enable us to accomplish more in the service of God, but perhaps the Lord is testing our faith and patience along this line. It is best to offer such petitions with the provision that His will be done.

While it is proper to make every item of life a matter of prayer, the chief burden of all our prayers should be the spiritual prosperity of God's people, and grace that we may be able to do more - if it be God's will-to build them up in the most holy faith. Paul wrote to the brethren at Rome, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me" (Roman 1:8-12).

Contributed

# PEACE IN THE MIDDLE EAST

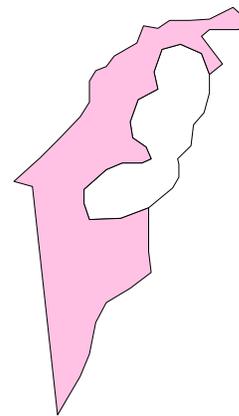
## SEVEN REASONS WHY ISRAEL IS ENTITLED TO THE LAND

March 4, 2002

In a speech before the Senate last month, Senator James Inhofe stood against world opinion and offered seven reasons why Israel alone is entitled to possess the Holy Land.

CBN.com - I was interested the other day when I heard that the defacto ruler, Saudi Arabian Crown Prince Abdullah, made a statement which was received by many in this country as if it were a statement of fact, as if it were something new, a concept for peace in the middle East that no one had ever heard of before. I was kind of

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shocked that it was so well received by many people who had been down this road before.

I suggest to you that what Crown Prince Abdullah talked about a few days ago was not new at all. He talked about the fact that under the Abdullah plan, Arabs would normalize relations with Israel in exchange for the Jewish state surrendering the territory it received after the 1976 Six-Day War as if that were something new. He went on to talk about other land that had been acquired and had been taken by Israel.

I remember so well on December 4 when we covered all of this and the fact that there isn't anything new about the prospect of giving up land that is rightfully Israel's land in order to have peace.

When it gets right down to it, that land doesn't make that much difference because Yasser Arafat and others don't recognize Israel's right to any of the land. They do not recognize Israel's right to exist.

I will discuss seven reasons, which I mentioned once before, why Israel is entitled to the land they have and that it should not be a part of the peace process.

If this is something that Israel wants to do, it is their business to do it. But anyone who has tried to put the pressure on Israel to do this is wrong.

We are going to be hit by skeptics who are going to say we will be attacked because of our support for Israel, and if we get out of the Middle East - that is us - all the problems will go away. That is just not true. If we withdraw, all of these problems will again come to our door.

I have some observations to make about that. But I would like to reemphasize once again the seven reasons that Israel has the right to their land. The first reason is that Israel has the right to the land because of all of the archeological evidence. That is reason number one. All the archeological evidence supports it.

Every time there is a dig in Israel, it does nothing but support the fact that Israelis have had a presence there for 3,000 years. They have been there for a long time. The coins, the cities, the pottery, the culture - there are other people, groups that are there, but there is no mistaking the fact that Israelis have been present in that land for 3,000 years.

It predates any claims that other peoples in the regions may have. The ancient Philistines are extinct. Many of the ancient peoples are extinct. They do not have the unbroken line to this date that the Israelis have.

Even the Egyptians of today are not racial Egyptians of

2,000, 3,000 years ago. They are primarily an Arab people. The land is called Egypt, but they are not the same racial and ethnic stock as the old Egyptians of the ancient world. The first Israelis are in fact descended from the original Israelites. The first proof, then, is the archeology.

The second proof of Israel's right to the land is the historic right. History supports it totally and completely. We know there has been an Israel up until the time of the Roman Empire. The Romans conquered the land. Israel had no homeland, although Jews were allowed to live there. They were driven from the land in two dispersions: One was in 770 A.D. and the other was in 135 A.D. But there was always a Jewish presence in the land.

The Turks, who took over about 700 years ago and ruled the land up until about World War I, had control. Then the land was conquered by the British. The Turks entered World War I on the side of Germany. The British knew they had to do something to punish Turkey and also to break up that empire that was going to be a part of the whole effort of Germany in World War I. So the British sent troops against the Turks in the Holy Land.

One of the generals who was leading the British armies was a man named Allenby. Allenby was a Bible-believing Christian. He carried a Bible with him everywhere he went, and he knew the significance of Jerusalem.

The night before the attack against Jerusalem to drive out the Turks, Allenby prayed that God would allow him to capture the city without doing damage to the holy places.

That day, Allenby sent World War I biplanes over the city of Jerusalem to do a reconnaissance mission. You have to understand that the Turks had at that time never seen an airplane. So there they were, flying around. They looked in the sky and saw these fascinating inventions and did not know what they were, and they were terrified by them. Then they were told they were going to be opposed by a man named Allenby the next day, which means, in their language, "man sent from God" or "prophet from god." They dared not fight against a prophet from God, so the next morning, when Allenby went to take Jerusalem, he went in and captured it without firing a single shot.

The British government was grateful to Jewish people around the world, particularly to one Jewish chemist who helped them manufacture Nitro. Nitro is an ingredient that was used in nitroglycerin which was sent over from the New World. But they did not have a way of getting it to England. The German U-boats were shooting on the boats, so most of the nitro they were trying to import to make nitroglycerin was at the bottom of the ocean. But a man named Weitzman, a Jewish chemist, discovered a way to make it from materials that existed in England. As a result, they were able to continue that supply.

