

**The
Advocate
of Truth**



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The Advocate of Truth is the official organ of The Church of God (7th Day) with headquarters at Salem, West Virginia.

It is published once a month on the fourth Monday of each month by The Advocate of Truth Press, Inc. PO Box 328, Salem, West Virginia 26426. Entered as Second Class Matter on January 22, 1990 (now periodicals) at the Post Office in Salem, West Virginia under the Postal Act of March 3, 1879. The magazine is mailed under the periodicals rate.

SUBSCRIPTIONS:

Your subscription is free. It is paid for by people who are concerned about the truth.

Your contributions are sincerely appreciated. You may request this periodical by sending your mailing address to this address.

POSTMASTER:

Please send address changes to:

**THE CHURCH OF GOD
 PUBLISHING HOUSE
 P.O. Box 328
 Salem, WV 26426-0328**

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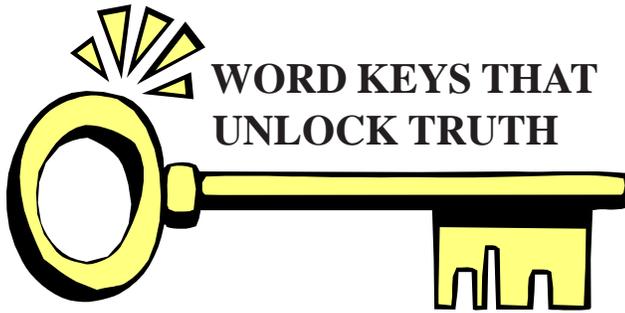
Volume LV I

Number 3

September 25, 2006

The Advocate of Truth

USPS 542-940



WORD KEYS THAT UNLOCK TRUTH

NEVER

Webster's New World Dictionary defines never as:
1. not ever; at no time 2. not at all; by no chance; in no case; under no conditions.

Jesus tells us of four things that will never happen to those who put their faith and trust in Him. These four things are great guarantees to the true believers.

The true believers who follow Jesus will never thirst. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life": (John 4:14). The wells of this world will go dry. They are like the "broken cisterns" mentioned in Jeremiah 2:13, "For my people have committed two evils; they have forsaken me the fountain of living water, and shewed them out cisterns, broken cisterns that can hold no water."

The true believers who follow Jesus will never hunger. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth

on me shall never thirst" (John 6:35). At certain times, there have been real shortages of bread in some countries. The bread of life that Jesus is and gives is never rationed.

The true believers who follow Jesus will never perish. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand": (John 10:27-28). If we continue to follow Him, we will not perish. "He that saith, he abideth in him ought himself also to walk, even as he walked" (I John 2:6). We shall never perish if we love Him and keep His commandments. This is a great assurance.

The true believers who follow Jesus will never see death. "Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (John 8:51). Romans 5:12 tells us that by one man's sin death passed upon all men. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." This is the natural or physical death, but never see death refers to the second death. "And death and hell were cast into the lake of fire. This is the second death" (Revelation 20:14). And as it is appointed unto man once to die, but after this the judgment" (Hebrews 9:27). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

To serve Christ means to never thirst, never hunger, never perish, never see death.

LIVING AMONG THE DEAD THE DEMONIAK OF THE GADARENES



The world is full of stories. Many stories are true, but many are not. The story found in Mark 5:1-20 in the Bible is true, and it has a beautiful ending. Please read it for yourself.

A man who lived among the dead had an unclean spirit (Mark 5:1-3). He had extraordinary strength. He even plucked asunder the fetters and chains which were used

to tame him (verse 4). "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones" (verse 5). People were afraid of him because of his appearance and fierceness, and they would avoid him (Mark 5:15). This man, in his first state, represents those who are captives of Satan (II Timothy 2:26). In these last days, many people enjoy their plea-

sure and live among the dead. The spiritually dead bury the physically dead. "But Jesus said unto him, Follow me; and let the dead bury their dead" (Matthew 8:22).

When this man who lived among the dead ran to and worshipped Jesus, everything began to change. Jesus accepted him, and cast the unclean spirit out of him. This same thing happens to those who decide to change their way of living and follow Jesus Christ. "And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast" (Ephesians 2:1-9). Yes, we were all similar to this man before we came to the Lord, living without God and doing Satan's will. However, when we become converted, Jesus helps us to overcome all of our sins and weaknesses. "Mortify therefore you members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness,

which is idolatry; For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:5-10).

Now that we are members of the body of Christ, let us kneel down before our Lord as we realize our condition. Mary of Bethany left us a great example. Not only did she kneel down and anoint Jesus' feet with a pound of very costly ointment, but she also wiped His feet with her hair. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment" (John 12:3). Let us remember this: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matthew 26:13).

