

The Advocate of Truth





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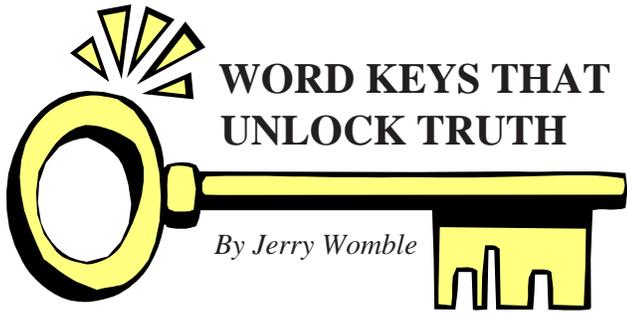
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WORD KEYS THAT UNLOCK TRUTH

By Jerry Womble

DRAW

Draw can be a physical motion or a spiritual feeling compelling us to do something.

We see the physical when Peter "drew" his sword and cut off the ear of the high priest's servant.

The draw that is the most important to us is the draw that God has in John 6:44. It tells us that no one can

come to the understanding or accepting of Jesus as their Saviour unless God "draws" them. This is that pull on your heart that makes us want Jesus. Jesus himself said "And if I be lifted up from the earth, will draw all men unto me" (John 12:32). Because of that death, the way of salvation is open for us, and the pull on our heart compels us to want to know more.

Did you ever see an electromagnet pick up scrap iron? If you have, you may have noticed that some metal is drawn and can not resist the power pulling on it, but others such as aluminum or brass can not be drawn. We as individuals are not forced to come to Jesus as some metals are to the magnet. Instead we must be willing to be drawn. Matthew 20:16 states "...for many be called, but few chosen." That is God touches every one's heart to draw them; but like the different metals, not all will respond. Be sure that you are one that follows where the Lord leads.



THE LORD'S SUPPER

By Bond Tennant

The Lord's Supper is a very simple ceremony as Jesus outlined it to His disciples. In it, unleavened bread and the fruit of the vine are used. The Apostle Paul wrote explaining the purpose of this. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Corinthians 11:26). The expression, 'as often,' has been taken to mean that it is appropriate to partake of the Lord's Supper almost anytime, and as frequently as decided practical. This is not what Paul had in mind. The ceremony is in memory of the death of Jesus. Therefore, we believe that the only proper time to partake of the bread and the cup is on the anniversary of His death.

The fact that Jesus instituted this Supper while He

and His disciples were together partaking of the Passover does not imply that this new ceremony is simply a revision of the old, although there is a close relationship between the two. Jesus was the antitypical Passover Lamb. With His death, the yearly sacrifice of the typical Passover lamb officially ended. This is because the true Lamb which it prefigured had come and had shed His blood in order that all who come under its protection might have life. "The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

The new rite was intended to be a commemoration of that which the old prefigured, a memorial of the type. As Paul explained, it is to show the Lord's death. In this cer-

emony, we show the Lord's death by partaking of the "bread" which represents His sacrificed body - His humanity - and the "cup" which symbolizes His shed blood - His life poured out. Read I Corinthians 11:23-25.

Concerning the bread, Jesus said, as recorded by Paul, "..., Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Corinthians 11:24). Jesus did not mean by this that the bread was actually His body. Jesus was still alive when He gave this command. Clearly, what Jesus meant was that it represented His body. Previously Jesus had taught His disciples that He would give His flesh "for the life of the world." Jesus likened His flesh to the manna which His Heavenly Father had provided for Israel during their wilderness journey. "I am the bread of life. Your father did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:48-51).

This pictorial language beautifully symbolizes the precious truth of the Bible that those who accept God's grace through Christ will have everlasting life. The manna which fell in the wilderness sustained the lives of the Israelites temporarily. However, this antitypical manna from heaven has nourishing qualities sufficient to sustain life forever. This living bread had to be broken. This means that it was essential for Jesus to die, thus taking the sinner's place in order for it to have life-giving qualities.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Corinthians 11:25). The Lord told the Israelites that the blood is the life. "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh" (Deuteronomy 12:23). Thus, in partaking of that which represents Jesus' blood, it is with the thought that we get life from Him. Paul tells us, "The sting of death is sin; ..." (I Corinthians 15:56). This means that sin, like a poisonous serpent, continues to 'sting' the human race to death. However, the Apostle John writes: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

There is a further thought we can associate with the

Lord's Supper. It is that we have the privilege of suffering and dying with Jesus. We lay down our lives sacrificially with Him. Paul wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Corinthians 10:16). Of ourselves, we have nothing to offer to the Lord in sacrifice which would be acceptable to Him. But when we 'drink' Jesus's blood, we do have life. Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). Therefore, when we present our bodies "a living sacrifice", our offering is acceptable, because we have partaken of the life provided by Jesus' blood. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Thus, when we partake of the Lord's Supper emblems of unleavened bread and the fruit of the vine, in addition to remembering Jesus' death as our Redeemer, we are reminding ourselves of the privilege which has been given to us of being "crucified with Christ," of suffering and dying with Him that we might live and reign with Him.

Our appreciation of all that the Lord's Supper means to us can best be expressed by a renewal of our determination to fulfill our vows of consecration. Let nothing stand in our way of being faithful unto death!

The Date For The Lord's Supper

This year, the Lord's Supper will be held on Thursday evening, after sundown, March 24, 2005, (Roman time) which is the beginning of March 25th (Bible time).

The foot washing service will be conducted prior to the taking of the emblems of unleavened bread and grape juice.

I hope you have a wonderful service.

LENT OBSERVANCE



Beginning with 'Ash Wednesday', and continuing until Easter Sunday, millions of professed Christians observe what is known as 'Lent'. The word means 'spring fast', and this period of time is supposedly commemorating the forty days during which Jesus fasted in the wilderness immediately following His baptism. Forty days of actual fasting is not possible for most people, so the observance of Lent is largely giving up meat and perhaps also various delicacies of food, such as cake and candy; and often the practice of self-denial along with giving up other items.

There is no scriptural authority for the observance of Lent. In this respect, it is in the same category as Christmas and Easter. There is only one yearly rite scripturally enjoined upon children of God, and that is the commemoration of the death of Jesus, the Lord's Supper. He instituted this memorial Himself, on the night before His crucifixion. The Apostle Paul explains that as often as we observe it, we show forth the Master's death. We're to observe the seventh day Sabbath and the Lord's Supper. All other special days and observance, regardless of how firmly they may have become entrenched in the customs of Christendom are without authority in the Word of God.

However, the principal of self-denial is very prominently taught in the Bible, although it strikes much deeper in the life of children of God than is generally supposed or practiced. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). In reading these words, many have failed to notice that Jesus does not say that we should deny ourselves meat, or candy, or some trivial pleasure of life, but rather, we must deny ourselves.

What does this mean? The Greek word used by Jesus, and translated 'deny', is the same one the Scriptures use in relating Peter's denial of his Master. What Peter did

was to renounce the fact that he was one of Jesus's disciples, or even that he knew Him. Strong's Concordance defines the words 'deny' as 'disown'. This is a strong word, yet Jesus said that in terms of discipleship was that of denying, or disowning, self. This simply means the renouncing of our own wills, and the acceptance instead of the will of God to be the ruling factor in our lives.