The British at that time said they were going to give the Jewish people a homeland. That is all a part of history. It is all written down in history. They were gratified that the Jewish people, the bankers, came through and helped finance the war.

The homeland that Britain said it would set aside consisted of all of what is now Israel and all of what was then the nation of Jordan-the whole thing. That was what Britain promised to give the Jews in 1917.

In the beginning, there was some Arab support for this action. There was not a huge Arab population in the land at that time, and there is a reason for that. The land was not able to sustain a large population of people. It just did not have the development it needed to handle those people, and the land was not really wanted by anybody. Nobody really wanted this land. It was considered to be worthless land.

I want the Presiding Officer to hear what Mark Twain said. And, of course, you may have read "Huckleberry Finn" and "Tom Sawyer." Mark Twain-Samuel Clemens-took a tour of Palestine in 1867. This is how he described that land. We are talking about Israel now. He said:

"A desolate country whose soil is rich enough but is given over wholly to weeds. A silent, mournful expanse. We never saw a human being on the whole route. There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country."

Where was this great Palestinian nation? It did not exist. It was not there. Palestinians were not there. Palestine was a region named by the Romans, but at that time it was under the control of Turkey, and there was no large mass of people there because the land would not support them.

This is the report that the Palestinian Royal Commission, created by the British, made. It quotes an account of the conditions on the coastal plain along the Mediterranean Sea in 1913. This is the Palestinian Royal Commission. They said:

"The road leading from Gaza to the north was only a summer track, suitable for transport by camels or carts. No orange groves, orchards or vineyards were to be seen until one reached the Yavneev village. Houses were mud. Schools did not exist. The western part toward the sea was almost a desert. The villages in this area were few and thinly populated. Many villages were deserted by their inhabitants." That was 1913.

The French author Voltaire described Palestine as "a hopeless, dreary place."

In short, under the Turks the land suffered from neglect and low population. That is a historic fact. The nation became populated by both Jews and Arabs because the land came to prosper when Jews came back and began to reclaim it. Historically, they began to reclaim it. If there had never been any archaeological evidence to support the rights of the Israelis to the territory, it is also important to recognize that other nations in the area have no long-standing claim to the country either.

Did you know that Saudi Arabia was not created until 1932. Lebanon until 1920? Iraq did not exist as a nation until 1932, Syria until 1941; the borders of Jordan were established in 1946 and Kuwait in 1961. Any of those nations that would say Israel is only a recent arrival, would have to deny their own rights as recent arrivals as well. They did not exist as countries. They were all under the control of the Turks.

Historically, Israel gained its independence in 1948.

The third reason that land belongs to Israel is the practical value of the Israelis being there. Israel today is a modern marvel of agriculture. Israel is able to bring more food out of a desert environment than any other country in the world. The Arab nations ought to make Israel their friend and import technology from Israel that would allow all the Middle East, not just Israel, to become an exporter of food. Israel has unarguable success in its agriculture.

The fourth reason I believe Israel has the right to the land is on the grounds of humanitarian concern. You see, there were 6 million Jews slaughtered in Europe in World War II. The persecution against the Jews had been very strong in Russia since the advent of communism. It was against them even before then under the Czars.

These people have a right to their homeland. If we are not going to allow them a homeland in the Middle East, then where? What other nation on Earth is going to cede territory, or is going to give up land?

They are not asking for a great deal. The whole nation of Israel would fit into my home state of Oklahoma seven times. It would fit into the Presiding Officer's state of Georgia seven times. They are not asking for a great deal. The whole nation of Israel is very small. It is a nation that, up until the time that claims started coming in, was not desired by anybody.

The fifth reason Israel ought to have their land is that she is a strategic ally of the United States. Whether we realize it or not, Israel is a detriment, an impediment, to certain groups hostile to democracies and hostile to what we believe in, hostile to that which makes us the greatest nation in the history of the world. They have kept them from taking complete control of the Middle East. If it were not for Israel, they would overrun the region. They are our strategic ally.

It is good to know we have a friend in the Middle East on whom we can count. They vote with us in the United Nations more than England, more than Canada, more than France, more than Germany-more than any other country in the world.

The sixth reason is that Israel is a roadblock to terrorism. The war we are now facing is not against a cowering nation; it is against a group of terrorists who are very fluid, moving from one country to another. They are almost invisible. That is whom we are fighting against today.

We need every ally we can get. If we do not stop terrorism in the Middle East, it will be on our shores. We have said this again and again and again, and it is true.

One of the reasons I believe the spiritual door was opened for an attack against the United States of America is that the policy of our Government has been to ask the Israelis, and demand it with pressure, not to retaliate in a significant way against the terrorist strikes that have been launched against them.

Since its independence in 1948, Israel has fought four wars: The war in 1948 and 1949-that was the war of independence-the war in 1956, the Sinai campaign; the Six-Day War in 1967; and in 1973, the Yom Kippur War, the holiest day of the year, and that was with Egypt and Syria.

You have to understand that in all four cases, Israel was attacked. They were not the aggressor. Some people may argue that this was not true because they went in first in 1956, but they knew all that time that Egypt was building a huge military to become the aggressor. Israel, in fact, was not the aggressor and has not been the aggressor in any of the four wars.