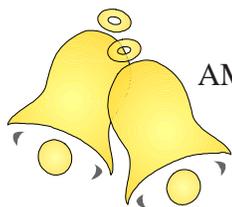
Let us continually keep ourselves in the love of God so we can obtain eternal life through our Lord Jesus Christ. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Contributed

TRADITIONAL MARRIAGE UNDER FIRE

WHO'S REALLY TO BLAME?
AMERICANS ARE LESS THEN PASSIONATE ABOUT THIS INSTITUTION

By Daniel Allott



Texas has become the 19th state to pass a constitutional amendment to preserve marriage as between one man and one woman. For traditional marriage activists, this vote represents another victory on the path to what

they hope will be a federal marriage protection amendment to the U.S. Constitution.

But, if and when a federal marriage amendment is ratified, marriage advocates may be surprised to discover

that passing marriage protection laws may not be enough to save an institution in free-fall.

The National Marriage Project, a nonpartisan research institute at Rutgers University, recently released its annual study, "The State of Our Unions: The Social Health of Marriage in America." The report found that not only does the United States retain the obvious distinction of having the world's highest divorce rate, around 50 percent, but that fewer Americans today are marrying than at any other time in recent history. In fact, the marriage rate has fallen by nearly 50 percent over the past three decades, and by 20 percent since 1995.

Interestingly, the decline in marriage does not mean that people have given up living together. Married cohabitation - the status of couples that are sexual partners, not married to each other, and sharing households - has increased 1,200 percent since 1960. A majority of couples now live together before marrying, and an increasing number of persons, both young and old, are living together with no plans for eventual marriage.

Ironically, by their votes, Americans continue to affirm their opposition to same-sex marriage. But, by their actions, Americans continue to undermine their support for traditional marriage.

There is a laundry list of reasons why marriage's decades-long decline continues unabated. No-fault divorce laws that allow one opposed to dissolve marriage over the objection of the other account for 57,000 divorces a year. And significant marriage penalties still exist in our tax code, despite recent reforms.

But the most striking reason for marriage's breakdown is neither legal nor political, but cultural. The foundation of any successful marriage is, of course, love, and for marrying couples, romantic or emotional love naturally dominates. But here is another dimension of love that is not simply about feelings or sentiment but about decisions. To quote C.S. Lewis, "It's a deep, mature love sustained by the will and purposely strengthened by habit."

Current societal understandings of the marital bond (perpetuated by the entertainment industry) run primarily on the notion that life long emotional love is a necessary condition for a successful marriage. When the tingling ecstasy of emotional love fades then one is entitled indeed, even obligated, to dissolve the relationship and seek another lover (just like those couples in the movies). But, without the ability to develop a mature understanding of

love, this new love also inevitably fades as certainly as the first. (Second marriages have a divorce rate of 60-70 percent.)

This perfect storm of legal, political and cultural conditions has produced a generation of young people who have learned that traditional marriage does not work. Is it any wonder so many are opting out of marriage altogether, or why some marrying couples are choosing to replace the traditional wedding vow "til death do us part" with rather less ambiguous promises like "for as long as our love shall last", or the utilitarian, "for as long as our marriage shall serve the greatest good"?

By treating marriage with such triviality, heterosexuals have given homosexual marriage activists their strongest case for gay marriage. They reason, "If Britney Spears can get married on a whim and instantly gain all the legal and social benefits of marriage, then divorce the following day and chalk the whole thing up to drunken indiscretion, why shouldn't genuinely committed homosexual couples be allowed to wed?"

Clearly, the key players in the battle over marriage are not politicians, judges or homosexual activists, but rather the millions of heterosexual couples who have thumbed their noses at marriage and abandoned the institution. While same-sex nuptials would certainly trigger further marital demise, they are also a response to, and strong indication of, just how critically weakened the institution has become. Tellingly, same-sex marriage does not exist in societies where marriage thrives.

In the two-front war over marriage, the importance of opposing efforts to foist same-sex marriage on an unwilling public cannot be overstated. But, for those who truly care about the health of an institution that has been the bedrock of healthy families and societies for millennia, the push for same-sex marriage should also serve as a wake-up call as to just how fragile the institution has become at the hands of heterosexual couples.

It is high time that the passion with which many Americans oppose same-sex marriage be matched with an equal amount of passion for the well-being of their own marriage.

NOTE: The above editorial about traditional marriage appeared in the Houston Chronicle. I am sure that the same situation appears in countries other than America.

Please read the following article reprinted from the

May 14, 1979 Advocate of Truth. It will explain how God means marriage to be.

THE BIBLICAL VIEW

THE UNION OF MAN AND WOMAN

In our day when the intimacy of man and wife is perverted, abused, and misused in every way conceivable, it behooves us as Children of God to "Search the Scriptures," in order to know where we are called to stand if we are to discern and understand properly the true nature of our own intimate feelings.

When questioned about the possibility of a man divorcing his wife for any reason whatsoever, Jesus explained that Moses had permitted certain things for the hardness of their hearts but pointed them back to the purposes of God as manifested in the creation at "The beginning." This gives us warrant to try to discover in creation those purposes, structures, and orders that God established for man, prior to man's sin and rebellion against his Creator. There are at least three of these that concern man's sexuality.