As children of God, we also disown ourselves by recognition of the fact, as stated by Paul, that since Christ died for us we should not henceforth live unto ourselves, but unto him who died for us. Read I Corinthians 5:15. Paul states the same thought in other words, saying, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20). The natural desire of every human being is to be well thought of and respected by his friends and neighbors, but when we disown self in recognition of the fact that we belong to God, it becomes our chief concern to glorify Him.. Self might say, what will the neighbors think? But we deny the right of self to decide our course of life, so we ask, 'What is the will of God?'; 'what will He think?'; 'what will glorified His name?'

The Apostle Paul writes, "Ye are bought with a price; be not ye the servants of men" (I Corinthians 7:23). It would be quite possible to renounce self, and yet become a servant of men. We might consecrate ourselves to some special work; or to a human leader; or a denomination, or an organization. This would be in keeping with Jesus' requirement of self-denial. We're not only to renounce self and self-will, but we are also to follow Him; that is, accept and humbly obey God's will as expressed through Christ.

We see that Christian self-denial means a great deal more than temporarily giving up a few nonessential things

in life which we especially enjoy. In the first place it is not a temporary measure to be practiced for a few weeks prior to the world's Easter, or any other special time of the year. It is a permanent dedication of ourselves to the Lord. True consecration is unto death.

The child of God who is dedicated to the Lord and to His service will not be unmindful to his privilege of foregoing those things in life which might in any way hinder his devotion to God. We shall need to be watchful along this line. We must not permit self-will to steal away time, or strength, or means which we have disowned, by giving them to the Lord, and which should be used in His service. Jesus gives us a general description of these. He reflected on them as "the care of this world and the deceitfulness of riches." See Matthew 13:22.

Life can become very complicated. The mere matter of existing can consume practically all of our time. But for those who are dedicated to the Lord, the deciding factor in all that he does will be whether or not His name will be glorified. The miopic viewpoint is that anything that is pleasant, or pleasurable to the senses is contrary to God's will. This is wrong! God does not expect His people to inflict punishment upon themselves. The deciding factor in each detail of a child of God's life should not be, is it pleasant or unpleasant, but what would the Lord have us do to best glorify His name.

In conclusion, the interests of self are set aside in a life that is fully consecrated to God. This is not for a day, a month or year, but for all time. This is true self-denial.

Contributed

MEETING GOD THROUGH PRAYER

A LESSON STUDY



"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6). Read Matthew 6:5-15.

Prayer is communicating with God. We talk to Him through Jesus, and He talks to us, largely through His Word. God also communicates with us through His providential overruling in our lives. Thus, we meet God, and, so to speak, "live" with Him. It is a blessed communion which is the privilege of every child of God.

Prayer is also the claiming of the promises of God. Jesus said that those who abide in Him, and in whom His words abide, may ask what they will, and it will be granted unto them. Those who enjoy this blessed relationship with the Father through prayer in the name of Jesus will ask only for those things which they feel reasonably certain are in harmony with the divine will, and these are the things which God has promised to give to His people. God does

not need to change His plans to meet the appropriate wishes of His people,

Prayer is to God, not to people. Jesus condemned the hypocrites who "love to pray standing in the corners of the streets, that they may be seen of men." They have their reward," Jesus said. They receive the awe of the people. This is what they want, so they have their reward.

Children of God do not pray to one another, but to the Lord. The admonition that we should enter into a closet to pray is merely a figure of speech to emphasize that we pray to the Lord not to be seen and heard of men. In the gatherings of the Lord's people, it is appropriate that someone lead in prayer, but such prayers should be short, and of such a nature that all present can enter into them. And these prayers should not be directed to the audience, but to the Lord.

Jesus gives us an example of a proper prayer, one

which embraces all our needs. It opens with reverence to our Heavenly Father: "Our Father which art in heaven, Hallowed be thy name." This sets the pattern for the prayer, and all our prayers should have as their chief adjective the glory and honor of our Heavenly Father, and the sacredness of His name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." This first petition of the prayer is a request for God's blessing upon others, for His kingdom is promised as a means of blessing all the families of the earth. However, if we offer this prayer sincerely, we still endeavor to have God's will done even now in our own hearts and lives.

"Give us this day our daily bread." We could think of the word "bread" here as noting our needs - all our needs, spiritual and material - with God deciding what we really do need.

"And forgive us our debts, as we forgive our debtors." We are not to think of these "debts" as merely misunderstandings. These need no forgiveness - merely clarification. The reference here is to deal transgressions against

another, which can have forgiveness if the transgressor has similarly forgiven those who have transgressed against him.

"And lead us not into temptation, but deliver us from evil." This does not at all imply that God intends to lead His people into temptation, and that He will desist only in answer to our prayers. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). This is an assurance, a promise, that God will not tempt us, so when we pray "Lead us not into temptation" we are simply claiming a promise of God, an assurance of something He will not do.

"But deliver us from evil." This is the positive aspect of a couple of thoughts. God will not lead us into temptation, but He will deliver us from evil - from all evil even now that might injure us as new creatures, and will finally deliver us from this present evil world into His kingdom.

In Matthew 6:14-15, Jesus emphasizes the importance of forgiving those trespassing against us, even as we desire God to forgive us.

Contributed

FOOD FOR THOUGHT

Where, or from whom do we receive our strength? The Bible has a clear answer to this question. "I can do all things through Christ which strengtheneth me" (Philippians 4:13). "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). "The Lord will give strength unto his people; the Lord will bless his people with peace" (Psalm 29:11).

Tapping into this marvelous resource of God's strength is as natural as life itself, and accepting our human weaknesses and frailties is essential, so that we can become more trusting of our Heavenly Father. Of course, we are expected to always do our very best, and to be a person of love, compassion, and mercy. Also, a good prayer life is necessary for a more serene life, and in turn improves our relationship with our Lord.

Building our strength and trusting God does not mean that things will always turn out the way we think they should, or even to our own liking. It simply means accepting God's

will for our lives, and believing that our Lord knows what is best for us at all times. And although accepting God's will is not always easy, it is necessary in order to be His followers and to receive His strength and stability in our lives.

SEEKING AND FINDING GOD

It is undeniable that there is neither truth, meaning, nor purpose without an intelligent Creator who, for His own reasons, made the universe and each of us in His image. Yet the world of academia largely rejects this inescapable fact. Professors and students claim to be on a quest for truth while denying that it exists or that anyone could identify it if it did. Such is the nihilistic atmosphere in major universities around the world. It is considered to be too dogmatic for anyone to claim that truth can be known. Then what is the point of research and study, if all we can achieve is a listing of differing options, none of which can be declared to be either right or wrong?

Dave Hunt, Seeking And Finding God, Pages 47-48



NEGLECTING GOD - SIN OF OMISSION

By Buddy Scott

One of the very strongest and most important mandates in Scripture doesn't receive the teaching it deserves nor the obedience required of us. Can you discern what it is from the following verses?

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Peter 3:10-12).

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

If you discern that it is the sin of omission, you are correct. The sin of omissions is committed when a person omits doing good when he or she has the ability to do good. The sin is done when a person has been taught what is right and good, but refuses to or neglects to walk in the truth he or she has been taught.

You'll note that I nearly always equate neglect with the same level of responsibility to you as refusing to do right or rebelling against doing right. My carefulness comes from conversations I had with Pastor Bill Murray. He is the son of the late atheist leader Madalyn Murray O'Hare. He also is the child over whom the court case was fought resulting in prayer being removed from schools. Bill later became a Christian minister and leader.

Although a lot of our conversation was about him advising me about which electronic memory typewriter to purchase (that was prior to computers), we also shared about his background.