Also, they won all their wars against impossible odds. They are great warriors. They consider a level playing field being outnumbered 2 to 1.

There were 39 Scud missiles that landed on Israeli soil during the Gulf War. Our President asked Israel not to respond. In order to have the Arab nations on board, we asked Israel not to participate in the war. They showed tremendous restraint and did not. Now we have asked them to stand back and not do anything over these last several attacks.

We have criticized them. We have criticized them in our media. Local people in television and radio often criticize Israel, not knowing the true facts. We need to be informed.

I was so thrilled when I heard a reporter pose a question to our Secretary of State, Colin Powell. He said:

"Mr. Powell, the United States has advocated a policy of restraint in the Middle East. We have discouraged Israel from retaliation again and again and again, because we've said it leads to continued escalation - that it escalates the violence. Are we going to follow that preaching ourselves?"

Mr. Powell indicated we would strike back. In other words, we can tell Israel not to do it, but when it hits us, we are going to do something.

But all that changed in December when the Israelis went into the Gaza with gunships and into the West Bank with F-16s. With the exception of last May, the Israelis had not used F-16s since the 1967 6-Day War. And I am so proud of them because we have to stop terrorism. It is not going to go away. If Israel were driven into the sea tomorrow, if every Jew in the Middle East were killed, terrorism would not end. You know that in your heart. Terrorism would continue.

It is not just a matter of Israel in the Middle East. It is the heart of the very people who are perpetuate this stuff. Should they be successful in overrunning Israel-which they won't be-but should they be, it would not be enough. They will never be satisfied.

The seventh reason is that I believe very strongly that we ought to support Israel; that it has a right to the land. This is the most important reason: Because God said so. As I said a minute ago, look it up in the book of Genesis. It is right up there on the desk.

In Genesis 13:14-17, the Bible says:

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest,

to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

That is God talking.

The Bible says that Abram removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar before the Lord. Hebron is in the West Bank. It is at this place where God appeared to Abram and said, "I am giving you this land," - the West Bank.

This is not a political battle at all. It is a contest over whether or not the word of God is true. The seven reasons, I am convinced, clearly establish that Israel has a right to the land.

Eight years ago on the lawn of the White house, Yitzhak Rabin shook hands with PLO Chairman Yaasser Arafat. It was a historic occasion. It was a tragic occasion.

At that time, the official policy of the Government of Israel began to be, "Let us appease the terrorists. Let us begin to trade the land for peace." This process continued unabated up until last year. Here in our own Nation, at Camp David, in the summer of 2000, then Prime minister of Israel Ehud Barak offered the most generous concessions to Yasser Arafath that had ever been laid on the table.

He offered him more than 90 percent of all the West Bank territory, sovereign control of it. There were some parts he did not want to offer, but in exchange for that he said he would give up land in Israel proper that the PLO had not even asked for.

And he also did the unthinkable. He even spoke of dividing Jerusalem and following the Palestinians to have their capital there in the East. Yasser Arafat stormed out of the meeting. Why did he storm out of the meeting? Everything he had said he wanted was offered there. It was put into his hands. Why did he storm out of the meeting?

A couple of months later, there began to be riots, terror-

ism. The riots began when now Prime Minister Ariel Sharon went to the Temple Mount. And this was used as the thing that lit the fire and that caused the explosion.

Did you know that Sharon did not go unannounced and that he contacted the Islamic authorities before he went and secured their permission and had permission to be there? It was no surprise.

The response was very carefully calculated. They knew the world would not pay attention to the details.

They would portray this in the Arab world as an attack upon the holy mosque. They would portray it as an attack upon that mosque and use it as an excuse to riot. Over the last eight years, during this time of the peace process, where the Israeli public has pressured its leaders to give up land for peace because they are tired of fighting, there has been increased terror.

In fact, it has been greater in that eight years than any

other time in Israeli's history. Showing restraint and giving in has not produced any kind of peace. It is so much so that today the leftist peace movement in Israel does not exist because the people feel they were deceived.

They did offer a hand of peace, and it was not taken. That is why the politics of Israel have changed drastically over the past 12 months. The Israelis have come to see that "No matter what we do, these people do not want to deal with us....They want to destroy us," That is why even yet today the stationery of the PLO still has upon it the map of the entire state of Israel, not just the tiny little part they call the West Bank that they want. They want it all.

We have to get out of this mind set that somehow you can buy peace in the Middle East by giving little plots of land. It has not worked before when it has been offered.

These seven reasons show why Israel is entitled to that land.

From the internet CBN News

# *RECEIVE GOD'S FORGIVENESS*



## *A LESSON STUDY*



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

Please read Psalm 51.

Psalm 51 is associated with David's condemnation by the Prophet Nathan because of his sin with Bathsheba. However, this psalm is appropriate for any confession or search for forgiveness by God. Few of God's servants have stood in greater need of forgiveness than did David. According to God's own testimony, David was a man after His own heart. God loved him despite his imperfection. He continued to use and bless him as king of Israel.

Indeed, so beloved was David that according to the scriptures the throne of the messianic kingdom is referred to as the throne of David, which would be occupied by

Jesus. The scriptural expression "sure mercies of David" is based upon God's merciful dealings with him as head of his typical royal family, despite his imperfections.

