

The Advocate of Truth

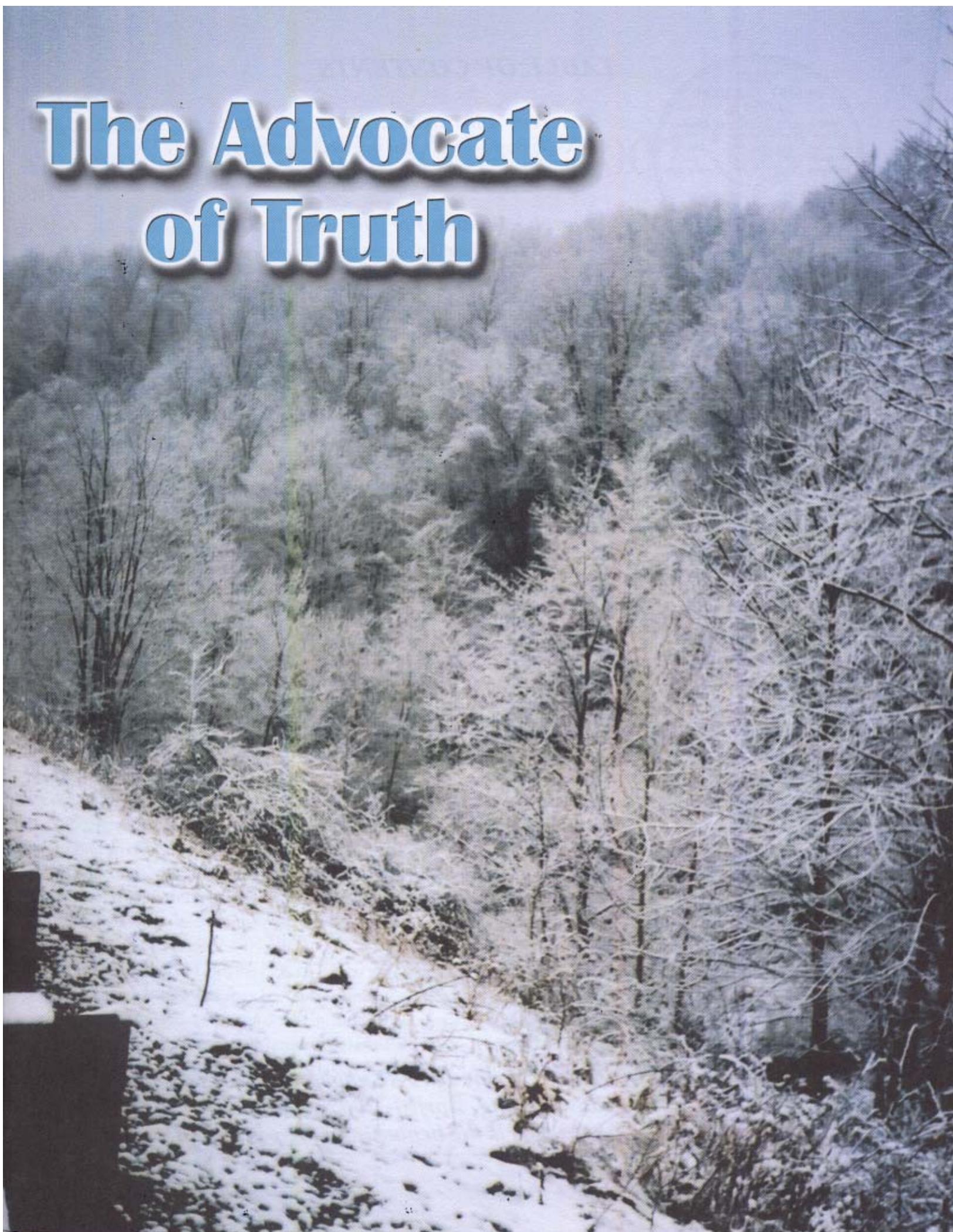




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This Year, the Lord's Supper will be observed on Sunday evening, April 1, 2007 (Roman time), after sunset. This is the beginning of April 2nd (Bible time).

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THE YEAR 2007

by Bond Tennant



As the world enters another secular new year, there is a rising level of apprehension and fear among the general population. This apprehension has come about largely because of the tragic events that have taken place throughout the world in recent years. These tragic events include terrorism, instability in the world's economics, changing weather patterns, and a host of other calamities both man-made, and otherwise. International statesmen and heads of government cannot find solutions to solve the many problems confronting the world. Financial leaders do not have the answers to the world's monetary difficulties.

In Luke 21:26, Jesus points forward to the closing time of this age: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Religious leaders differ widely in their views as they endeavor to find answers in the Bible. Some see the future as one filled with gloom, doom, and the final destruction of the earth and everything in it. However, there seems to be a growing interest in end-time prophecy as it relates to the times in which we are now living.

For children of God, the closing of one year and the beginning of a new one may be a special time for reflection. Their reflection may no doubt include a mental account of their personal experiences, degree of spiritual progress and growth that may have taken place during

the previous year. Their resolutions will be of a spiritual nature, and will include a renewed commitment to be more resolute and faithful to God and His Word during the coming year.

As the children of God watch the signs of the times, they look forward to the return of Christ and the establishment of His Kingdom. They may meditate on the prophecies and other scriptures which deal with the wondrous events of our day. We are living in momentous times with increasing anticipation as we look forward to the events which will take place during the year 2007.

Not one of us is capable of foreseeing all of the numerous and varied circumstances, personal and otherwise, that may transpire in the future, or perhaps during the coming year 2007. However, those who have put their complete trust in our Lord, will possess evidences of character development as seen in the special qualities of hope and trust. They will understand that whatever God permits to come to pass in their lives is a manifestation of His loving care of them. They will put their trust in our Heavenly Father's ultimate plans for the establishment of His Kingdom.

Let us renew our consecration to do the will of God to the best of our ability. Let us strive to be faithful even unto death so that we may rule and reign with Christ in His Kingdom.

SIMEON - WAITING FOR THE LORD TO COME

By Bond Tennant



"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:25-32).

In our opening verses, we see a man who has for many years been looking for the Lord to come to the temple. He is very old and weary, yet every day he faithfully makes his way to the temple, for he knows that today might be the very day that He will come. Amazingly enough, on this occasion his waiting has turned into an exciting and moving welcome, as his promised Lord does come to the temple.

Perhaps Simeon is a bit surprised as he sees his Lord for the first time. Instead of marching through the gate at the head of a great army, he is a little dimpled-cheeked, chubby-fisted baby nestled in the arms of His mother. But Simeon at once recognizes Him, and exclaims, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation" (Luke 2:29-30).