Among his observations to me was this quote: "By

and large, people see atheism as most unacceptable. However, they need to realize that simply neglecting God turns out at the same place. People who neglect God are just as without God as the atheist. Without is without."

Bill's quote is supported by a quote from Jesus: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:9-10).

Most of all, the sin of omission then is knowing to accept God, serve God and live for God, yet neglecting to do so. When surveying all the possible sins of human kind, one will not be found that has worse consequence than omitting God from one's life. We'd do well to come to terms with how serious this is.

When someone says, "I am on a mission," we understand it to mean that he or she is out to right a wrong. Mission means "to send forth for good" (Hence: missionaries, ambassadors).

Omission means that someone knows to go, but will not move, won't take a stand, won't do his or her part in life's column of progress. God says that's wrong.

In summary, we need to reread this Scripture: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (How serious is that?) (I Peter 3:10-12).

REMEMBER ACHAN!

BY CAROL BUECHNER



The Israelites had spent forty years trudging about the wilderness waiting to enter the Promised Land. Finally, the time came for them to enter. Their first challenge was to take the city of Jericho. God gave Joshua detailed instructions that were to be followed. God emphasized to the Israelites that the city was cursed and all that was in it. They could not keep any of the cursed things for themselves because the whole camp of people would be cursed and troubled. The silver, gold and vessels of brass and iron were consecrated for the Lord and would become part of the treasury of the Lord. As instructed, the Israelites marched around Jericho once each day, for six days. On the seventh day, they were to march around seven times. On the last circle around, the people were told to shout and the priests were to blow trumpets. When they did this, the walls fell down so that they could go into and take the city. (Read Joshua 6 for details). The Bible states: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword ... And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord" (Joshua 6:21, 24). The camp of Israel moved on to their next city to conquer, assuming that all instructions from God had been followed.

The Israelites were not aware of the fact that someone had not followed God's instructions. As a result, God was angry with the children of Israel. Joshua proceeded to take the city of Ai, but as anticipated, they were not successful. The men of Ai chased the Israelites, killing

thirty-six of their men. Joshua tore his clothes and fell before the ark of the Lord until evening. He and the elders of Israel humbled themselves before Lord and put dust upon their heads. Joshua inquired of God why this had happened, lamenting that they would have been better off to stay on the other side of Jordan. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you anymore, except ye destroy the accursed from among you" (Joshua 7:10-12).

God made it plain to Joshua that someone had taken some of the cursed items and put them in the camp. Until the items were removed, God would not be with them, and they would not be able to stand against their enemies. God instructed Joshua to present the tribes of Israel before Him so that the guilty party could be identified. When the tribes were presented, the tribe of Judah was identified as the guilty one. "And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah of the tribe of Judah, was taken. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what

thou has done; hide it not from me" (Verses 17-19). Out of all the Israelites, one man has been identified as the guilty person. Will he admit his guilt? "And Achan answered Joshua, and said, **INDEED, I HAVE SINNED AGAINST THE LORD GOD OF ISRAEL**, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver (about five pounds), and a wedge of gold of fifty shekels weight (about one and one-fourth pounds), then I **COVETED THEM, AND TOOK THEM**; and behold, they are hid in the earth in the midst of my tent, and the silver under it" (Joshua 7:20-21). Achan admitted his guilt and even told Joshua that they were in his tent. The items were found in Achan's tent and they were brought before Joshua, the people, and God. Now that Achan has admitted his guilt, how severe will his punishment be? "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And **ALL ISRAEL STONED HIM WITH STONES, AND BURNT THEM WITH FIRE, AFTER THEY HAD STONED THEM WITH STONES**" (Verses 24-25). Just think of what the action of one man did. Achan caused thirty-six men to die, the Israelites were unable to take the city of Ai and all of Achan's family and animals and possessions we destroyed. Did this remove the curse and allow the Israelites to take the city of Ai? "And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land" (Joshua 8:1).

What can be learned from this incident concerning Achan? In Achan's own words, the lesson is clear, **I SINNED AGAINST GOD AND I COVETED.**" The Ten Commandments state quite clearly that coveting is a sin: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor this maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's" (Exodus 20:17). Yes, Achan sinned by coveting, but what does it really mean to covet?

To covet is to strongly desire or want something that you do not have or something that someone else has. If you desire something, you long for it or hope for it. You crave having it. It becomes a strong intention, passion, aim or focus. You are eagerly preoccupied with gain of some kind. You are lusting for something or seeking to gratify your bodily sense. It can become an envious desire. To envy means to have a painful or resentful awareness of something someone else has or enjoys and it becomes an obsession to obtain such things and can become an object of intention, resentment, bitterness, anger and hatred. It is possible for you to covet and not realize that you are doing it. If you think only of coveting where things only are considered, then you can easily be tricked into coveting such things as power, control, your own way and other such intangible ways.

Jesus taught on the subject of coveting through the presentation of a parable. "And he said unto them **TAKE HEED, AND BEWARE OF COVETOUSNESS: FOR A MAN'S LIFE CONSISTETH NOT IN THE ABUNDANCE OF THE THINGS WHICH HE POSSESSETH.** And he spake a parable unto them, saying, The ground of certain rich man brought forth plentifully: And he thought within himself, saying, What **SHALL I DO**, because I have no room where to bestow my fruits? And he said, **THIS WILL I DO: I WILL** pull down my barns, and (**I WILL**) **BUILD** greater; and there **WILL I** bestow all my fruits and my goods. And I will say to my soul, **SOUL, THOU HAST** much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which **THOU** hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:15-21). Think about what might have happened in this parable. Perhaps this man became rich through the blessings of God because he was a godly man. As time passed, the man's focus totally ruined God's provision to himself. Notice that frequent use of the word "I." Somehow, the seed of "self" became planted in his heart, and it grew into a confidence that he did not need to depend on God. If this man had recognized that seed of "self" sooner, he could have made changes in this heart and mind that could have kept him a faithful servant of God. In this passage, you

also learn that coveting turns into idolatry. You are focusing on yourself and anything you want. Jesus's instructions are to focus on God and His riches, which are eternal and not be concerned about earthly treasures because they are not lasting.

Take some time to meditate and examine the following eight scriptures for inspiration, guidance, and a deeper understanding of what the result of coveting can be:

(1) MARK 7:20-23: "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, **COVETOUSNESS**, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."

(2) I TIMOTHY 6:6-10: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some **COVETED** after, they have erred from the faith, and pierced themselves through with many sorrows."

(3) ICORINTHIANS 5:11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or **COVETOUS**, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."

(4) ICORINTHIANS 6:9-10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

(5) II Peter 2:10 (first part), 13-15: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. And shall receive the reward of

unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you: Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with **COVETOUS PRACTICES**: cursed children. Which have forsaken the right way, and are gone astray..."

(6) EZEKIEL 33:31: And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their **COVETOUSNESS**."

(7) EXODUS 18:21: Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, **HATING COVETOUSNESS**: and place such over them, to be rulers..."

(8) I TIMOTHY 3:1-4: This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre: but patient not a brawler, **NOT COVETOUS**: One that ruleth well his own house, having his children in subjection with all gravity."

It is quite obvious that coveting is something that you do not want to do. It is discussed in the Bible with the works of the flesh. Coveting is like a seed. Satan plants the seed in your heart. If you don't stop the growth of these seeds, they will develop and lead to the works of the flesh such as idolatry, pride and deceit. More and more works of the flesh emerge in your life.