In verse 5, David expresses a basic truth in connection with the experiences of the human race. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This expresses the scriptural view that all mankind is born in sin because of the original transgression of Adam. The only way to receive full forgiveness in the sense of freedom from the condemnation to death that has resulted from sin, is through the shed blood of Christ whom God gave to be man's Redeemer. "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).

Paul put it in other words when he wrote, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:19). The Apostle Paul also wrote, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

In I Corinthians 15:21-22 we read, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Then Paul adds, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Corinthians 15:23). Paul carries this thought through to its conclusion, saying, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (vss. 24-26).

To obtain forgiveness from sin would be of no lasting benefit unless there is release from "the wages of sin." As we have noted, Paul assures us that this is God's plan.

Those who die in Adam are made alive in Christ through the resurrection of the dead. The extent of the awakening from the sleep of death will be just as inclusive as death itself has been.

David, the man after God's own heart, was beautifully expressive in his request for forgiveness, and for help to do God's will more perfectly. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me" (Psalm 51:7-11).

God's ancient servants were blessed with the Holy Spirit as an inspirational power in their lives, but in this present age, it is to the followers of Jesus the Spirit of sonship. We are begotten, anointed and sealed by this Holy power of God. In the resurrection, we will be born of the spirit to glory, honor and immortality.

Contributed

# *Raising Children, God's Way Early Discipline*

*By Melany DeLong*



The subject of child rearing has always been of great interest to me. Even during childhood, I would marvel at other children's bad behavior. I knew that if I did the things that they were doing, I was guaranteed a spanking. It wasn't until I was older that I realized that not all children were given the gift of discipline as my sister and I were. Today, as a parent, I continue to marvel at the bad behaviors many children exhibit.

We, as Christians, diligently practice the teachings of the Bible, so that we may be good children of God. We do our best to follow His commandments and laws. When we have sinned, or broken a law, we feel guilty. We know

God is displeased, and hopefully, promptly ask for forgiveness. We, as God's children, want to please Him. We want to behave the way He has ordained. Why then do so many of us, as parents, ignore God's teachings on child rearing?

Ask yourself these questions, and answer them honestly:

-Did your parents do a good job raising you? Did you turn out to be a good law abiding person?

*(continued on page 19)*



# THE SIGNS OF THE TIMES

*If you have any items of interest that you would like to submit to this segment, please send them to The Church of God Publishing House, PO Box 328, Salem, WV 26426-0328.*

The following excerpt appeared in SENIOR NEWS.

## **Does Any Religion Speak With One Voice?**

DALLAS. Who can identify the true nature of any religion?

It's a question that's been addressed about Islam with particular urgency in the past year by people in and outside that faith. Muslims in the United States and around the world have offered a spectrum of answers.

Non-Muslims such as President Bush and the Rev. Franklin Graham have offered their own wildly varying responses. But it's also the question that divides the leadership of the Baptist General Convention of Texas and the Southern Baptist Convention.

It's the question raised by the "confessing movement" of the United Methodist Church. It's the center of the debate in Israel over the definition of who is Jewish. And it's a challenge raised by some of the laity movements in the Catholic Church.

Today's multifaith controversy over the nature of Islam is only the latest in a long dialogue, with Christianity offering a redefinition of Judaism, Islam challenging the sacred test of Christians and Jews, the church of Jesus Christ of Latter-day Saints discerning errors in other faiths, and so on.

But the question about Islam is now far more than a theological argument, say some contenders in the debate. It's a matter of international security. Or it's a challenge to civil rights.

Is Islam a religion of peace, as Bush has said repeatedly? Or is it a violent scam, as the Rev. Pat Robertson

said recently on the Fox TV show "Hannity and Colmes?"

Where can anyone go for a definitive answer to questions about whether a practical behavior is or is not true to Islam?

There is no single answer, said Imam Yusuf Kavakci, head of the Dallas Central Mosque in Richardson.

Muslim history has had a hierarchy of scholars and political leaders, starting with Muhammad himself. But unified authority was lost with the end of the Ottoman Empire in 1920, the disintegration of the Muslim world into many nations, and the presence of Muslims as growing minority of many other countries, Imam Kavakci said.

That means that when Osama bin Laden and his followers or other groups claim to act in the name of Islam, there is no universally recognized authority that can say that contradiction that they're wrong, he said.

"It's not just a problem of Muslims, said Robert Spencer, author of one of several recent books by non-Muslims that seek to critique that faith.

Spencer claims no credential beyond 20 years of his own study of Islam. The thesis of his book, "Islam Unveiled," is that Muslim texts and history show that there is no single authority that can define the true nature of modern Islam as a religion of peace.

Judaism and Protestant Christianity have the same problem of not having a recognized single authority that can decide difficult questions of interrogation, said Spencer, who lives in New Hampshire.

Like other non-Muslim critics of Islam, including the authors of a book titled "Unveiling Islam," Spencer pulls verses from the Quran and the collected sayings of Muhammad called hadiths to bolster his claims that Islam

has a violent core.

"Unveiling Islam" was written by brothers who converted to Christianity from Islam in their teens. Ergun Caner is now a professor at Ciswell College in Dallas. Emir Caner is a professor at Southeastern Baptist Theological Seminary in North Carolina.

Ergun Caner said he does not hold himself or his book up as the first Lord on Islam. He acknowledges that some Muslims will challenge his ability to understand their faith because he does not understand the 1,400-year-old Arabic of the Quran.