As we view this interesting and wonderful man, we may see reflected in him a picture of the kind of person each one of us should be as we wait for our Lord to come again.

Simeon had a revelation. He knew the Lord would come. Just how he knew this might have been difficult for him to put into words, but it certainly was not difficult for him to know. When a person comes to know the Lord, nothing can shake him loose from that truth. "And ye shall know the truth, and the truth shall make you free" (John 8:32). When Saul, whose name was later changed to Paul, met Jesus on the Damascus road, he first asked, "Who art thou, Lord?" and the Lord said, "I am Jesus." Then Saul responded, "What wilt thou have me to do?" Read Acts 9:1-6. As long as he lived, nothing ever shook him loose from that revelation. He later said, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12). He did not just say, "I have learned about Him." Later he wrote that some are "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7). When a man knows the Lord like that, he has much going for him. Look how this kind of revelation anchored Job. Out of his troubles and suffering he cried, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

Because he knew the Lord would come, Simeon had

patience to wait for Him. Simeon waited. The Scriptures did not say that he sat, slept, or even napped. As he lived and labored, he kept uppermost in his mind that the Lord would come, and that he would see Him when He did. The sure knowledge and expectation of His second coming continues to give us patience to work, pray, give, and go until He does appear.

As he patiently waited, Simeon lived a devout life. He was devoted to God. He lived in a day of carnal, materialistic thinking and believing, but he was devout. Devout means, "Live always with the consciousness of God's presence." If we would do that today, we would eliminate about 95 percent of our discipline problems. No man sins willfully when he is close to God. It is when a man loses consciousness of God's Presence that he becomes selfish and rebellious.

Simeon also lived justly. This implies that he not only sought to please God, but he treated his fellowman rightly. He practiced justice with man, as God had dealt justly with him. This is a lesson for us. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom

he hath not seen?" (I John 4:20)

All that Simeon was, and did, was made possible by the Holy Ghost. It was the Holy Ghost that revealed Jesus to him. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (Luke 2:26). It was the Holy Ghost that led him to the temple. "And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law" (vs 27). It was the Holy Ghost that enabled him to live justly and be devoted to God. "And, behold, there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him" (vs 25).

The Bible teaches this same life-style for us today. We are to live and walk in the Spirit: "If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). We are to pray in the Spirit: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20). Our whole Christian life must be spiritual. We have access to the same Holy Ghost today.

NOTE: The terms "Holy Ghost" and "Holy Spirit" are one and the same.

TBC TODAY: "NO DOUBT WE'RE IN THE LAST DAYS" NEWS



WITCH SCHOOL OPENS DOORS IN MIDWESTERN TOWN (EXCERPTS)

(In) the unlikeliest of places, a real witch school (opened) its doors to the public in a place known as the Sweet Corn Capital of the World.

After almost five years of existence on the Internet, Witch School is expected to operate under normal business hours in the town of Hoopeston, Ill., about 100 miles south of Chicago.

The school is dedicated to educating the public in Wicca, a neo-Pagan religion that incorporates nature and magic

into its theology. Until now the school has existed almost entirely on the Internet.

Ed Hubbard, the school's CEO and director, was lured to Hoopeston by what have been considered to be some of the lowest real estate prices in the country.

The town is known primarily for its annual Sweet Corn festival; its high school mascot known as the Cornjerker, and the National Sweetheart pageant, which has produced eight Miss America winners.

The town could soon be known as a pagan colony, after Witch School starts letting visitors utilize its ritual space, view the studio where it produces videos for the Internet, and peruse its library of religious, metaphysical and historical texts.

"It's a humble beginning," Hubbard says. "The school is adorned with a Witch School sign and has maintained a quiet presence since moving to Hoopeton in 2003." He says that with an estimated 30 new students to 50 new students registering on the Website every day, the "cyberministry" is rapidly growing.

The school has roughly 120,000 active students who enroll in Witch School's Internet courses, which range from Druid and Celtic history to crystal and gem magic. Hubbard says, "Students then take at least one test a month to stay active and can eventually become an accredited member of the clergy."

"We're really getting to be a functional community," Hubbard said of the increasing presence of Witch School on-line. The school is also increasing its visibility in Hoopeton.

The Berean Call
From the internet

TBC TODAY: ISRAEL AND ISLAM

WHAT JEWISH TIES TO THE HOLY CITY? (EXCERPTS)



Increasingly, Muslims are being indoctrinated with bizarre history. While easily laughed-off, the calculated move diminishes the chances of resolving the Jerusalem question. Historically, the religious standing of Jerusalem for Muslims waxed and waned with political circumstances; in a consistent and predictable cycle repeated six times through fourteen centuries, Muslims focused on the city when it served their needs and ignored it when it did not.

This contrast was especially obvious during the past century. British rule over the city, 1917-48, galvanized a passion for Jerusalem that had been absent during the four hundred years of Ottoman control. Throughout the Jordanian control of the wall city, 1948-67, however, Arabs largely ignored it. For example, Jordan's radio broadcast



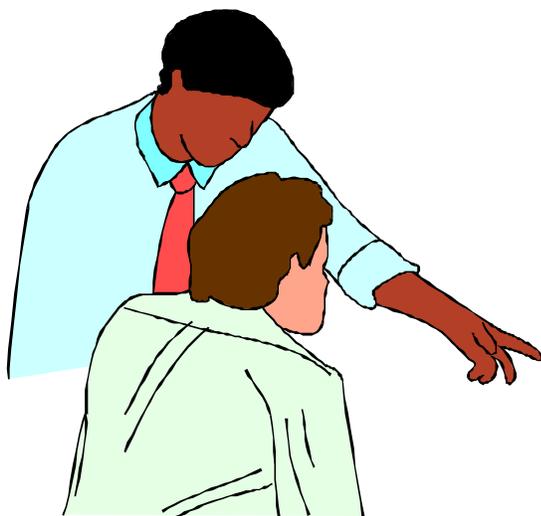
Friday prayers not from Al-Aqsa mosque but from a minor mosque in Amman. The PLO's founding document dating from 1964, the Palestinian National Covenant, mentioned Jerusalem not once.

Muslim interest in the city revived only with the Israeli conquest of Jerusalem in 1967. Jerusalem then became the focal point of Arab politics, serving to unify fractious elements. In 1968, the PLO amended its covenant to call Jerusalem "the seat of the Palestine Liberation Organization." The king of Saudi Arabia himself declared the city religiously just like "Mecca" - a novel, if not a blasphemous idea.