THE ORDER OF CREATION

The Body - The Wholeness of Man

Man is a physical being in a physical universe. He is more than a physical entity, but still he is a physical, concrete, material continuum which we call creation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

This means two things: (1) God gave man by his very constitution a parable of his dependence on God. The body must be nourished and replenished from the physical universe. Man does not live in and out of himself; his life is received and must be maintained. He is dependent on "Daily Bread." And yet the mystery of the maintenance of life is not to be explained only by this physical dependence on the material universe: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). God is man's true source of life. When cut off from that source, death begins. (2) As God tells us in His Word and shows to us in death, Man is constituted of the physical and the non-

physical, the visible and invisible, or as the Apostle Paul puts it, the outer man and the inner man.

The body is the outer man and serves as the instrument of the inner man, both for the service of God to man and for the dominion of creation. In Scripture, the Body is not evil as in Greek thought. But rather, the source of corruption is the heart, the rebellious will - the inner man. The body is good. However, in general there was the wholeness of man.

The duality of the Sexes: Male and Female

"He which made them at the beginning made them male and female" (Matthew 19:4). After the Lord had made man He said, "It is not good that the man should be alone: I will make him an help meet for him" (Genesis 2:18). Woman was created as an associate to Adam. Made as a partner, a fellow worker to stand with Adam - not higher or lower - but over against him. Eve is created with creative organs different from Adam's productive organs. Otherwise they were to be alike in a one to one union. God created Eve. "Fit for Adam," and the same for Eve. Adam could recognize himself in Eve. (Delitzsch, quoted by Thieliicke, page 4). Male and female stand over against each other as mutually dependent and complementary. "A polarity which is constitutive of man as such. Therefore man and woman do not find each other, as it were, subsequently; they rather come to each other from each other" (Thieliicke, page 5). Sexuality then is a gift of the Creator.

Through sex one comes to "know" another, and thereby to know something of the secret of his own existence. The use of the term "know" as a synonym for sexual relationship is not a matter of delicacy. Through sex, one discovers something of another being, and thus also of himself, that he had not, from the inside, "known" before. The riddle of his existence does not lie in the stars. Through his physical existence he has received a gift that transcends the physical existence he shares with animals. How this happens is a mystery. Sex is in some basic sense sacramental, in that a spiritual gift has emerged through a physical act. Sex is not apart from God, it is a part of God's creation. (Steward Hiltner, pages 35,36).

One Flesh: marriage - "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24) "What there-

fore God hath joined together, let not man put asunder" (Matthew 19:6). Marriage is grounded in the duality of the sexes, which, itself, is a constituent part of the things that were created and is therefore an order of creation. "In its original intention its status was to be that of a partnership between man and woman (Genesis 2:18), a state of being created for each other (2:21,22), and of recognizing themselves in each other" (2:23) (Thielicke, page 105).

"From the second chapter of Genesis through the remainder of the Bible, there is reference to 'one-flesh' union. The two shall become one flesh. The essential meaning of this, rightly noted by the Anglican author D.S. Bailey, is that it has radical character, whether one is aware of this or not. What takes place is an organic rather than an arithmetical kind of union. It is a serious matter, for good or ill...in every case the character of the union will be determined by the character of its constitutive act!..Authentic union in 'one flesh' occurs, Bailey says, ...through relationship following consent between a man and a woman who love one another and who act freely, deliberately, responsibly, and with the knowledge and approval of the community, and in so doing (whether they know it or not) conform to the divine law" (Hiltner, pages 47,48).

One of the purposes of marriage is the bearing and rearing of children and this is done, of course, through relationship, becoming "one flesh." But this is not the same as saying, as some do, that the only purpose of this act is reproduction. Paul speaks of the conjugal rights of both husband and wife and the fact that one does not rule over his own body but the other and goes on to say: "Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control": (I Corinthians 7:3-5, Revised Standard Version).

THE ORDER OF REDEMPTION

How One Sees Himself or Herself - In I Corinthians 6:13-20 Paul discusses how we should look upon ourselves, including our bodies and our sexuality. "...The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members (Limbs) of Christ? Shall I therefore take

the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, 'The two shall become one (flesh),' But he who is united to the Lord becomes one Spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is the temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price, So glorify God in your body" (Revised Standard Version).

As believers we belong to the Lord. This is true in a threefold way: we are His by creation; we are His by redemption, and we are His by consecration (Romans 12:1). The body, as the impersonated self, is also His. It is His instrument (the organs of His body since we are united to Him) and His dwelling-place by the Spirit. Therefore, God will destroy him who destroys God's temple (I Corinthians 3:17).

In the Christian faith, the body is not only the work of the Creator, but it is bought with a price; it is the temple of the Holy Spirit and it awaits resurrection, to be changed into the likeness of His glorious body for eternal service to our Lord and God. It makes a lot of difference what a Christian does with himself, since he is not his own. It is this body that has received the gift of sexuality; in its functions the difunctional of the duality of the sexes, and in it the possibility of "becoming one flesh" and fulfillment.