But he said that he has read many modern Arabic commentaries for and against Islam and that his interpretation cannot be dismissed with a blanket statement that Islam is religion of peace.

"Islam doesn't speak with one voice, and neither does Christianity," he said.

But there is a way to hear the strongest voices amid the chorus, said Jamal Badawi, an internationally known Canadian-based Muslim scholar. "There is a difference between a reasonable interpretation and one that is completely out of bounds," he said.

Some of the more radical voices claiming to speak of Islam are doctors and engineers, not Muslim legal scholars whose ignorance of Muslim history has led to impossible interpretations of the Quran, he said.

Shaykh Muhammad Hisham Kabbani is an American-based Sufi cleric, a minority voice in Islam. Sufism is a kind of Islam that stands at an opposite pole in many ways from the version practiced in Saudi Arabia.

He says he is frustrated by critics of Islam who say they can understand his faith merely by reading the sacred texts, either in the original Arabic or in translation.

"When you study medicine, there is a book on internal medicine," said Shaykh Kabbani, who was a medical doctor before he became a religious leader. "You can not study it by yourself. You have to go to medical school."

For instance, he said, there are some verses in the Quran that most Muslims understand are not longer in effect, like leaves that fall from a tree, he said.

Those verses, some of which are the most militant in the book, applied only to the time of Muhammad, he said. And a simple reading of the book doesn't show that.

But other Muslims have what might be considered a more "Protestant" view of their faith.

The leadership of Saudi Arabia follow such a ver-

sion of Islam, generally called Ahabbism after Muhammad in 'abd al-Wahhab, a contemporary of George Washington.

Clearly, there are few disinterested parties in such a discussion. No one person's jewel of faith is another's flawed understanding, based on the individual's concept of an authentic divine revelation. So how can people hope to separate the essence from the heretical?

"The answer is political in both the best and worse sense of that word," said Rev. George Mason, pastor of Wilshire Baptist Church in Dallas and a nationally recognized moderate Baptist leader.

Controversies have led to councils that reached a consensus about the faith the Council of Nicea, the council of Trent, or politically powerful leaders within the church or a denomination have moved to impose a particular interpretation. Or there has been a third way, he said.

"Finally here is the politics of the pew, the everyday practice of the faith, which in the end is really the defining essence of it," he said.

Religious revelation is never completely self-evident, he said, so interpretations inevitably produce conflict.

Richard Land heads the Ethics and Religious Liberty Commission of the conservative Southern Baptist Convention. For him, the interpretation of revelation is a bit more straightforward.

But he still leaves the possibility of serious disagreement, he acknowledged.

Oppressive political regimes in nations including Egypt, Saudi Arabia, Iraq, Syria and Jordan make it impossible for Muslim scholars to speak out independently.

It's important, Aasma Khan said, to draw a distinction between terrorists who use the language of their faith and the practice followed by many more Muslims.

by Jeffrey Weiss The Dallas Morning News

### Comment

The above excerpt shows us the real confusion that exists in religious circles today! This confusion (Babylon) will cease when our Lord establishes the Kingdom of God upon this earth.

# BIBLE

## Study



# Questions and Answers

**Question:** Will you please explain Galatians 4:9-11?

**Answer:** First, let us quote these verses. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

These verses contain a condemnation of the children of God who resided in the country of Galatia. They were Gentiles and became children of God through the work of the Apostle Paul. The Gospel was preached unto them, and then, lo and behold, they began to keep the Law of Moses, which Paul did not teach to them. "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication" (Acts 21:21,25).

Paul asks, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (Galatians 3:1) Acts 17:5 tells us who did the bewitching, "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser

sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people."

Paul wanted to have the brethren of Galatia, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). The Law of Moses was a dreadful burden. It really was only given because Israel refused to keep the Ten Commandments. The Law of Moses is not good for anyone to observe. "*Ye observe days* (the feast days), *and months* (special sacrifices each first day of the month), *and times and years* (special seasons and years had to be observed). What does Paul further say about it? "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:4).

The Law of Moses ended at the cross. When Jesus said: "*It is finished,*" it came to an end. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:14-17).

**Question:** How can I keep from worrying?

**Answer:** It has truly been said that worry kills more people than work! We live in a worried world. Concern and anxiety are written on the faces of many of these we meet. Our closest friends come to us with their burdens of sorrow and distress. It is the time in the world's history in harmony with the Saviour's prophecy, when men's hearts will be failing them for fear and for looking after those things that are coming upon the earth. It is this very time particularly that the exhortation given by the prophet, Isaiah, has its application. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust in the LORD for ever: for in the Lord JEHOVAH is everlasting strength" (Isaiah 26:3-4).

You can keep from worry only as you keep your mind away from yourself and your surroundings, and center it upon God.

If you were seriously ill and required the services of a physician, and could go to one who possessed infinite power to aid you, who had at his command the resources of the whole world, would not this inspire confidence as you committed your case into his hands? But further, suppose this physician possessed infinite wisdom. He could diagnose absolutely your ailment, and he knew without any possibility of mistake just what remedy should be applied, and his infinite power would enable him to supply this remedy. Knowing that your physician possessed this infinite wisdom would give you confidence. And still further, suppose that your physician not only possessed infinite power and infinite wisdom, but that he had for you infinite love, a love that would lead him to enlist the boundless resources of his infinite wisdom and infinite power on your behalf. This third attribute added to the others would relieve you of any concern as to the future. You would know that you could safely commit your case to him, and you would feel full assurance as to the outcome.