By 1990, the Islamic focus on Jerusalem reached such

surreal intensity that Palestinians evolved from celebrating Jerusalem to denying the city's sacred and historical importance to Jews. The Palestinian establishment - scholars, clerics, and political - promoted this unlikely claim by constructing a revisionist edict made up in equal parts of fabrication, falsehood, fiction, and fraud. It erases all Jewish connections to the Land of Israel, replacing them with a specious Palestinian-Arab connection.

Palestinians now claim that Canaanites built Solomon's Temple, that the ancient Hebrews were Bedouin tribesmen, the Bible came from Arabia, the Jewish Temple "was in Nabius or perhaps Bethlehem," the Jewish presence in Palestine ended in C.E. 70, and today's Jews are descendants for the Khazar Turks. Yasir Arafat himself cre-



John is the kind of guy you love to hate. He is always in a good mood and always has something positive to say. When someone would ask him how he was doing, he would reply, "If I were any better, I would be twins!"

He was a natural motivator. If an employee was having a bad day, John was there telling the employee how to look on the positive side of the situation.

Seeing this style really made me curious, so one day I went up and asked him, "I don't get it! You can't be a positive person all of the time. How do you do it?"

He replied, "Each morning I wake up and say to myself, you have two choices today. You can choose to be in a good mood or you can choose to be in a bad mood. I

ated a nonexistent Canaanite king, Salem, out of thine air, speaking movingly about this fantasy Palestinian "forefather."

Palestinian Media Watch sums up the process; By turning Canaanites and Israelites into Arabs and the Judaism of ancient Israel into Islam, the Palestinian Authority takes authentic Jewish history, documented by thousands of years of continuous literature, and crosses out the word "Jewish" and preplaces it with the word "Arab".

The political implication is clear: Jews lack any rights to Jerusalem. As a street banner put its: "Jerusalem is Arab. "Jews are unwelcome.

The Berean Call

-From the Internet

CHOOSE

choose to be in a good mood." Each time something bad happens, I can choose to be a victim or I can choose to learn from it. I choose to learn from it."

"Every time someone comes to me complaining, I can choose to accept their complaining or I can point out the positive side of life. I choose the positive side of life." "Yeah, right, it's not that easy," I protested. "Yes, it is," he said. "Life is all about choices. When you cut away all the junk, every situation is a choice. You choose how you react to situations. You choose how people affect your mood."

You choose to be in a good mood or bad mood. The bottom line: it's your choice how you live your life." I reflected on what he had. Soon after, I left the Tower indus-

try to start my own business. We lost touch, but I often thought about him when I made a choice about life instead of reacting to it.

Several years later, I heard that he was involved in a serious accident, falling some 60 feet from a communications tower. After 18 hours of surgery and weeks of intensive care, he was released from the hospital with rods placed in his back.

I saw him about six months after the accident. When I asked him how he was, he replied, "If I were any better, I'd be twins - wanna see my scars?" I declined to see his wounds, but I did ask him what had gone through his mind as the accident took place. "The first thing that went through my mind was the well being of my soon-to-be born daughter," he replied. "Then as I lay on the ground, I remembered that I had two choices: I could choose life or I would choose to die. I chose to live."

"Weren't you scared? Did you lose consciousness?" I asked. He continued-"The paramedics were great. They kept telling me I was going to be fine. But when they wheeled me into the ER, and I saw the expressions on the faces of the doctors and nurses, I got really scared. In

their eyes, I read 'he's a dead man'. I knew I needed to take action."

"What did you do?" I asked. "Well, there was a big burly nurse shouting questions at me" said John. "She asked if I was allergic to anything. 'Yes', I replied. The doctors and nurses stopped working as they waited for my reply. I took a deep breath and yelled, 'Gravity.' "

Over their laughter, I told them, "I am choosing to live. Operate on me as if I am alive, not dead." He lived, thanks to the skill of his doctors, but also because of his amazing attitude - I learned from him that every day we have the choice to live fully.

Attitude, after all, is everything. "Take therefore no thought (do not worry) for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:34).

After all, today is the tomorrow you worried about yesterday.

Adapted from the Internet

THE EARTH MOURNS TO BE RENEWED

By Siegfried Maywald



Man was given stewardship over all the earth by our Creator at the time of creation, but what has man done? What became of his commission? We pollute the water. We pollute the air we breathe. If this is not enough, we also pollute vegetation with chemicals of all kinds. By doing that, we also destroy many animal species as well. Man can live without water for two or three days, but he can-

not live without air for much more than a minute. People don't seem to realize that through the grand scale deforestation we also reduce our oxygen supply and have to depend more and more on the plankton in the oceans as oxygen providers. Even this supply is in danger because of the pollution caused by leaking and broken-up oil tank-

ers. We seem to get accustomed to news reports of waterfowl succumbing to the effects of oil spills. The global deterioration will increase to such a degree that, unless God intervenes, no flesh shall be left alive. Besides all of this, we are faced with unrest in many countries, nation is rising against nation, and we see wars, famines, pestilences, and earthquakes in diverse places (Matthew 24:7). "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24). "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there would no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:21-22).

With these warnings, Jesus wants to motivate us to make the right choice, to live righteously. In these verses, Jesus is talking about the end times and future events which still have to come to pass. He warns us about false teachers who will, and have, come in sheep's clothing. They will come with messages containing half-truths and propagate them in the name of humanity. This will make them popular for the general public to believe. But they are teachings and traditions of men not found in the Scriptures, designed to deceive people. Jesus tells us that their teachings will be so deceptive that it will become very difficult to stay loyal to God's Word. He warned us not to listen to their first speeches (Matthew 24:24-27).

THE SECOND COMING OF CHRIST

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Revelation 19:11). "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Revelation 19:14). "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zechariah 14:2). "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zechariah 14:3). "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand

upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zechariah 14:12-13).

It is definitely strange to see so many people trying to follow God's Word and abide by His will or at least pretend to do so now, but when the time comes, at His return, many of those people will actually fight against Him. Why could that be? These are people which Jesus Christ described as false Christs and false prophets who come in sheep's clothing showing great signs and wonders with the intent to deceive. But God declares that the day will come that will burn like an oven, and all the proud, and all that do wickedly, will become stubble. The day that comes will burn them up, and it will leave them neither root nor branch. They will be completely destroyed and turn to ashes (Malachi 4:1,3). "And it shall come to pass in that day, that the light shall not be clean, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zechariah 14:6-7).