How should you deal with coveting? First, you must be aware of the seriousness of it. The eight scriptures should have emphasized this to you. Remember, Achan caused the death of thirty-six men and all his family through the act of coveting. Consider that you, too, may be affecting others lives through coveting. There is no doubt that coveting is classed with other serious sins.

Second, examine your life for signs of coveting. It may be obvious if there are particular things you covet - money, homes, cars, clothes, jewelry, electronic devices, jobs - these are more tangible to identify. But there are things that may not be easily spotted. For example, is there something that you are doing that is taking your complete time? Is it something that keeps you from having enough time to serve God? It may be a job that keeps you too busy or it may be a hobby that occupies your time so that you are neglecting your time with God. This can be seen as coveting your time for your personal use. Another sign of coveting may be the attention you are seeking. Perhaps you want others to notice what you are doing and expect praise and glory for what you are accomplishing. Could it be you have forgotten that God is the one to be glorified and not yourself? He is the one working through you and you should not be craving the praise of others for yourself. Consider another possible sign of coveting - control! Are you wanting to control situations to get what you want? Do you have your own personal agenda that you want to be followed? Are you controlling or seeking power over other people for a selfish reason?

The third thing to do concerning coveting is to take action. Now that you have identified what you are coveting, it is time to take it to God. Repent of it, and ask God's forgiveness. Ask Him to help you overcome any coveting you have in your life. Be determined to do what ever it takes to stop. Read the Bible and see what it says about coveting, and apply it to yourself. Spend time praying and asking God for direction and the ability to do all that needs to be done. Remind yourself every day how easy it is to allow coveting to overtake you. Continue daily to search your heart to make sure a seed of coveting has not sprouted.

REMEMBER, REMEMBER!

REMEMBER ACHAN'S WORDS! "WHEN I SAW AMONG THE SPOILS (a beautiful garment, silver and gold) THEN I COVETED THEM, AND TOOK

THEM" (Joshua 7:21). Perhaps Achan allowed himself to linger a little bit too long. Instead of remembering Joshua's instructions and walking away, he savored in his heart what it would be like to have these items. Achan did not take the time to consider what the consequences would be.

REMEMBER, GOD KNEW! Achan only took a few things, but what he took God had given specific commands to not have anything to do with. He hid it thinking he would get away with it. Joshua did not know, nor did the Israelites know. God also knows if you are coveting anything in your heart. You cannot hide anything from Him.

REMEMBER THE MESSAGE FROM THE SCRIPTURES GIVEN PREVIOUSLY! They include (1) Coveting defiles the man. (2) Coveting causes you to err from the faith and it brings many sorrows. (3) You are not to keep company with a covetous person. (4) A person that covets WILL NOT INHERIT THE KINGDOM. (5) Those who covet are walking after the flesh, have forsaken the right way, and go astray from God. (6) Be alert to how people behave. They may claim to love with their mouth but their heart is going after coveting. (7) Leaders of the church must hate coveting and show that in their behavior.

REMEMBER THAT WHAT YOU DO GREATLY AFFECTS THOSE AROUND YOU! Achan caused the death of many people through his covetous actions. Do you suppose he even considered what a profound impact it would have on others? Do you ever think about how your actions may be affecting others?

REMEMBER WHAT THE FINAL END WAS FOR ACHAN! Achan, his family and all his animals were put to death and all his possessions were burned. Would God say to Achan? "...I never knew you: depart from me, ye that work iniquity" (Matthew 7:23). Will He say that to you or will he say, "...WELL DONE, THOU GOOD AND FAITHFUL SERVANT..." (Matthew 25:21).



SECURITY

A LESSON STUDY

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

Read Psalm 57.

Our lesson for this time is one of the psalms of David. In this psalm, David, in prayer, seeks security from the Lord. "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be over past" (Psalm 57:1).

David was a man after God's own heart. The Lord loved and blessed him, yet his life as king of Israel was filled with wars and calamities, and in these severe experiences, he invariably sought the help of his God. David was certain that in due time the Lord would help him. Psalm 3:2-5 reads, "Many there be which say of my soul, There is no help for him in God. But thou, O Lord art a shield for me: my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."

During this period of the reign of sin on earth, God deals with those who espouse His cause upon an individual basis. He protected and blessed many of His servants in a very literal way, among them David. However, Hebrews 11:36-40 reads, "And others had trial of cruel mockings and scourging yea, moreover of bonds and imprisonment; They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect."

To train His servants for the high position they are to have in the kingdom, God permitted many of them to suffer. But He also gave them all strength to endure whatever trials He permitted them to have.

For the followers of our Lord during this age, the situation is the same in principle but somewhat different in detail. Today, the footstep followers of Jesus have covenanted to lay down their lives as their Master did, and they are being developed as "new creatures" with the hope of living and reigning with Him in His kingdom.

There are many wonderful promises of security to the followers of Jesus today. These promises are not material security, but security as new creatures in Christ Jesus. The Apostle Paul wrote, "Be careful for nothing (Do not worry); but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6-7). The Apostle Paul, formerly a Pharisee of the Pharisees, had it within his own ability to provide material security in so far as this is possible in an uncertain world. But he gave this all up. He wrote, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Philippians 3:7-11).



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 articles appeared in the Houston Chronicle.

'FAITH UNDER FIRE' takes religious dogma to task

New TV show demands evidence to support beliefs

**by Frances Grandy Taylor
Hartford Courant**

Would Jesus be a vegan? Are Christianity and Islam compatible? Is there any evidence of God? Does Hugh Hefner believe in miracles? Are Mormons Christians?

In a program that its creator describes as "O'Reilly meets religion," Christians, Muslims, Jews, atheists and even animal rights activists verbally duke it out over who is right about God and God's intentions.

The new Pax TV show is "Faith Under Fire", created by Lee Strobel. It debuts at 9 p.m. Saturday on Channel 49.

In one segment, two religious scholars clash over whether hell exists. In a different segment, Madonna's kabbalah teacher squares off against another rabbi, with Strobel acting as the referee. Strobel also discusses issues of faith one-on-one with such unlikely celebrities as Hefner and the singer Moby.

Strobel said he came up with the idea two years ago "for an O'Reilly - or Hardball-style" format devoted to questions of morality and spirituality.

He found few TV executives willing to take the chance on a show with possibly controversial religious debates.

"We spent the last year trying to sell it in Hollywood. We tried the networks, cable television, syndication, Fox News, MSNBC and CNBC," he said.

"One executive told me it sounded interesting, but "we can't do God."

Finally, Pax TV, which is expanding its programming this season, decided to take the show.

"No topic is off-limits," said Strobel, who has produced 13 episodes. "We do abortion, gay rights, stem cell research, all the hot-button issues."

Once an investigative reporter and legal affairs editor at the Chicago Tribune, Strobel, 52, left journalism after 14 years and entered the ministry, becoming ordained in 1990. He served as assistant pastor of Willow Creek Church near Chicago, and later at Rick Warren's Saddleback Valley Community Church in Southern California.

Strobel has become a popular speaker in the field of Christian apologetics, an effort to provide scientific proof of the existence of God, the divinity of Jesus Christ and the tenets of the Christian faith. His most recent book "The Case for a Creator: A Journalist Investigates Scientific Evidence That Points Toward God" (Zondervan, \$29.99), seeks to debunk Darwinism and evolutionary theory of the universe.