Unfortunately, no such physician exists among the sons of men. If he did, the whole world would become his patron. But we do have a physician of the soul that possesses these attributes. We need no argument to prove that our loving heavenly Father is a being of infinite power. He spoke the worlds into existence. Every purpose of His heart will meet its full fruition. He can work every circumstance of life, however distressing, every untoward condition, persecution, affliction, and even death, to the eternal good of His children.

Added to this is His infinite wisdom, so wide and deep

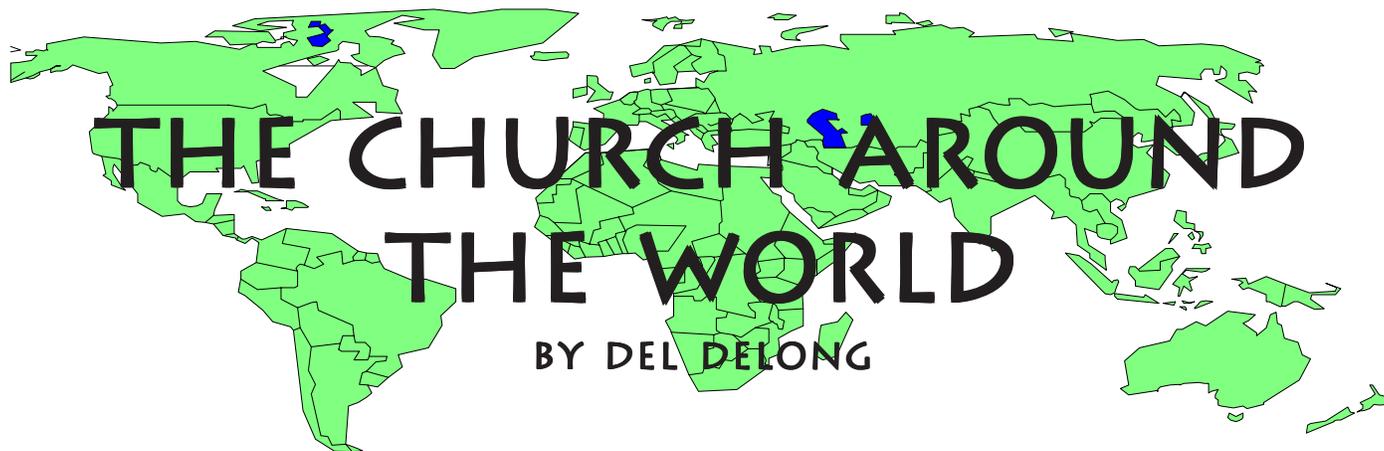
as to be utterly incomprehensible and unfathomable by the finite mind. No thought is withheld from Him. He was able in the creation of this world to look down through the long ages and tell with exact pre vision every event that would occur, the name and place of birth and the purpose of the heart of every individual who would be born. Indeed, in the words of the prophet, he knows "the end from the beginning." And He love us with an everlasting love, with so great a love that He gave His only begotten Son to die that we through Him might have life.

Surely to this loving heavenly Father, to this compassionate Redeemer, this Elder Brother, this Friend, you can commit the keeping of your soul and the shaping of your experience. As you dwell upon these attributes of your divine Lord, it will serve to lift your thoughts and purposes above the sordid things of life; it will lead you to forgive self and selfish considerations; it will lead you to see that there is a God who has His hand upon the lever of circumstances in your life; and if you will but commit the keeping of your soul to Him, He will shape every experience for your highest good. Then you may be able to say, in the words of the Apostle Paul, "We know that all things work together for good to them that love God."

**Question:** What did Jesus mean in Matthew 10:35?

**Answer:** Let us quote the verse. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law."

This statement shows the result of His coming, not the purpose of it. Christ was warning the people who came to Him of the sufferings they would have to endure, among which was this of the hostility of their near relatives. Many were offering themselves as His disciples who expected that He would become king of Israel, and that He could share His glory, and He wished none to come with any such idea. He wanted them to count the cost, and He told them of the trials awaiting them if they followed Him. They must be quite sure that they loved Him so well that if their fathers or their brothers cut them off for following Him, they would be faithful, even at the cost of losing the love of their relatives.



## *THE PHILIPPINES*

*The photograph below is a picture of the brethren in Tay Tay Rizal  
and was sent to us by Sylvester Ygay, Jr.*



*(continued from page thirteen)*

-How were you raised? Did your parents spank?

-How well do your children mind? Do they behave?

-Do your children embarrass you in public with their bad behaviors? Do they stress you out at home?

-What would your parents have done if you had acted like your children?

With these questions and answers in mind, I would like to start this article, first of a series, by focusing on "Early Discipline".

I have come to realize that many parents underestimate their children. This is a great disservice to your child. From a very early age, we are teaching our babies how to behave. Whether you realize it or not, your actions are teaching them who is in charge. With your newborn, you came to know their different cries. You came to recognize their "I'm hungry" cry, or "I need a diaper change" cry, etc... You undoubtedly would act accordingly, taking care of what your baby needed. That makes you a good parent. Why then, when your baby reaches the age when they start to cry out of anger, yes dare I say it, throw a fit, do you pick that child up and pacify them? What that little one needs is to be taught by you "No, I am Mommy/Daddy, the one in charge, you will not behave this way!" Pacifying your child when they throw a fit only teaches them that they are in control, which is not what they need.