THE RESTORATION OF ALL THINGS

It is Jesus Christ who comes to restore and renew all things which man has destroyed. The earth will be restored to its original state as it was at the time of Eden. "And he that sat upon the throne said, Behold I make all things new, And he said unto me, Write: for these words are true and faithful" (Revelation 21:5). "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isaiah 65:17-19). "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zechariah 14:8).

This is the time of restoring, to make new. Jesus uses the same materials and simply rebuilds, and makes new

while using the materials available. We recycle, rejuvenate, rebuild many things to like new condition. Jesus will do the same.

A HAPPY AND LONG LIFE GUARANTEED

"There shall be no more thence an infant of days, nor an old man that hath not filled his day: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah 65:20-25). "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9:13). "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy" (Psalm 72:7-13). At that time, "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: nations shall call him blessed" (Psalm 72:17). "For God is the king of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness" (Psalm 47:7-8). "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psalm

46:9). "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4). "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isaiah 60:18-20). "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zechariah 14:9).

THE REWARD IS NOT ETERNAL LIFE, BUT THE POSITION IN HIS KINGDOM AND A NEW NAME.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew 19:28). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Revelation 5:10). "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Revelation 2:26). "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation 2:17). Again Jesus said, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Revelation 3:12). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom

is an everlasting kingdom, And all dominions shall serve and obey him" (Daniel 7:27).

JESUS CHRIST BUILDS THE TEMPLE

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zechariah 6:12-13). "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11).

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3). "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezekiel 37:26-28). "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ezekiel 37:24). "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (Zechariah 2:11). "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted" (Isaiah 60:11-12).

HOW LONG WILL JESUS CHRIST RULE AS KING OF KINGS?

Jesus will reign until He puts all enemies under His feet and all things are subdued unto 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 (the Father) 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 (Jesus Christ), that God (the Father) may be all in all" (I Corinthians 15:24-28).

The before quoted scriptures describe the Kingdom of Jesus Christ which is to come. They tell of the ruling position of the saints and the conditions of existence for its subjects.

OUR CREATOR REVEALS HIMSELF

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

Many great scientists have openly stated their belief in the existence of a supreme, intelligent Creator. In his book, *Man Does Not Stand Alone*, A. Creassey Morrison writes, "By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering intelligence." The noted French chemist, Louis Pasteur, testified that he prayed while he worked.

Throughout all the centuries the wise and the learned have endeavored to pry into the secrets of creation and explain how the great universe came into existence. While these have discovered many of the laws which govern nature and are able, up to a point, to utilize this knowledge, they cannot explain how, out of nothing, there came into existence countless billions of planetary systems and many forms of life - plant and animal - and why law and order are so unmistakably displayed in these creations. Happy are they who, by faith, based on reason, are able to accept the plain testimony found in the first verse of the Bible, "In the beginning God created the heaven and the earth"

(Genesis 1:1).

Yes, there is a God! All nature testifies to this. This testimony is everywhere displayed throughout the earth, in the air, the seas, the skies. The Creator himself calls attention to this in a revealing dialogue with the Prophet Job, as recorded in chapters 38 through 41 of the Book of Job. Job was a faithful servant of God--The God who, in the beginning created the heavens and the earth (Genesis 2:1). However, the Creator permitted calamities to come upon him. He lost almost everything in life which contributes to happiness, including his health. Job's friends insisted that he was being punished for gross sins which he had secretly committed. Job denied this yet was unable to understand why his God was allowing him to suffer. However, in faith he exclaimed, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

The controversy between Job and his friends continues throughout many chapters of the book. Then, as the record states in chapter 38: "...the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me" (vss 1-3). The long series of questions which God asked Job brings out the many points which, because human wisdom does not know the answers, could help even the most skeptical to realize the truthfulness of David's words, "The fool hath said in his heart, The fool hath said in this heart, There is no God.." (Psalm 14:1). The wise know that belief in the existence of God leads to the only reasonable answer to many of our questions.

"Where wast thou," God asks Job, "when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath hid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38: 4-7). Job was a wise man; he knew that everything made by man required planning and skill. This was true of buildings. In our day, it is true of the devices of modern technology. These things do not just happen.

The earth, the home of all mankind, had been created without Job or other men having anything to do with it. Job was not present when the foundations were laid. He had no part in the architectural design and measurements, but he knew the earth existed. This marvelous display of wisdom and design should help us, as doubtless it did Job, to realize that there must have been a divine Architect and Builder with intelligence and power far superior to that possessed by man.

Then the Lord reminded Job of some of the details connected with the creation of the earth. He asked: "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" (vss 8-11).

How seldom we think of the miracle-working power of God in connection with the ebb and flow of the ocean's tides. Oh yes, we know how to "explain it." We say that the tides are controlled largely by the gravitational "pull" of the moon. But what does that mean? What is gravitation? Sir Isaac Newton discovered the law of gravitation, but who framed that law and implemented it? There are times when locally the winds increase the height of the waves a number of feet. At those times, those living near the shore must temporarily seek higher ground, but seldom do men and women realize that ordinarily they can dwell safely by the sea only because God has decreed, "..., Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed" (vs 11). Next Job was asked: "Hast thou commanded the morning since thy days; and caused the day-spring to know his place?" (vs 12) Job was a prominent man in his community and one who exercised considerable authority. However, he had no control over the rising of the sun. "Hast thou commanded the morning since thy days?" No, of course not! Job knew that in the earliest days of his recollection the sun had risen and set without his having anything to do with it. He realized also that this was true of the generations before him. He knew that at no time had men ever had any control over the movements of the sun, the moon, the stars, or the earth. This was far beyond the ability of man. This was the work of God.

Job was asked, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? (vs 17) Men and women of all ages have desired to peer beyond death, to know what lies beyond the grave. Apart from the revelation given to us in the Word of God, which assures us of a resurrection of the dead, no one has obtained any satisfactory information. Just as the mystery of creation is explained only in the light of the fact that there is a supreme, intelligent Creator, so the desire for life after death becomes a genuine hope only because the One who created life has promised to restore the dead to life. The various incidents recorded in the Bible of the awakening of certain ones from the sleep of death are therefore proof of the existence of God.

Job was then asked another intriguing question: "Where is the way where light dwelleth? and as for darkness, where

is the place thereof, That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Knowest thou it, because thou wast then born? or because the number of thy days is great?" (vss 19-21) What is light? What is darkness? The light of day replaces the darkness of night, but where does the one go when the other takes its place? God asked Job if he knew the dwelling place of light, just where it stayed while its place was occupied by darkness. Is this a foolish question? It is foolish by no means. With all our modern scientific knowledge, no one has yet been able to give an adequate definition of light, or of darkness. Like electricity, which we know exists but cannot clearly define, so are light and darkness inexplicable. But God knows, for He created both the darkness and the light.