How One Sees His or Her Mate - Another way of saying that we should never use persons as means to accomplish our own purposes but always as ends in themselves is to say that a person should be regarded as to "being" rather than as to "function." This is especially important in the marriage relationship. The other person should always be seen as an object of the love of God, both through creation as made in the image of God and through redemption as the one for whom Christ died.

"The desired body belongs to the "being" of a human being who himself belongs to another; a human being, that is, who has been bought with a price (I Corinthians 6:20; 7:23), and has a temporal and eternal destiny, a destiny in which one who claims this other person in his totality responsibly participates. Only through his mediation do we come to see that whole human being, who alone is capable of disclosing the full richness of sexuality. For among the conclusions of our study will be the real-

ization that focusing one's intention upon the whole man, upon his indivisible unity, does not merely curb sex, but rather liberates it and brings it to its fullness. He who seeks only the partial - only the body, only the function, and again possibly only a part of this - remains unfulfilled even on the level of eros, because, having lost the wholeness of the other person, he also loses the other persons' uniqueness" (Thielicke, pages 24-25).

Because the marriage partner is such a person with an eternal destiny, toward the fulfillment of which I may be with a help or a hinderance, I must respect the dignity and mystery of this being and never use him as a mere means to an end form. Thus my marriage partner becomes for me my "neighbor" (Neigh-One) under the sign of agape (love).

But just any neighbor will not do in the sex community of marriage. It must be one of the opposite sex, appropriate age, type, character, etc., who could stand in the complementary relationship to me. It is in this relation that eros (erotis love) comes into play. "The person to whom I relate myself erotically must be my 'neighbor' and hence the object of my agape. Therewise, I dehumanize him" (Thielicke, page 34), Luther once defined the love of God as contrasted with human eros in this way: "The love of God does not find that which is worthy of his love, but rather creates it for himself; but the love of man comes into being through the lovableness which it finds"

(Thielicke, page 97).

Eros is, as C.S. Lewis put it, need-love and agape is gift-love. Eros sees the companion as of value "for me" and agape sees him as of value "for God." Eros desires the other person: the lover is fascinated by the beloved; and it is not all sex. Agape wills the best for the beloved, the fullest fulfillment of his highest potential, the becoming of what he is called by God to become. Christian marriage needs both eros and agape.

POST SCRIPT

The Demand of God in the Light of the Gift of Sexuality - in the light of the fact that God is the creator and that He made us male and female, is He concerned with how we use or express our sexuality? Scripture makes it plain that God is concerned; and based on this fact, I have tried to explain some of the positive purposes of sex.

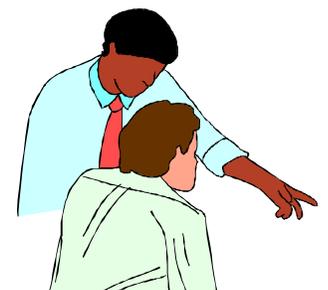
Does the Christian faith understand that God has set certain limits to the use and expression of sex? It does! "The Christian rule is either marriage, with complete faithfulness to your partner, or else total abstinence" (C.S. Lewis, page 76). Both the married and unmarried are called to Christian discipleship; the married are called to "fidelity within marriage; and the unmarried are called to "contenance outside marriage."

GOD USES "LITTLE PEOPLE"

By Bond Tennant



"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then



shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me, I was in

prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:31-40).

God has constantly used "little people." The Bible records the various ways and manners in which God is involved with His "little people." Also the ways and manners in which they responded and became involved with Him are recorded. In verse 35, they had given meat and drink. In verse 36, they had given clothes and visited. There is no record of the sick being healed because of their prayers, but they visited the sick. In verses 37-39, it is evident that they had been more involved in doing good than in keeping records.

The Bible is definite in that God recognizes and respects what His "little people" give. In Mark 12:41-44, we read the story of the widow's offering. Though the widow was anonymous, she was not unnoticed. She gave more than all. "And he called unto him his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury" (Mark 12:43). She did not so much as keep one mite for herself. She still had her need, but along with the mites, she gave her heart. "Little people" can give little or "little people" can give much. The Lord measures by a different standard from many of us. It is not how much you give, but how much you have left.

The Bible reveals that God honors and blesses what "little people" say. Please read Luke 18:35-43, and compare verse 37 with verse 38. Someone told the blind man that Jesus of Nazareth passeth by; however, he cried, "Jesus, thou Son of David.." It is evident that previously someone had told him that Jesus was the Son of David. The time, the place or the name of the one who had given him this information is not recorded. God's "little people" had used their ability to witness for His glory. "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).

The Bible reveals how God blesses what His "little people" do. The story of Jesus and the Samaritan woman is recorded in John 4:6-29. Although she was an any-

mous individual, Christ blessed what she did. In verse 26, she received the revelation that this man was the Christ. In verse 28, she left her burden and went into the city to bless others. The reality of the revelation and the thrill of who Christ is inspires His "little people." As his "little people" share Him with others, He blesses what they do.