What do you do then in this situation? Say to your child, "Mommy/Daddy does not like this, if you want me to pick you up, you have to say please!" Yes, "please". Before your child can talk, make them clap their hands for "please". This is something easy for them to do, and easy for you to make them do. Hold their little hands in yours and say "please" while clapping their hands for them. Then once you have helped them "say please" pick them up, praise them, hug them. They have been good, they have obeyed you! After a while, they will catch on and begin to clap "please" all by themselves.

I can not take credit for this wonderful idea. It has been passed down through my husband's family. We were taught it by his parents. But I can tell you it does work. Imagine walking into your child's room and finding

a baby who is smiling and clapping "please" then reaching for you from his/her crib, instead of a screaming child demanding to be picked up. Sounds good, doesn't it?

I hear many parents say, "But he/she is just a baby, they don't understand." If you do not start teaching your children when they are babies, then when? Consider the following Bible verses:

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

When your child comes to understand that you want them to "say please", don't pick them up unless they will clap "please" for you when you ask it. If they are throwing a fit, and won't clap "please" for you, first make sure they are safe. This may require your putting them in a crib or playpen. Then do not get them out until they will clap "please". I have seen some children continue on for over an hour, in the end they are better children for it. You will must be stronger than your child's. When they do clap "please" pick them up immediately, praise them, hug and kiss them! They have obeyed!

The following are some things to remember as a parent, and as a child of God:

1. To discipline is to love.
2. Always tell and show your child you love them. Be as quick with a hug as you are with a reprimand.
3. Consistency, consistency, consistency! If you say it, mean it, and do it! In other words follow through.
4. Father and Mother must be a team. Never contradict or question your spouse in front of your children. Discuss conflicts after they are asleep.
5. Listen to your Elders' advice. After all, Mom and Dad didn't do too badly, did they?

I will be addressing these concepts and many more parenting issues with articles in future issues. God bless you and your children!

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## LESSON I

## JOSEPH ARRIVES IN EGYPT

**Scripture Reading: Genesis 37:31-36; 39:1-6.**

**Golden Text: Genesis 39:2.**

**"And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian."**

NOTE: In the last lesson we learned how Joseph's brothers plotted to kill him but then decided to sell him as a slave to the Ishmaelites. We will now study how Joseph's father feels and what happens to Joseph in Egypt.

1. What did Joseph's brothers do to his coat of many colors? Genesis 37:31.
2. When they brought the coat to their father, what did they ask him? Genesis 37:32.
3. What did he think had happened to Joseph? Genesis 37:33.
4. What was his attitude when he thought that something had happened to Joseph? Genesis 37:34-35.
5. Who bought Joseph when he arrived in Egypt? Genesis 37:36; 39:1.
6. Who was with Joseph all the time? Genesis 39:2.
7. Why did his master make him overseer over his house? Genesis 39:3-4.
8. While Joseph was overseer of the Egyptian's house, did he prosper and why? Genesis 39:5-6.

## LESSON II

## JOSEPH IN PRISON

**Scripture Reading; Genesis 39:19-23; 40:1-23.**

**Golden Text: Genesis 39:21.**

**"But the Lord was with Joseph and shewed him mercy, and gave him favour in the sight of the keeper of the prison."**

NOTE: We studied last week how the Lord blessed Joseph and his master, Potiphar. Potiphar's wife falsely accuses Joseph, and he is put in prison. We will now learn about Joseph in prison.

1. How was Joseph treated in prison? Genesis 39:21-22.
2. Who were placed in prison with Joseph? Genesis 40:1-3.
3. Was Joseph in charge of the butler and the baker while in prison? Genesis 40:4.
4. Why did these two prisoners say? Genesis 40:5-8.
5. What was the chief butler's dream, and what did Joseph tell him it meant? Genesis 40:9-15.
7. What was the chief baker's dream, and what did Joseph tell him? Genesis 40:16-19.
8. Did the dreams come true? Genesis 40:20-23.

## LESSON III

## JOSEPH INTERPRETS PHARAOH'S DREAMS

**Scripture Reading: Genesis 41:1-37.**

**Golden Text: Genesis 41:16.**

**"And Joseph answered pharaoh, saying, It is not in me: God shall give pharaoh an answer of peace."**

1. What happened after Joseph had been in prison for two years? Genesis 41:1 (first part).
2. What did Pharaoh dream the first time? Genesis 41:2-4.
3. What did Pharaoh dream the second time? Genesis

41:5-7.

4. Who did Pharaoh call to interpret his dreams, and could they do it? Genesis 41:8.

5. After no one else could interpret the dreams, who was recommended to Pharaoh? Genesis 41:9-13.

6. Who did Joseph tell was the only one who could interpret his dream? Genesis 41:14-16.

7. Who caused Pharaoh to dream the dreams? Genesis 41:32.

8. What did Joseph tell Pharaoh to do about the dreams? Genesis 41:33-36.

9. Did Joseph's interpretation and advice please Pharaoh? Genesis 41:37.

6. What happened after the first seven years of Joseph's rule? Genesis 41:53-55.

7. Did the famine extend over the face of the earth, and did other countries come to Joseph to buy corn? Genesis 41:56-57.