The Lord continued to question Job, asking him about a number of things described by unbelievers as the works of nature, things which, to those who believe in God, are frequently overlooked as proofs of His existence. Job was asked: "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder: To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? Or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" (vss 25-29)

The obvious answer to these questions is that there must be a supreme intelligent Creator who designed and created water and who also planned the means by which it could reach the ground and give life to vegetation. Many of us have observed with pleasure the revival of plants, or of grass, when water is provided. Do we realize that the process which accomplishes this is miraculous, made possible because all the elements involved were designed and made by God?

The arrangement by which the water created by God reaches the "dry places" is marvelous. Read Psalm 105:41. As we know, it is by the evaporation of the water of oceans and lakes, the moisture ascending to form clouds, which are distributed over the land and which, by changes of temperature in the air currents, are caused to release their refreshing waters in the form of rain and snow. Reaching the earth, the water finds its way back into the oceans and lakes to continue the marvelous cycle. Scientific instruments of today tell us how all this happens. However the real power, or forces, which contribute to make it possible are still unexplainable.

Shifting the focus of His questions from purely mun-

dane things to heavenly bodies, God asked Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" (vss 31-33). The lesson implied in these questions is more striking today than it was to Job. Job was a wise man for his time, but in his day the knowledge of astronomy had not advanced to the present degree. Calculations now made possible by powerful telescopes have revealed the minute accuracy of time and distance involved in the movement of the heavenly bodies, giving evidence that they are held in their orbits, and at constant speeds by the power and design of a supreme Intelligence inexplicable by man.

Without going into detail as to the particular references to Pleiades, Orion, Mazzaroth, and Arcturus, the main point of the lesson is that neither Job nor we can possibly change the course of a single planet, sun, or star. Nor do we understand the governing forces which control "the ordinance of heaven," or the manner in which their influences reflect in the earth. But God knows. He created both "the heavens and the earth" and designed their relationship to each other.

One of the most difficult questions asked Job was, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart? (vs 36) The lower animal creations are given largely by what we call instinct. From the time of their birth, they seem naturally to follow a certain pattern. While many of them can be trained to obey to a certain degree the directives of their human masters, there is no evidence that they really understand why. Certainly as implied in the question asked Job, the lower animals do not possess a "heart" knowledge, or mental appreciation, of their existence or of their course of action.

With man it is different. He is able to reason, at least to a limited degree, from the known to the unknown. He knows that some things are wrong and other things are right. He has a conscience which is pricked when he does wrong and affords peace of mind when he does right. No one has ever attempted to answer the question put to Job, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?"

The wisdom and power of God are wonderfully displayed in His created works with which we are surrounded. Had we no further revelation of God than these, we would have many reasons to wonder about His justice and love. God reveals these attributes to us through His written Word. In this revelation, we also find many reassurances of His wisdom and power.



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 two following articles appeared in the Houston Chronicle.

PERSONALIZING 'TRUTH' MAKES IT LESS DIVISIVE

RADIO HOST BELIEVES THOSE WHO DIFFER ON RELIGIOUS ISSUES CAN HAVE A DIALOGUE

**BY BARBARA KARKABI
HOUSTON CHRONICLE**

For all the talk of a "God gap" in the last presidential elections, a majority of Americans - both Republicans and Democrats - consider religion important in their lives.

More than 90 percent say they pray, according to Krista Tippett, host of Speaking of Faith, public radio's weekly conversation about religion and ethics.

"We ignore this spiritual aspect of human life at our peril," Tippett said at a recent Rothko Chapel lecture. "It deserves the same curiosity, intelligence and seriousness with which we treat all other fundamental aspects of life."

While she believes most Americans want to hear religious voices, they prefer them to be constructive and reflect what Tippett describes as the positive side of religion, one that gives meaning to lives and communities.

Since the attacks of 9/11, it's been easier to discuss the importance of religion in daily life, Tippett said. But

it's also easier for people to make the case that "religion is at the root of the world's worst problems."

Part of an ongoing discussion sponsored by the Rothko Chapel, Tippett focused on the question "Must Religion Divide Us? The Problem and Promises of Speaking of Faith in America Today."

Tippett believes she has found a different format for discussing religion on her show, which is heard on 150 stations around the country and over the Internet in Houston.

"Guests express their personal faith and beliefs and tell their own stories," Tippett said. She has very few religious authorities on the show because she believes they would feel compelled to speak for their denomination or faith.

"There is a profound difference between hearing someone say: "This is the truth, and hearing someone say, "This is my truth." The more we can put human voices and stories to our religious claims, the better we will be able to stay in conversation."

During a recent show on gay marriage, Tippett interviewed two Evangelical Christians, Richard J. Mouw and Virginia Ramey Mollenkott. Mouw, president of Fuller Theological Seminary, said he was willing to think about civil unions for gays but could not reconcile himself to church marriages.

Mollenkott, an author and a lesbian, was pro gay marriage.

The pair had different "theologies" about sexuality and did not agree on public policy. But they insisted that the

task of being Christian and moral on this issue is about more than the policies one advocates. "It's also about how we treat each other, even when we disagree," Tippett said.

Reaction to the show indicated that people had listened to it with family and found that they could finally talk about the issue of gay marriage.

Tippett grew up as a Southern Baptist, went through a period of agnosticism and is now a member of the Episcopal Church. The former diplomat has a master's of divinity degree from Yale University.

One of the great questions of the day, Tippett believes, is what the three monotheistic religions - Christianity, Judaism and Islam- can find in common to heal the division between their people.

She asked that question in an interview with Miroslav Volf, a theologian from Yale Divinity School who grew up in Carotic. His answer: Start with the shared virtue of hospitality, it's hard to politicize or theologize.

Another element she has discovered through her guests is spiritual humility.

"It's not about debasing oneself, it is about approaching everything and everyone with a sense of curiosity and wonder," she said. Spiritual humility makes room for mystery, and a sense of mystery is at the crux of every religion, she believes.

"I find that mystery is a word people of every tradition love," she said. "Introduce mystery into any conversation and the conversation gentles. Reality doesn't lose its sharp edges, but we remember that the sharp edges are not the whole story."

COMMENT

Truth is truth no matter whether we personalize it or not. There is no point in saying, "this is my truth" because there is only one truth for everyone. Anything else claiming to be the truth is a lie. Truth does divide!