The Bible substantiates that our Lord uses His "little people" to perform His miracles. John 6:1-14 records the feeding of the five thousand. The lad gave the food that he had for his own personal use which consisted of five barley loaves and two small fishes. There was a sentimental attachment. It was his, and he would enjoy it for himself. Somehow he believed that if he gave, he would enjoy seeing others enjoy what he gave. This was an occasion that he would never forget. He would never cease to share it with others. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41). "Little people" must not only believe, but it is important they obey.

The Bible reveals that God uses His "little people" to work His works. Read the story of the healing of Naaman in II Kings 5:1-14. Naaman was a great man with a great need. He was a leper. A small maiden put her security on the line that Naaman might be delivered. Her sincerity challenged him to investigate her report. His experience can be outlined in three words: sad, mad, and glad. Rather than subscribe to God's plan, he wanted to prescribe another way. There was a repulsiveness to the remedy, but through obedience the leper was delivered. Many of the things we are asking God to do for us, He wants to do through us.

The Bible reveals that God rewards the efforts of His "little people." In Luke 8:43-48, we read of a woman who touched the hem of our Lord's garment. For twelve years, she had suffered many things of many physicians. She was determined and persistent. It was the touch of faith that merited Christ's attention. She touched while others jostled.

God does use His "little people." All "Little people" can make contact with their Saviour. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

WHO IS YOUR NEIGHBOR?

By Siegfried Maywald



One may wonder if there is any belief in God in our Christian society today. If there is any belief in God, it seems to be in the head only. It is not in the heart! We see burglars and looters preying on the poor and exploiting whatever they can. What happened to the virtues of respect, decency and compassion in our society? What happened to our education system, the schools that are supposed to teach the young how to behave and interact with people in a respectful manner? Where is the teaching of love and compassion to your neighbor? We see much cheating, lying and disrespect for authority, law and order in our society.

The out-pouring of charity reveals that there is still love and compassion, which many nations have shown through the support to help the people which have suffered from the recent tsunami and hurricanes in the United States. But rigid administrative and bureaucratic bungling and bickering over authority and control stifled the distribution of relief efforts. What was shown is that a highly screened information chain works well under normal conditions, but in a genuine crisis reveals numerous shortfalls. The result was that many people who really needed help with food and water had to wait several days before it got to them. Others in isolated regions felt forgotten. For some of the tsunami victims, it appeared that the truly poor in the devastated areas hardly received any help, but contractors and developers did. Governments controlled the distribution, and much of the relief money was used for redevelopment and profit-seeking entrepreneurs who received funds rather than those in need.

We just looked at the outpouring of compassion for people and nations hit with natural disasters, but one may wonder what is happening in our own cities where many needy and homeless people have no shelter? Where is the compassion and help to alleviate this problem? Studies were made and commissions formed to look at those situations to find resolve, but all one hears is lots of talk! The evidence of real action to provide shelter for the poor in our own country is very much lacking or missing altogether.

In Luke 10:25-36, Jesus gave a parable: "And, behold, a certain lawyer stood up, and tempted him, saying Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering him said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise, a Levite, when he was at that place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had com-

passion on him and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will pay thee. Which now of these three thinkest thou, was neighbour unto him that fell among the thieves?"

With this parable, Jesus gives us an example of how a Samaritan, despised by the Jews, set the example of what love to your neighbour means. The Samaritan cared for this person, stooped down and helped the man to get back on his feet. He took care of him, bandaged his wounds, brought him to an inn, paid for his stay and told the innkeeper to look after him while he went on his way. Yet the lawyer used this injured man as a topic for discussion while the robbers beat and stole all he had and left him naked. The priest looked at this man as an inconvenience, a problem to avoid, and the Levite, likewise, showed no compassion for this man who had been beaten and robbed and needed help. Their hearts were hardened and hindered by pride, prejudice, arrogance, selfishness, and greed. We see that these men's religion was in their head only. It failed to enter into their hearts. They felt no compassion or love toward this man. They could not recognize him as their neighbour in need. Even for many people in our society, this attitude to extend charity, love and compassion to help people in need is likewise in many instances hindered by pride, prejudice, arrogance, selfishness, and greed.

With this parable regarding love to our neighbour, Jesus teaches us three viewpoints:

1. One can justify lack of love in many ways - It's their own fault. They just want to loaf around and are not committed to go and work. They are just drunk and spend their money for alcoholic beverages only, etc.