"The point (of the show) is to really look at the evidence and where it points," Strobel said, "For example, Islam and Christianity can't both be right - they are either both wrong, or one of them is right. We wanted to talk to people about why they believe what they believe and examine what evidence they have for it."

In his books, Strobel discusses his journey from athe-

ism to Christian believer, which started when his wife became a born-again Christian.

"To me, the evidence of science points to an intelligent starting point, and I'm willing to put that belief to the test in the marketplace of ideas," he said. "We want to stimulate debate....I think we will have a lot of people shouting back at their televisions."

Strobel was a featured speaker at a national conference called "Truth for a New Generation," which drew about 2,000 people to Wallingford, Conn., on Tuesday.

"Lee Strobel is one of the flagship speakers in Christian apologetics," said Alex McFarland, president of Faith in Focus, which sponsored the conference. He called Strobel "a scholarly defender of the faith," and added that apologetics is generating new interest among believers, seekers and skeptics as well as committed religious leaders.

"God does not expect us to take a leap in the dark," McFarland said "People are realizing the need to clarify the Bible and to learn how accurate the historical records are about Jesus Christ."

In an interview at the Playboy Mansion with Hefner, who wears his trademark silk pajamas, Strobel gets Hefner to discuss his beliefs - or a lack of them.

"Religion is a myth It is man's attempt to explain the inexplicable," say Hefner, who at one point adds that he "doesn't believe in miracles, but it would be great if there were some." As the host, Strobel often gets the last word in the closing moments of these arguments.

"You haven't convinced me that Jesus was a vegetarian and that God doesn't want us to eat meat," he tells a Christian vegan and animal activist in the "What Would Jesus Eat?" episode.

Strobel said he urges his guests to argue their beliefs forcefully to help others better learn about them.

"I want to know from a Muslim why he believes the Quran is the word of God, and why he thinks Muhammad was the final prophet," he said. "To me, faith is a step you take in the same direction that the evidence is pointing. If you believe little green men control the world, you ought to be able to prove that in some way."

STUDY: SEX ON TV INFLUENCES TEENS

CHICAGO - Teenagers who watch a lot of television with sexual content are twice as likely to engage in

intercourse as those who watch few such programs, according to a study today in the September issue of *Pediatrics*. The study covered 1,792 adolescents ages 12 to 17 who were quizzed on viewing habits of sexual activity. Both regular and cable television were included. "This is the strongest evidence yet that the sexual content of television programs encourages adolescents to initiate sexual intercourse," said Rebecca Collins, a Rand Corp. psychologist who headed the study.

Comment

Here are two verses to consider in regard to the above article. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:20). "But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain" (Titus 3:9).

"No Doubt We're In The Last Days" News

October 20, 2004: Chaos continues to be the norm in the Palestinian areas. The only real government there consists largely of the foreign aid organizations, especially those run by the UN and Red Cross. The aid officials, by supplying food and the necessities to most of the population, are largely immune to the terrorist violence. However the terrorists, who are now largely Islamic radicals, expect the aid organizations, which are run by non-Moslem foreigners, to pay a form of "tax." This they do in providing food and other goods for terrorist members, and jobs for some terrorists. The muscle in the Palestinian areas is provided by various terrorist militias. The Palestinian Authority, which, in theory, has power, has seen most of its police join one terrorist organization or another. The Palestinian Authority media, especially the television and radio broadcasting operations, support the terrorists by broadcasting large quantities of "kill the Jews" and "Destroy Israel" material. This includes slickly produced videos glamorizing children becoming suicide bombers and attacking Israelis. This stuff is never broadcast in any language but Arabic, and sometimes the more vivid videos are pulled from the air for many months if they get some unwelcome attention in the West. In the Palestinian areas, "MTV" means "Murder TV."

- The Berean Call



Questions and Answers

Question: Will you please comment on the word "hope" as it is used in the Bible?

Answer: In this present evil world, life for the majority of people has been filled with despair. We know this is so when we review our own previous condition and the condition of all the people in the world who do not have a knowledge of God and His plan for them. Under the circumstances, it is amazing that people can have any kind of hope. However, the old adage we hear so often is true, "Hope springs eternal in the human breast." Mankind continues to hope that a better situation will get better, even though at the time it is a situation of despair.

Many are inclined to think of hope as meaning "desire". However, the true definition of hope is "desire with expectation of fulfillment." But the hope that arises in most human hearts has not been fulfilled. This fact explains why most of the world thinks of hope in terms of desire only.

Expectation is definitely included in the biblical use of the word "hope." By being associated with the promises of God, the hope of the Bible is a virtue which includes a "confident and favorable expectation of good." We are admonished to develop this virtue so that we will not despair but be strong in the Lord and in the power of His might.

The Apostle Paul described our former condition before we came to the knowledge of God. "Wherefore remember, that ye being in the time past Gentiles in the flesh,

who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, and no hope, and without God in the world" (Ephesians 2:11-12). We notice that Paul said that we had "no hope."

However, since we have come to a knowledge of God and His Son, we now have a most marvelous hope. We become specially aware of this hope when someone who is dear to us dies. We then recall the Apostle's words in Thessalonians 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not, even as others which have no hope" (I Thessalonians 4:13). It is because we have faith in the promises of God that we do not sorrow as those who have no hope. I Thessalonians 4:14, we see how this faith is told to the resurrection of those who "sleep in Jesus." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." From other scriptures, we see that all mankind will be raised from the dead. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

As mentioned before, faith in the promises of God is directly related to our hope. We are able to assemble all

the facts we find in God's Word through faith. This leads us to certain important conclusions.

The facts we find in the Bible do not cause us to conclude that the great majority of mankind will define themselves in eternal torment, nor that all mankind will merely return to the dust from whence they came. We would have no hope, or at best a limited, selfish hope if our study of Bible facts would lead us to any of the foregoing incorrect conclusions. We know that the wonderful hope we possess is not wishful thinking but comes directly from God. It is because of the Holy Spirit that we have the ability to see it revealed in His Word. The Apostle Paul clearly states this in Romans 15:13, "Now the God of hope fill you with all joy and peace unbelieving that ye may abound in hope, through the power of the Holy Spirit."

From the scriptures, the very close association of this hope to the doctrine of the resurrection is evident. When standing before the Sanhedrin, Paul spoke of it in Acts 23:6, "But when Paul perceived that one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called into question." Later, when brought before the governor, Felix, he told how he believed all those things which are written into the laws and the prophets, saying, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

When standing before Festus and King Agrippa, the Apostle Paul mentioned this hope again, "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which Hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God would raise the dead?" (Acts 26:6-8)

The first mention of this hope and how it would be fulfilled were laws given by God in His statement to the serpent in the presence of Adam and Eve in the Garden of Eden, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Therefore, when Jesus came and was put to death, this hope became associated with His resurrection. Everyone will participate in the realization of resurrection.