THEORY HAS JESUS WALKING ON ICE, NOT WATER

BY JIM LONEY
REUTERS NEWS SERVICE

Miami - The New Testament says Jesus walked on water, but a university professor thinks there could be a less miraculous explanation - he walked on a floating piece of ice.

Professor Doron Nof also theorized in the early 1990s that Moses' parting of the Red Sea had solid science behind it.

Nof, a professor of oceanography at Florida State University, said Tuesday that his study of Jesus' miracle found an unusual combination of water and atmospheric conditions in what is now northern Israel could have led to ice formation on the Sea of Galilee.

Nof used records of the Mediterranean Sea's surface temperatures and statistical models to examine the dynamics of the Sea of Galilee, which Israelis know as Lake Kinneret.

The study found that a period of lower temperatures in the area between 1,500 and 2,600 years ago could have included the decades in which Jesus lived.

"A drop in temperature below freezing could have caused ice thick enough to support a human form on the surface of the freshwater lake near the western shore," Nof said. It might have been nearly impossible for distant observers to see a piece of floating ice surrounded by water.

Nof said he offered his study - published in the April edition of the Journal of Paleolimnology - as a "possible explanation" for Jesus' walk on water.

"If you ask me if I believe someone walked on water, no, I don't," Nof said. "Maybe somebody walked on the ice, I don't know I believe that something natural was there that explains it.

"We leave to others the question of whether or not our research explains the biblical account."

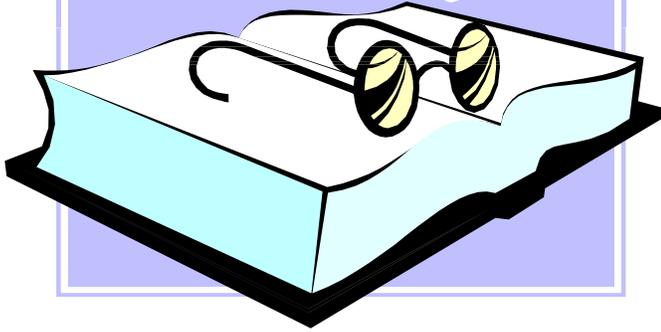
COMMENT

There is no end to the many methods that are used to discredit God's Word and its literal inspiration.

How about Peter? He started to walk on the water at Jesus' invitation. We know that he began to sink. Did he simply slip on the ice?

BIBLE

Study



Questions and Answers

Question: Will you please explain I Corinthians 11:23-31, especially verses 27-30?

Answer: First, let us quote the whole of I Corinthians 11:23-31. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. 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. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."

This is the Apostle Paul's special revelation from the Lord Jesus concerning the keeping of the Lord's Supper. There were so many different ideas on how to keep this service that Jesus gave these words to the apostle to write down for posterity and each generation following how to conduct ourselves at this spiritual time. There were so many disorders at the Lord's Supper, and you can read about them earlier in the same chapter.

There are four things definitely required for us to do as the Apostle Paul set down from the Lord. It is to be a perpetual institution. It is not to commemorate anything except the "night in which Jesus was betrayed." This night, the time Jesus was in the Garden of Gethsemane, was perhaps the hardest time during the Passion of Jesus. It is to be kept on that night, once a year.

Second, the emblems are bread and cup - Jesus' body and his blood. There is no need to change these two items into anything else for Jesus called them that a number of times. They represent the New Testament of His body and His blood. And doing this "we show the Lords death till He comes."

Third, we must be worthy to eat and drink the bread and the cup. If we eat and drink of them unworthily, we will be guilty of the body and the blood of Jesus. If we do this, we eat and drink damnation to ourselves not discerning the Lord's body.

Fourth, we must examine ourselves so we can take of these two emblems. There can be no leavening at the Lord's table. Leaven is a sign of sin and guiltiness. The bread is unleavened, the blood of Jesus is precious and without sin. Therefore, the cup must be unleavened also. As we examine ourselves, we must get rid of the leaven (sin) in our bodies also. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 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 5:6-8). This preparation of the mind to "Shew the Lord's death," that is, that He died for our sins, and to keep it fresh in our minds, and to declare and publish it, is all that makes us proper subjects for partaking of this blessed event. The Lord counts guilty of judgment those who partake of the supper with an attitude of unworthiness of mind. He sends upon them sickness and death as a chastisement, and that is why there are so many weak and sickly people that profess Christ but are far from him.

Question: What makes a good relationship between the pastor and the people in a church?

Answer: There are special graces that a congregation may confer upon the pastor that will prevent the relationship between a pastor and people from deteriorating or lacking in dignity. This would be designated as a "finer grace."

One of the most distinguished and faithful pastors observed: "The thing I most need from the congregation I serve is TRUST." By this he meant that he was free to speak on many biblical subjects, and he would know that the members were willing to learn that subject whether it was new or old. This trust has to be earned by the minister. Faithful teaching of the Bible brings about this kind of trust. Constant vigilance over the Word of God and studying the Bible along with the contemporary scene will benefit to win the congregation's trust. Some ministers preach in a rut. They use the same phrases, the same sentences, the same ideas, etc. every time they get up to speak. It shows shallowness on the part of the pastor, and soon respect and trust are lost for him. What will happen is that the members will be standing over the pastor and say, "Why do you not do this or that. Why not study certain subjects we want to hear, etc." This will cause the pastor to become paralyzed to do anything except maintain the old traditions and his status quo. Being disciples and being a pastor is a pilgrimage for both - together. That means moving into thought and ideas revealed from the Bible. It means new ways to make services better and to create the physical worship place together. It means some bad starts, admitting them and starting over. If there is a high-level of trust between pastor and members, they are free to function as disciples and pilgrims.

Both pastor and members are haunted by fluctuation. The ebb and flow of emotion, experiences, likes and dislikes will hinder and help. Nevertheless, trust must ever be present and constant, or there will be cracks in the wall. "God has been so good to me," says a very happy pastor. "I

am serving a wonderful group of saints who make my ministry the happiest of my life. Every day is full, and every Sabbath is very exciting." What a good pastorate his is. The bestowing of the finer graces upon this pastor make his ministry and motivate his highest potential. He is happy and successful. His people team with him to make it so.

Another observation that reveals a well-rounded ministry, is if the congregation and the pastor have the same purpose, aim and enthusiasm, responsibility and accountability. These all are a part of the finer graces in the life of a pastor. Members could sharpen their effectiveness if they would ardently put Christ first. If they would carry out their responsibilities efficiently and conscientiously without the pastor having to check on them regularly. Some people have to be reminded and gagged until it robs them and the pastor of the joy there should be in doing the Christian tasks.