2. A neighbour is any one near you regardless of color, creed or ethnic background.

3. Love means to actively help a sick or needy person wherever you live.

God admonishes us to act upon our belief. In Matthew 25:35-40, Jesus said: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, say-

ing, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The parable of the good Samaritan, which we have cited, describes acts of mercy that we all can do. These actions do not depend on whether we are rich or poor, but on the condition of our heart, our compassion and care for our neighbour and friend. So we can not say that life is a series of meaningless choices. Jesus Christ will look for evidence when He returns. He wants to see those actions evident in us as believers. If we say that we love Jesus, we will take care of our neighbour's needs. In other words, our attitude toward our fellow man in the end will become the final test whether we will be found worthy of eternal life or not. We will be judged according to our works and how we have acted. Those "works" refer to simple acts that are freely given and freely received. There is no valid excuse not to help those in need. God will repay. We read in God's word, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9). What we seed we will harvest. God in the end will bring every work unto judgement whether we have done good or bad. Therefore we should treat others as we ourselves want to be treated. For only those who are faithful and bear fruit will be allowed to enter the kingdom of God. Your faith is revealed by your actions which separate you from all pretenders and unbelievers.

What are the virtues of true spirituality? Micah 6:8-12 gives us three primary virtues that characterize true Christians:

1. We have to act with justice.

2. We extend love, compassion and mercy to our neighbour.

3. We act humble and rely on the mercy and wisdom of God and not on our own human understanding or solutions, which only put pressure on individuals, institutions and nations as we see happening in the world today in so many places. Those virtues or attitudes when acted upon have tremendous implications and applications to every day life. They are attitudes which we as believers should

not only know and understand, but also need to apply to every situation we face in life.

What is the ultimate performance review? In Ecclesiastes 12:13, we read: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." I Corinthians 3:13-15 tells us, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss but he himself shall be saved; yet so as by fire." To some people, this may appear strange or funny to stand before the judgment seat of God and have their life examined, but for the Apostle Paul, it did not appear to be strange or funny at all. To him, it was very serious. According to the scriptures, we all individually will be made accountable for our actions as believers. Based on the values set out in the scriptures, we are compared to gold, silver and precious stones which represent the virtues of kindness, faithfulness to God, decisions made in justice, fairness, keeping of promises and perseverance in the face of opposition. As to the fire, it will burn off all that is useless, the straw, wood, lies, cheating, manipulations, acts of selfishness, wastefulness and disregard to the poor and needy and damage to the environment for financial gain. Christian behavior and expectations refer to the term "life-style" which people develop toward the life they lead. Just like virtues, behavior and expectations are developed toward work which could also be termed "work-style".

The Apostle Paul highlights five different key areas toward a Christian "work-style." In Titus 2:7-10, we read: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters and to please them well in all things; not answering again; Not purloining but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." He shows us how we ought to behave ourselves in regard to workmanship toward people as well as toward God, our Creator. As Christians, our life-style must show respect to the will and doctrine of God, our Savior.

a. We live a faithful life in obedience and trust to God

and accept authority.

b. We live a life that is pleasing in His sight. We do the best we can.

c. We humble ourselves before God. If conflict arises, we handle it peacefully.

d. We always act in honesty and integrity and do not lie, misuse or steal.

e. We keep our word and become reliable in all we do.

So in like manner no matter what position, job or organization one belongs to in the world there always will be some one in charge you are responsible to.

God's Word admonishes us: "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:14-15). In other words, we ought to:

a. Obey the Master's wish, desire and expectation.

b. Act in a pleasing manner, use sound speech, and deliver quality workmanship.

c. Remain humble and not answer back when faced with conflicts or adversity.

d. Do all things with honesty and integrity.

e. Be dependable in all things.

What is the commandment for practical living? "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and do so, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment" (James 2:8-13).

What requires a content life-style? "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything 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. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned in

whatsoever state I am, therewith to be content" (Philippians 4:1;4-11). In other words, we are to become fair-minded, gentle and charitable. We are not to seek revenge when unfairly treated, but we are to let God be the judge. He is in control. Let His peace rest upon your heart. Do not yearn after worldly riches which are but for a moment. Be content with what God has given you. Abide by the will of God and act accordingly, and you will be blessed in all you do. The standards of honesty and morality in our society are getting worse. Therefore, we as Christians should be the shining lights in the world. May God bless you in your effort to follow in His example.

The Seven Wonders of the World

A group of students were asked to list what they thought were the present "Seven Wonders of the World." Though there were some disagreements, the following received the most votes:

1. Egypt's Great Pyramids
2. Taj Mahal
3. Grand Canyon
4. Panama Canal
5. Empire State Building
6. St. Peter's Basilica
7. China's Great Wall

While gathering the votes, the teacher noted that one student had not finished her paper yet. So she asked the girl if she was having trouble with her list. The girl replied, "Yes, a little. I couldn't quite make up my mind because there were so many."

The teacher said, "Well, tell us what you have, and maybe we can help."

The girl hesitated, then read, "I think the 'Seven Wonders of the World' are:

1. To See
2. To Hear
3. To Touch
4. To Taste
5. To Feel
6. To Laugh
7. To Love."

The room was so quiet you could have heard a pin drop. The things we overlook as simple and ordinary and that we take for granted are truly wondrous! A gentle reminder - that the most precious things in life cannot be built by hand or bought by man.