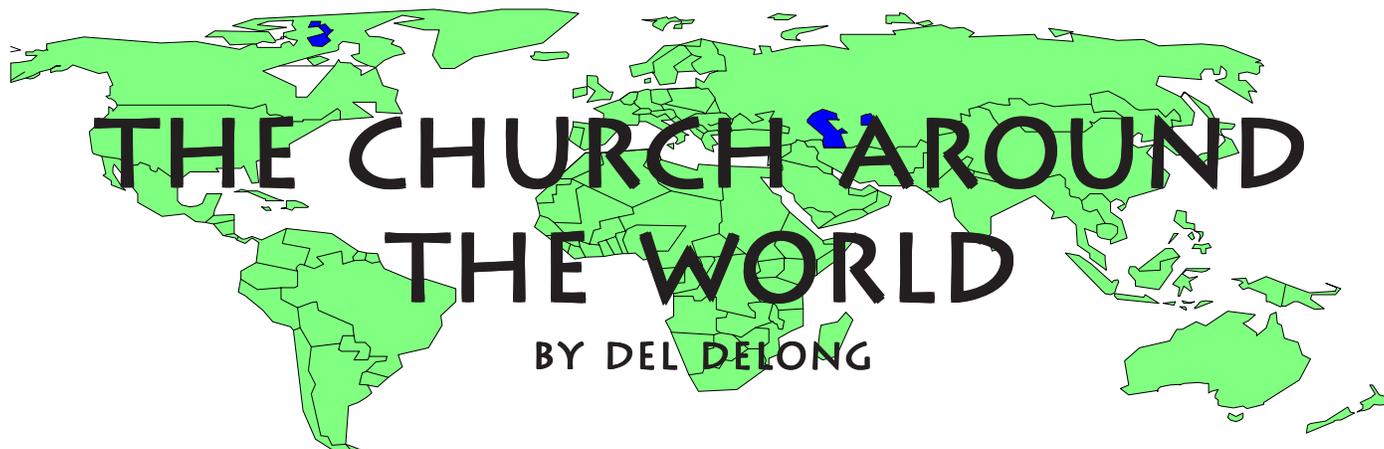
This hope that we have as footstep followers of Jesus

goes beyond restoration of life. There is the added hope of glory like unto that possessed inherently by the Father, now possessed also by Jesus. This hope is mentioned see is in scripture. "For the hope which is laid up for you in heaven, wherof ye heard before in the word of the fruit how of the gospel" (Colossians 1:5). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the who hope of glory" (Colossians 1:27). "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:2). We are told that it is a secure and sure hope. "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: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec" (Hebrews 6:18-20).

The Apostle Paul explains that we must be willing to suffer with Christ and walk after the spirit and not the flesh. We know that it is not easy. We will encounter sufferings for righteousness sake. However, these sufferings are insignificant when compared with the glory of our hope. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Roman 8:18).

Hope is a virtue! Like faith, it is rare. Children have hope. Because of the severity of life's experiences, adults become skeptical and absorbed by selfishness in persevering themselves. Hope is also the link between faith and love. In faith, facts are used on which to conclude matters. Hope can be associated with that part of faith which we may call "heart reliance." God is pleased when He sees that we have this hope. Therefore, Paul says, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Roman 8:24-25).

When our hope becomes reality, it will cease to be hope. All will see that our confidence and favorable expectation of good has been real. Until then, let us continue to have a favorable and confident expectation of good. With patience, let us wait for its fulfillment.



The Philippines



Joel R. Oliverio
1956 - 2004

On November 2, 2004, the Church of God lost a member of the Board of Seven and a Treasurer, Joel Oliverio. He died at Perpetual Succor Hospital on Gorordo Avenue in Cebu City at 6:00 AM on November 2, 2004. Being a member of the Board of Seven and a General Treasurer of the Church of God in the Philippines, he had the responsibility of handling the Book of Accounts for the Church.

Joel Oliverio was born Church of God on February 27, 1956 in Don Carlos, Bukidnon, Mindanao, Philippines. He was the son of Salvador Oliverio and Presentacion Ramas.

He has ten brothers and sisters. They are Ephraim, Erlinda, Leah, Salvador Jr., Ruth, Lina, Noeh, Samuel, Lemuel and Magno. At school, he finished his two courses of Nautical and Commerce with a major in accounting.

In 1979, he joined the Evangelistic Ministry Team (formerly the Tent Ministry) which is a group of preachers of the Church of God headed by Elder Pablo C. Sausal Sr., Overseer, who are responsible for evangelizing the gospel of God throughout the Philippines.

In the year 1984, he was chosen as the national auditor of the Church of God in the Philippines. On March 23, 1988 the Ministerial Council chose him General Treasurer, and he became a member of the Board of Seven who manage the financial matters of the Church in the Philippines.

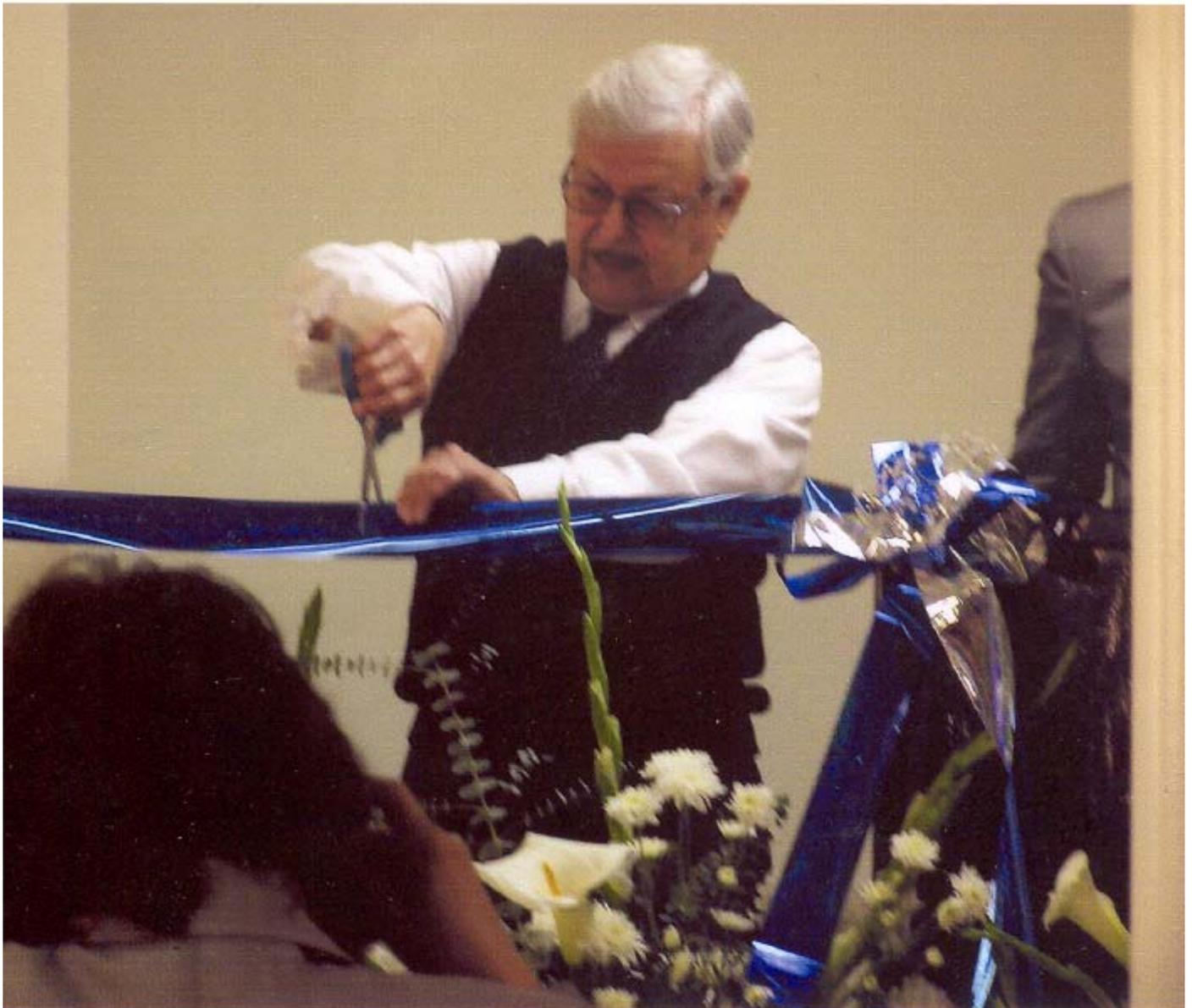
On July 31, 1990, he married Belle Flores. Elder Pablo C. Sausal Sr. officiated at the service in the Church at Johnny Ang Paradise, General Santos City, South Cotabato, Mindanao. After a couple of years of marriage, he acquired an illness which required him to see a physician for treatment. It was Uremia, a severe kidney disorder, according to his Doctor. He underwent dialysis which began in 1992. He closed his eyes in death on November 2, 2004 at 6:00 AM.