The minister's vocation is somewhat paradoxical. It is frightening and rewarding. The pastor must often remind certain ones of their way. If the pastor has the member's trust, he will take the reprimand sadly and will try to do better and mend his error. But if the pastor lacks trust, his reprimands are called meddling or being a busybody. Just think of an Ananias and Sapphira coming before you today. If you reprimanded them, and the Lord took their lives in front of you and the congregation, would you be shunned or trusted all the more? It is every minister's requirement "to watch over his member's souls." Who can possibly be trained to minister on such a level? Yet love and trust, working both ways, become ingredients that can stimulate courage in a pastor to retain his equilibrium and keep his goal in view. The people's affirmative response to the efforts of the pastor enables him to "watch for your souls...with joy and not with grief."

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17).

The wise congregation practices the finer graces that keep their pastor happy and make his burden lighter. This kind of a congregation has no trouble in growing and in enjoying the Sabbath. Those who deal in the finer graces have no time to rehash the past, the mistakes made, failures and barbershop gossip of yesterday. Yesterday is done and gone. Today and tomorrow offer larger problems to resolve. When we "make good things happen" our enemy gets more aggressive. The pastor and his people who operate on the energy of trust march through the world in a way that will save souls for the soon coming Kingdom.



India



Here we see the new computer in Garikapadu.

Brother Yehoshuva is praying with the newly baptized members.





Brother Yehoshuva is performing a baptism in Garikapadu.

Here he is giving the message at Peddagopathi.



These are some of the Brethren attending the Peddagopathi meeting.

LESSON I

JOSIAH IS SLAIN AT MEGIDDO

Scripture Reading: II Chronicles 35:1-27.

Golden Text: II Chronicles 35:23.

"And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded."

NOTE: Josiah began his reign when he was eight, and at the age of twelve began to form the kingdom. In our last lesson we learned about the finding of the book by Hilkiah. Then he began a thorough reform in Judah. Let us see now why Josiah was killed.

1. What were they observing in Jerusalem? II Chronicles 35:1-2.
2. Where were the Levites to place the holy ark? II Chronicles 35:3.
3. For what were the people instructed to make preparation for? II Chronicles 35:4-6.
4. What did Josiah give to the people? II Chronicles 35:7-8.
5. Read II Chronicles 35:9-14, and then describe the service in your own words.
6. What else did they keep besides the Passover? II Chronicles 35:15-17.
7. After the keeping of the Passover, who came up to fight against Josiah, and what message was given to him? II Chronicles 35:20-21.
8. Did Josiah hearken unto Necho? What happened to him? II Chronicles 35:22-23.
9. Did Josiah die as a result of his wounds? II Chronicles 35:24.

LESSON II

JERUSALEM WHOLLY DESTROYED

Scripture Reading: II Chronicles 36:1-21.

Golden Text: II Chronicles 36:16.

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

NOTE: We have just finished studying about Josiah, king of Judah, who was a righteous ruler. The people were idolaters, and for the 57 years of the wicked preceding reigns, Jehovah had almost been removed from the people's thinking. Josiah's reign delayed, but could not avert, the fast approaching end of the kingdom. We are going to study now briefly about the reign of the last kings of Judah before the destruction of Jerusalem.

1. Who was made king upon the death of Josiah? How old was he, and how long did he reign? II Chronicles 36:1-2.
2. What happened to Jehoahaz, and who then was made king over Judah and Jerusalem? II Chronicles 36:3-4.
3. How old was Jehoiakim, and how long did he reign? II Chronicles 36:5.
4. Who came up against Jehoiakim? What happened to him, and who reigned in his stead? II Chronicles 36:6-8.
5. How old was Jehoiachin when he began to reign? Who was made king in his place? II Chronicles 36:9-10.
6. How old was Zedekiah, and how long did he reign? Was he a righteous ruler? II Chronicles 36:11-13.
7. The Lord sent messengers to His people. Did they hearken unto them? II Chronicles 36:14-16.
8. Who did the Lord cause to come upon the people? What did they do to the house of God? II Chronicles 36:17-20.

LESSON III

CAN WE HIDE OUR SINS FROM GOD?

Scripture Reading: Genesis 3:1-14.

Golden Text: Proverbs 15:3.

"The eyes of the Lord are in every place, beholding the evil and the good."

NOTE: We have finished our study of the book of II Chronicles and the destruction of Jerusalem. We will now study to learn if God sees our actions and if we can hide our sins.

1. Does the Lord see all that we do? Job 34:21-22; Proverbs 15:3.
2. Can our sins be hidden from God? Jeremiah 16:17.
3. According to David's testimony, is there any place where we can hide from the Lord? Psalm 139:1-12.
4. Did not Adam and Eve try to hide their sin from God? What was the result? Genesis 3:8,11,23-24.
5. What is said of those who try to hide their sins from God? Numbers 32:23 (last part); I Corinthians 4:5.
6. Can we hide anything that shall not be known? Matthew 10:26; Luke 12:2.
7. What is the day of judgment called, and what great event will take place? Romans 14:1-12; Ecclesiastes 12:14; II Corinthians 5:10.

NOTE: Someone may wish to tell the story of Ananias and Sapphira and what happened to them. Another may tell how Achan's theft was revealed and how he was punished. It will be the same way at the day of judgment when every sin that was not confessed will be revealed.

LESSON IV

PRAISING THE LORD

Scripture Reading: Psalm 9:1-10.

Golden Text: Psalm 106:1.

"Praise ye the Lord, O give thanks unto the Lord; for he is good; for his mercy endureth for ever."

NOTE: We should praise the Lord daily. When you say your daily prayer, do not forget to first praise the Lord before you ask blessings from him. Prayer and praise go together.

1. How often did David praise the Lord? Psalm 34:1; 145:2.
2. How are we to serve the Lord? Psalm 100:2.
3. How are we to come into His courts? Psalm 100:4.
4. Why should we praise the Lord? Psalm 100:5.
5. How often should we praise the Lord? Ephesians 5:20; I Thessalonians 5:16.
6. When we offer praise unto God, whom do we glorify? Psalm 50:1.
7. Should the poor praise the Lord also? Psalm 74:2.
8. After God revealed the king's dream to Daniel, how did he praise Him for this? Daniel 2:23.