**LESSON IV**

**JOSEPH A RULER IN EGYPT**

**Scripture Reading: Genesis 41:37-57.**

**Golden Text: Genesis 41:41.**

**"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."**

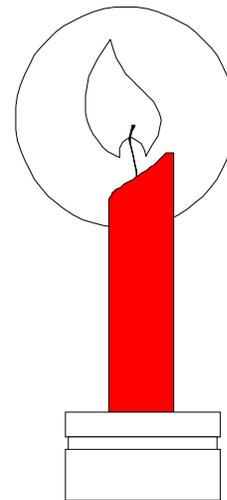
1. Did Pharaoh realize that Joseph possessed the Spirit of God? Genesis 41:38-39.

2. How did Pharaoh reward Joseph for giving an interpretation to his dream? Genesis 41:40-41.

3. What else did Pharaoh give to Joseph? Genesis 41:42-45.

4. How old was Joseph when he stood before Pharaoh? Genesis 41:46.

5. What did Joseph do as governor of Egypt? Genesis 41:47-49.



**SUSAN'S IDEA**

There once lived a small girl named, Susan. God was the head of the house she lived in. Every night Susan's family, including her parents and her sister Sally, sat in the living room while her mother read from the Bible, and her father prayed. They also sang songs of praise. Susan liked these worship services. They made her feel that God was very close to her. She liked to hear the Bible stories especially.

One night, when it was almost time for worship, something happened! A storm came up! The wind blew hard. It blew so hard that the electric light wires were broken down and so the lights were out all over the house. It was very, very dark.

Susan and her brothers, and sister Sally had a hard time walking from one room to another. They stumbled over things and one of her brothers took a tumble before

they all found their way into the living room.

Their father's voice spoke from the darkness, "It is too dark for mother to read a story tonight so we will have a prayer and go to bed."

Susan was very disappointed. "But," she thought, "if it's too dark to see, can't we ..." then she had an idea! She groped out into the darkness near where she sat, and finding her mother, whispered something to her.

Mother said, "Of course, Susan!" So mother and Susan felt their way out of the room. When they came back, Susan had a candle. It was the candle she sometimes used when she went upstairs to bed.

"Now," she exclaimed, "Mother can read us a Bible story!" So mother read a story before they had prayer.

"And a little child shall lead them." - Isaiah 11;6. Here it spoke of a child leading the beasts in the new kingdom, but a child can lead older people into the ways of God, too, just as Susan found a way to show her love for God and made it possible for the family to hear more about Him.



**JESUS TEACHING HOW TO PRAY**

Jesus often rose very early in the morning to talk to His Father in heaven. The disciples saw that His face looked happy and strong when He came back from praying. They said, "Master, teach us to pray."

Up on the quiet mountain Jesus sat down with His disciples around Him. He told them that they might call God their Father. He taught them the Lord's prayer. If they received no answer at once, Jesus told them to keep asking and seeking in prayer. "If you ask your father on

earth for bread, would he give you a stone?" He asked them. They shook their heads. "If you give good things to your children, how much more will the heavenly father give good things to you when you ask Him!" said Jesus.

One day Jesus told them the story of men who came into the temple to pray. One wore fine clothes and held his head proudly high. He was a wise teacher called a Pharisee. The other was a man who collected taxes. He was called a publican. All the tax collectors were hated, because they took too much money from the people.

As the proud man went along, he was thinking what a good man he was. He kept himself holy, and obeyed the law, and gave money to the poor. He walked to the front of the temple and prayed so that all might hear him, "O God, thank Thee that I am not wicked like other men, I am not like the publican." Then he went on about good deeds which he did.

The publican found a dark corner in which to stand. He bowed his head, and cried out to God to forgive him. His heart was full of sorrow for his sins. Then he turned and went away happy, for he knew that God had heard him and had forgiven him. But the rich man received nothing from God, for he had asked for nothing. He had only told God how good he was, and had not asked to be forgiven.

Jesus taught His disciples that God heard the prayer of the man who was sorry for his sin, but not the prayer of the proud teacher.



**NEW TESTAMENT BOOKS OF THE BIBLE**

**Fit the names of the New Testament books into the puzzle below.  
The numbers are not used in the puzzle.**

**Matthew  
Mark  
Luke  
John  
Acts  
Romans  
I & II Corinthians  
Galatians  
Ephesians  
Philippians  
Colossians**

**I & II Thessalonians  
I & II Timothy  
Titus  
Philemon  
Hebrews  
James  
I & II Peter  
I & II & III John  
Jude  
Revelation**



# *The Lord's Supper*

*By Del DeLong*

*Jesus gave His life for you -  
It was on the fourteenth day.  
He told us we should follow, too,  
His example in every way.*

*'Twas on the prior evening,  
He girt a towel around,  
And washed all His disciple's feet  
As He kneeled there on the ground.*

*He then arose, and took the bread,  
And asked God's blessing there.  
He broke unleavened bread and gave  
To everyone a share.*

*Next the cup was prayed upon,  
And to each a sip was given.  
The grape juice that He used was pure,  
For in it was no leaven.*

*The bread signified His body  
And the juice signified His blood.  
This feast comes only once a year,  
Let's do it like we should.*