Brother Joel Oliverio now rests in his grave awaiting the return of Jesus and the resurrection of the righteous. We will miss our brother. He has left us many good memories. Let us make our calling and election sure, so that we can all be in that first resurrection.

Los Angeles, California

Pictured below is photograph of the dedication service for the new church building in Los Angeles. Elder Paul Herrera is shown cutting the ribbon.

Brother Manuel Gonzales writes: Greetings in the name of our Lord Jesus Christ. We are so grateful to God and to our Lord Jesus for the wonderful blessings we are experiencing with the new church location. It is so great to be able to meet for fellowship with our brothers and sisters glorifying God for all that He has done for us. We would also like to thank all the brethren who made this possible. On Sunday, January 23, 2005, we had three new members baptized. Thank you for all your prayers.



LESSON I

SAUL ANOINTED KING

Scripture Reading: I Samuel 10:1-13.

Golden Text: I Samuel 10:1.

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?"

NOTE: We studied in our last lesson how Saul was chosen to be king over Israel. He was sent to Samuel who had been instructed by God what to do when Saul came before him. Let us study about Saul actually becoming king, and how the Spirit of the Lord was upon him.

1. Who anointed Saul as king over Israel? I Samuel 10:1.
2. What did Samuel tell Saul would happen after he left him this day? I Samuel 10:2.
3. Then where was Saul to go? I Samuel 10:3-4.
4. When he would come to the hill of God, what was to happen? I Samuel 10:5-6.
5. Was God to be with Saul? I Samuel 10:7.
6. When he arrived at Gilgal, what was he instructed to do? I Samuel 10:8.
7. Did the prophecies come true as Saul left Samuel? I Samuel 10:9.
8. Saul then met a company of prophets, and then the Spirit of God came upon him, he prophesied among them. What did these people who knew Saul say about him? I Samuel 10:11-13.

LESSON II

SAUL PROCLAIMED King

Scripture Reading: I Samuel 10:14-27.

Golden Text: I Samuel 10:24.

"And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king."

NOTE: In our last lesson we learned that Saul was anointed King by Samuel. The Spirit of God came upon Saul and he prophesied among the prophets. Let us see now if the people accept Saul as King.

1. What did Saul's uncle ask him in I Samuel 10:14-16?
2. Where did Samuel call the people together? I Samuel 10:17.
3. What did Samuel say to the children of Israel? Samuel 10:18-19.
4. When Samuel had caused all the tribes of Israel to come near, what happened in I Samuel 10:20-22?
5. Were the people pleased with their king? I Samuel 10:23-24.
6. What did Samuel do in I Samuel 10:25?
7. Where did Saul go, and who went with him? I Samuel 10:26.
8. How did the children of Belial feel toward Saul? I Samuel 10:27.

LESSON III

SAUL'S VICTORY OVER THE AMMONITES

Scripture Reading: I Samuel 11:1-15.

Golden Text: I Samuel 11:14.

"Then said Samuel to the people, Come, and let

us go to Gilgal, and renew the kingdom there."

NOTE: In our last lesson we learn how SAUL was made king over Israel. God permitted Israel to have a king over them for the first time. Up to this time they had not had a unifying force except for God. Now we shall see how King Saul began his reign over the Israelites.

1. The Ammonites came up against Jabesh-gilead, and what request did they make of Nahash? I Samuel 11:1.
2. What was Nahash's answer to the Ammonites? I Samuel 11:2.
3. What did the Elders of Jabesh say unto Nahash? I Samuel 11:3.
4. When the messengers come to Saul, what did he do? I Samuel 11:4-7.
5. How many children of Israel are there? I Samuel 11:8.
6. Read I Samuel 11:9-11, and tell in your own words what happened to the Ammonites.
7. Was the kingdom then renewed at Gilgal? I Samuel 11:14-15.

LESSON IV

SAMUEL'S PROCLAMATION TO ALL ISRAEL

Scripture Reading: I Samuel 12:1-25.

Golden Text: I Samuel 12:6.

"And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your Fathers up out of the land of Egypt."

NOTE: We have learned that Israel now has a king, King Saul, and in our last lesson we studied about the defeat of the Ammonites by Saul and the Israelites. Let us

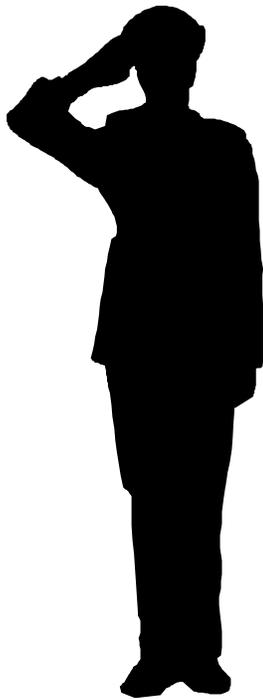
now study the warning which Samuel gave to the nation of Israel to keep them from forgetting their God.

1. What did Samuel tell the people of Israel? I Samuel 12:1-3.
2. Did Samuel remind the people how their fathers had been brought out of the land of Egypt? I Samuel 12:6-8.
3. What had happened to their fathers in the land of Egypt when they forgot God? I Samuel 12:9-11.
4. What did Samuel further tell them in I Samuel 12:12-13?
5. If the people of Israel would fear the Lord and obey Him, what would the Lord do for them? Samuel 12:14.
6. What would happen if they did not keep His Commandments? I Samuel 12:15.
7. What great thing did Samuel ask the Lord to do this day before the people, so that the people would keep the word? I Samuel 12:16-19.
8. What instruction did Samuel then give the children of Israel, and did he promise to help them himself? I Samuel 12:20-23.
9. What did he say would happen to them and their king if they continued to do wickedly? I Samuel 12:25.

NAMES OF JESUS

Look up the verses below to find some different names Jesus was given.

- Hebrews 6:19 I Peter 2:8
- Revelation 5:5 II Peter 1:19
- John 10:9 Hosea 14:5
- Isaiah 4:2 Jermiah 2:13
- John 1:29 John 9:5
- Isaiah 53:2



TWO DIED FOR ME!

Jimmie was a sailor and a true a Christian as ever lived. The sailors taunted him, laughed at him, and tried hard to persuade him to engage in their wicked sports; but Jimmie remained steadfast and true to God. Over and over he had tried to persuade his berthmate, Mark, to give up his wicked habits and Satan's way of life and become a Christian, but it seemed all in vain.