-From the internet



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 article is from **The Berean Call Today: Evolve This** which is reprinted from the internet.

Churches celebrate Darwin's Birthday

The churches say Darwin's theory of biological evolution is compatible with faith and that Christians have no need to choose between religion and science.

(United Press International, Sunday, February 12, 2006).

Nearly 450 Christian churches in the United States (celebrated) the 197th birthday of Charles Darwin Dusndya.

The churches say Darwin's theory of biological evolution is compatible with faith and that Christians have no need to choose between religion and Science, the Chicago Tribune reported.

"It's to demonstrate, by Christian leaders and members of the clergy, that you don't have to make that choice. You can have both," said Michael Zimmerman, dean of the College of Letters and Sciences at the University of Wisconsin-Oshkosh, who reorganized the Evolution Sunday event.

(TBC: It is instructive to consider how many issues are simply the rebellion of men who have embraced Satan's question in the garden, "Yea, hath God said.")

Comment

That Darwin's theory of biological evolution is compatible with faith and that Christians need not to choose between religion and science is a false notion. The writer once had a college science professor and college history professor who told their classes the same thing.

Darwin did not consider the spiritual aspect of man in this theory of evolution. He only worked with what he saw physically. Darwin was correct when he saw that man is on a higher level than animals, but he did not consider the source which explains the things which cannot be explained physically. This source is God's Word which is the Bible. The Bible explains why man is on a greater level than animals. In fact, it informs us that man is in a separate category!

In Genesis 1:24-25, we find that God made each animal to reproduce according to "his kind." "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: And God saw that it was good." However, when God made man, He made him in His own "image," in His own "likeness." And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (vs 26).

Those who say that the theory of evolution is compatible with faith and that Christians have no need to choose between religion and this false theory of science simply do not believe the Word of God!

Anti-Semitism raises ugly head in Europe

Though not like the past, there has been an upward trend in attacks.

**By Matthew Scofield
Knight Ridder Tribune News**

PARIS - For the past four years - as friends erased "Dirty Jew" graffiti from their office plaques and her French-born daughter puzzled over "go back where you belong" comments from strangers on the street - Evelyne Chiche has spent a piece of each day wondering if she was living in the wrong country.

This spring, the 62-year-old Jewish radio host plans to move to Miami. "I think it's important for my grandchildren here that I move, to provide them with a safe place should they need to get away," she said. "France has changed."

On Thursday, 27 world leaders gathered in Poland to mark the 60th anniversary of the liberation of the Auschwitz death camp, where 1 million people, mostly Jews, were murdered.

But as the world focuses on the past, an increasing number of European Jews are concerned, to quote Sammy Ghoszlan, a retired Calais police chief who now investigates anti-Semitic crimes, that, "After decades of peace, the old taboos against anti-Semitism are broken. There is no future here for a Jew."

Nobody maintains that Europe is again suffering the kind of hatred that gave rise to Auschwitz and other death camps in Adolf Hilter's mad rush to his "final solution" to the "Jewish problem."

But the rise in anti-Semitism, chronicled in upward trend lines of European reports on attacks and threats against Jews, has prompted open concern in a continent whose history from the Spanish Inquisition and medieval ghettos to the Dreyfuss affair and Hilter's rise, is risen with attacks on Jews.

In the past few months a Jewish school has been

firebombed in suburban Paris, Jewish gravestones have been painted with swastikas in Germany, France, and Russia, and Jews have been verbally abused, spat on, and beaten in England and France.

Rabbi Abraham Cooper of the Simon Wiesenthal Center in Los Angeles, an international Jewish human rights organization, calls the wave of violence "the largest on-slaughter against European synagogues and Jewish schools since Kristallnacht," the night in 1938 when Nazi sympathizers stormed the shops and homes of Jews throughout Germany, smashing property and beating people. Nearly 100 Jews were killed.

Why anti-Semitism is growing is open to debate. Ghoszlan traces the rise to the Palestinian uprising against Israel that began four years ago. He also thinks that part of the rise is demographic: Arab immigrants now make up about 10 percent of the French population.

There are no official statistics on what percentage of anti-Semitic acts have been committed by ethnic Arabs.

Nowhere is the trend more visible than in France where numbers from the Interior Ministry show that anti-Semitic acts reached a high of 1513 in 2004, up from 593 the previous year.

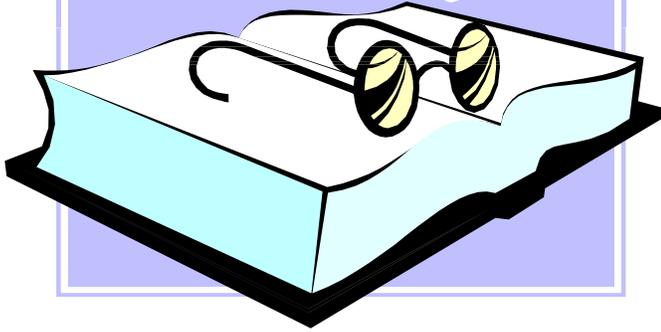
COMMENT

Anti-Semitism has always been in existence. Persecution of the Jews is the price they have to pay for rejecting the Lord Jesus Christ. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children" (Matthew 27:24-25).