HAIR RAISERS

1. Who hung by his hair in the oak?
2. Who had his hair cut for a vow?
3. Who lost his strength when his hair was cut?
4. Who was covered with red hair?
5. Who wiped Jesus' feet with her hair?
6. What color hair goes with leprosy?

RUTH'S CHOICE

Many, many years ago, a man named Elimelech and his wife, Naomi, lived in the land of Bethlehem - Judah. They had two sons named Chilion and Mahlon. There was no way for the father to make a good living for his family in this land for there was a great famine. He decided to take his family to a new place, and so he chose the land of Moab. Moab was the land of the Gentiles, but he thought that it would be better than the place they were now living. It was in this land that he died and left his two sons and his wife Naomi alone.

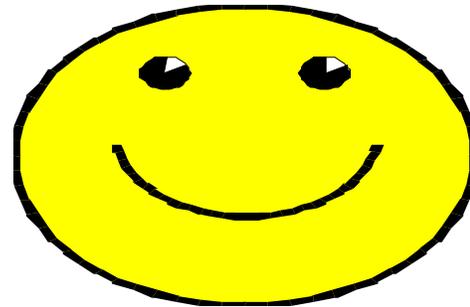
While the two sons were young men, they met two young women in this Gentile land and fell in love with them. Their names were Ruth and Orpah. They married them, and they lived together for about ten years and were very happy, but one day a very bad thing happened for both of the brothers died and left Naomi alone with Ruth and Orpah. Even though she had learned to love the two girls, she was not happy and longed to be back with her own family and friends. Ruth and Orpah loved Naomi too.

One day Naomi heard that there was prosperity again in her home land, and so she came to Ruth and Orpah and told them that she had decided to go back home again. They both walked part of the way home with her so that she would not have to go all the way by herself. They both cried as she kissed them good-bye. She told them to go back home and find them a husband and have a happy life. Neither one of them wanted to leave Naomi, but Orpah kissed her and turned and went on her way home. Ruth just could not leave her but said that she wanted to go home with her to her country and stay with her the rest of her life. "I want to learn of your God and serve Him. I want to be a friend of your people and live in your land. Please say that I can go with you and dwell in your house with you the rest of your days." When Naomi saw that she was sincere and really wanted to serve God, she granted her wish and took her with her to the land of her people in Bethlehem. - Judah.

In this new land Ruth worked hard in the fields where she gleaned barley for a very wealthy man named Boaz. Ruth was very happy working for Boaz for he was very

kind to her. One day Ruth asked Boaz why he was so good to her, and he told her that he had heard the story of how she had come to this new land to serve the God of heaven. He also told her that he liked her because she had been good to Naomi. This made Ruth even more happy for she liked Boaz and liked to work for him. One day she was made even happier than she had ever been, for Boaz asked her to be his wife.

Ruth made a very wise choice when she decided to go with Naomi and serve the God of Israel. God gave her many blessings. We, too, should serve God and do His will. He will never fail to give us many blessings and make us happy, just as He did for Ruth.



SO SMILE!

Now as always, there is a great need for cheerfulness in the world. As a family, social, and business investment, cheerfulness pays more dividends than any other quality within the privilege of man.

When you feel the corners of your mouth turning down, turn them up again. Dark and gloomy feelings thrive on turned-down lips - and the probability is that the only words that will pass between them are those better left unsaid.

So smile! Let your eyes twinkle with cheerfulness - and see how quickly pessimisms will vanish, how rapidly the cobwebs will clear from your mind, and how much brighter and better a place to live in the old world seems.

Answers to History Mix up: David-Psalms; John-Baptist; Methuselah-Old Age; Moses-Bulrushes; Noah-Ark; Prodigal Son-Fatted Calf; Samson-Strength; Solomon-Wisdom.

BIBLE FRIENDS!

Can you pick out the two friends, or relatives, in each set? This means that the third person was not acquainted with either of the others. Draw lines beneath the names of each pair of friends.

1. David - Judah - Jonathan
2. Andrew - Matthew - Felix
3. Jonah - Pharaoh - Joseph
4. Daniel - Darius - Haman
5. Abraham - Nehemiah - Lot
6. Abel - Joshua - Caleb
7. Belshazzar - Ham - Jephthah
8. Barnabas - Mark - Caesar
9. Mordecai - Esau - Ahasuerus
10. Leah - Deborah - Rachel
11. Shem - Elijah - Elisha
12. Levi - Reuben - Ahab
13. Noah - Samuel - Eli
14. Elisabeth - Rhoda - Mary
15. Thomas - Philip - Publius
16. Timothy - Barnabas - Paul
17. Job - Issachar - Eliphaz
18. Solomon - Hiram - Adam
19. Bartholomew - Agrippa - John
20. Naomi - Ropha - Hagar
21. Festus - James - Peter
22. Benjamin - Goliath - Jacob
23. Sapphira - Lois - Eunice
24. Moses - Isaiah - Aaron

HISTORY MIX UP

The first column contains a list of famous Bible names. The second column is things they are noted for. The second column is mixed up. Can you arrange them so that what they are noted for will come after the right name?

- | | |
|--------------|-------------|
| David | Strength |
| John | Wisdom |
| Methuselah | Bulrushes |
| Moses | Baptist |
| Noah | Old Age |
| Prodigal Son | Psalms |
| Samson | Ark |
| Solomon | Fatted Calf |

**CITIES AND TOWNS
IN THE NEW TESTAMENT**

Look up these New Testament verses to see if your town is mentioned in the Bible.

1. M _____ Acts 16:9
2. B _____ Matthew 21:1
3. J _____ John 5:2
4. B _____ John 5:2
5. C _____ I Corinthians 1:2
6. N _____ Matthew 2:23
7. P _____ I Thessalonians 2:2
8. A _____ Acts 27:6
9. P _____ Revelation 3:7
10. A _____ Acts 11:26
11. D _____ Acts 22:10
12. J _____ Acts 10:5
13. O _____ Acts 1:12
14. B _____ Mark 6:45
15. B _____ Acts 17:13
16. C _____ John 4:46
17. B _____ Mark 11:12
18. R _____ Acts 28:16
19. S _____ John 4:4
20. A _____ Acts 17:15



I WILL NOT DOUBT

*"Though he slay me, yet will I trust in him;
but I will maintain mine own ways before him" (Job 13:15)*

*I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeing evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."*

*I will not doubt, though my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving;
Yet the pure ardor of my fixed believing
Undimmed shall burn.*

*I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive.
I will believe the heights for which I strive
And only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.*

*I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry on my dying bed,
"I do not doubt," so listening worlds may hear it,
With my last breath.*

Adapted - Author Unknown