One night a terrible storm arose and it was discovered that the ship had been slit at its keel. The water could not be stopped from rushing in, and it was voiced to all that the ship would soon go to the bottom. The little life boats were lowered, and one by one they carried passengers away from the ship. There were now but a few moments before the ship would sink, and the crew were still to be saved. It was soon seen that to save the whole crew would be utterly impossible, for the ship was already half under water and sinking very rapidly. Hastily lots were cast, and the four unto few stood waiting their turn to be lowered into the life boats. By their sides stood their doomed friends. Jimmie was in the line to get into the life boat. Mark stood in the death line at this side. Farewells had been exchanged. Then suddenly, without warn-

ing, Jimmie seized his friend, hastily drew him into his own place and he himself stepped in the deathline. Before any replacement could be made, Mark had safely been lowered, and looking back, saw Jimmie go down with the ship, calling his last farewell.

Mark knew that Jimmie had given himself for him for the sake of bringing him to Jesus whom he loved. Mark desired to learn more about Jesus. It was not long before he accepted Jesus as His Saviour. Now, when the young men asked him to go with them to do wrong or into places Jesus would not approve, his answer always was, "I will not do it, it is wrong to live for Satan and be in sin; two died for me, Jimmie's Jesus (and now his) and Jimmie."

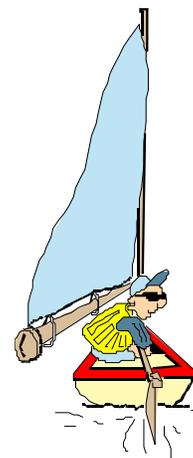
"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: ye preadventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:6-8.

A RIDDLE

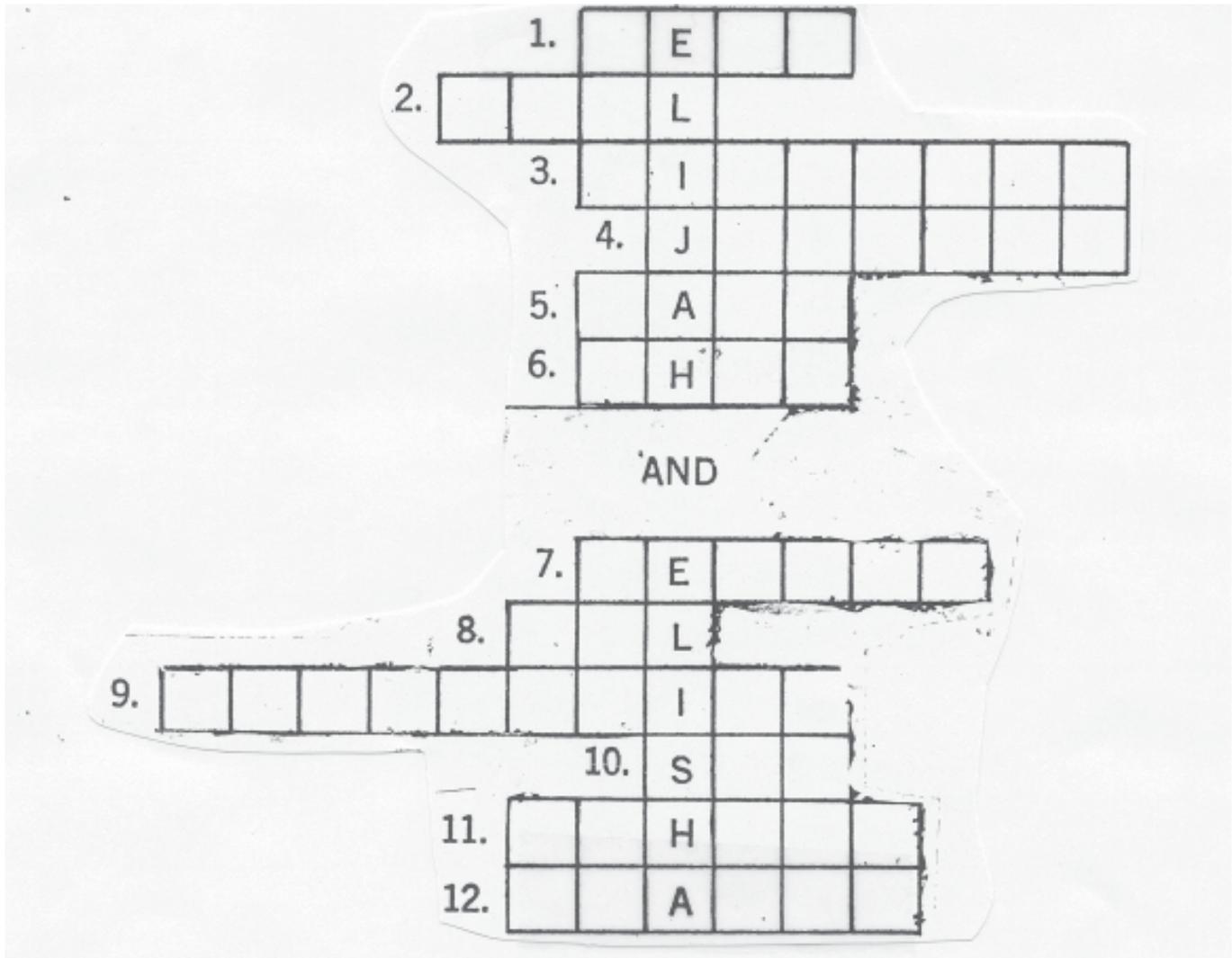
I was a prisoner indeed,
 Yet when they brought to me
 Another man to share my lot
 I gave him liberty.

WHO AM I?

(The answer is found in II Kings 13:20 and 21.)



ELIJAH AND ELISHA



Fill the blanks below. Then print the answers on the numbered lines in the grid.

1. The widow at Zarephath had only a handful of ____ (I Kings 17:12)
2. Jezebel and her 450 prophets worshipped ____ (I Kings 18:19)
3. Naboth owned a ____ which Ahab wanted (I Kings 21:1-2)
4. ____ was Ahab's wife (I Kings 21:5)
5. Elijah said there would be no dew nor ____ until he spoke the word (I Kings 17:1)
6. God sent Elijah to speak His message to ____ (I Kings 17:1)
7. Elijah was taken to ____ in a whirlwind (II Kings 2:11).
8. God increased the ____ until all of the vessels were filled (II Kings 4:2-6).
9. The great woman at Shunem was called the ____ (II Kings 4:12)
10. Elisha said God would give the great woman a ____ (II Kings 4:16)
11. Elisha's servant was called ____ (II Kings 5:20)
12. ____ was a captain of Syria, but he was a leper (II Kings 5:1)

THE SECRET

One day, one friend asked another, "How is it that you are always so happy? You have so much energy, and you never seem to get down."

With her eyes smiling, she said, "I know the secret!"

"What secret is that?" To which she replied, "I'll tell you all about it, but you have to promise to share the secret with others."

"The secret is this: I have learned there is little I can do in my life that will make me truly happy. I must depend on God to make me happy and to meet my needs. When a need arises in my life, I have to trust God to supply according to His riches.

I have learned most of the time I don't need half of what I think I do. He has never let me down. Since I learned that secret, I am happy."

The questioner's first thought was, "That's so simple!" But upon reflecting over her own life, she recalled how she thought a bigger house would make her happy, but it didn't! She thought a better paying job would make her happy, but it hadn't. When did she realize her greatest happiness? Sitting on the floor with her grandchildren, playing games, eating pizza or reading a story, a simple gift from God.

Now you know it too! We can't depend on people to make us happy. Only God in His infinite wisdom can do that.

Trust Him!