It is not just the Arabs who despise the Jews. The Jews have been used as scapegoats for many of the monetary ills of the world. We are likely to see anti-Semitism increase in the following years.

BIBLE

Study



Questions and Answers

Question: Does the Bible teach that there was an ancient race of giants on the earth and that those giants were the offspring of fallen angels cohabiting with men?

Answer: The answer to your question is an absolute no! This teaching, held by many, is that fallen angels, or demons, had been lusting for relationship with women and finally got their chance just before the flood. The result was a sort of half-man and half-spirit giant. Does not this sound like a superstitious fairy tale?

The doctrine that angels married women is not new. It came from tangled traditions and Jewish fables which the Apostle Paul condemned. These superstitions have been read into the Genesis 6:4 summary of pre-flood history: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

The big question is just who are these "sons of God"? This chapter in Genesis makes no mention of angels. Why do people assume "sons of God" means angels? Because of these unions and the resulting violence, God said, "... I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Genesis 6:7). There is no mention of angels. Just men are mentioned.

The "giants" or "Nephilim" were not the offspring of

angels and earth women. Moses, who wrote this passage, was preserving the record that long before the flood giants existed on the earth and "also after that" when the sons of God came unto the daughters of men. The record plainly states the giants existed before liaisons between these two preciously separate groups took place, and they were still existing when the illicit unions produced certain men of renown - the war-lords of the pre-flood world-led the earth into nonstop violence. Giants could not have been the unique progeny of these sons of God/daughters of men unions as they existed commonly before the marriages.

The sons of God could not refer to angels. Angels cannot marry women and reproduce because angels and humans are two different kinds of being. God set laws of biogenesis in motion that each kind produce after its own kind. Please read Genesis 1. Two different kinds cannot produce. This is a thoroughly established law of science. Angels are created spirits and do not reproduce. "Neither can they die anymore; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:36). "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:30).

While angels are sometimes referred to as sons of God, so also are men. Both owe their origins to their creator Father. The context usually makes the identification easy. Angels were never intended to be begotten as God's

true sons. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:5). Only man has been given that high calling. The "sons of God" of Genesis 6 were ordinary men that were taking wives of another distinct group called "daughters of men."

A study of the previous chapters of Genesis shows there were two distinct lines of descent that developed from Adam and Eve: the line of Cain called the children or sons of men and the line of Seth who in time began to call themselves the sons of God. "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord" (Genesis 4:25-26). All the righteous patriarchs before the flood, including Noah, came from the line of Seth.

Remember that Cain was cast out and banished from Adam's territory. Cain's posterity were the degenerate sons of a degenerate father governed by the desire of the flesh, the desire of the eye, and the pride of life. They were pagans given to corruption and violence. Cain's descendants lived and grew apart from the rest of Adam's line.

Seth, the righteous son of Adam, replacement for the slain Abel, promoted God's way the entire 912 years of his life. But as the centuries passed, the line of Cain threatened and harassed those who believed in God and who called themselves the sons of God. We would call them children of God today.

Finally, in the two centuries before the flood the last remnants of true religion had all but disappeared from among Seth's descendants. One hundred and twenty years prior to the flood, wholesale marriage between the nation of Seth and that of Cain was well underway. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6:1-3).

The children of those illicit marriages became the last generation of tyrants who ruled the earth. The moral de-

cline was not complete. Mankind convulsed into perversion, brutality, and violence. The waters of judgment came. The only true and faithful ones on earth, Noah and his family, were saved.

Question: Do you believe that the phenomenon known as "holy laughter" is biblical?

Answer: "Holy laughter" is not biblical. We say this for a number of reasons:

1. The Bible admonishes us to test all things by the Scriptures. "Prove all things; hold fast that which is good" (II Thessalonians 5:21). "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). There is nothing in the scriptures that even remotely resembles holy laughter.

2. One fruit of the Spirit is self-control - "Meekness, temperance: against such there is no law" (Galatians 5:23). In the "holy laughter" phenomenon, people laugh uncontrollably, even when there is nothing funny to laugh about.

3. It has been noted that some people laughed when the subject was on the destruction of the wicked. Scripture tells us that God takes no joy at the perishing of the wicked. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? (Ezekiel 18:23). "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Vs 32). God was not inspiring any to laugh in these verses!

4. The Apostle Paul speaks of the need for order in the church. "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Corinthians 14:33). ("Let all things be done decently and in order" (vs 40). In outbreaks of "holy laughter", all order is lost in the church.

5. There is not a single verse in the Bible that says that when the Holy Spirit comes upon a person, he breaks out into uncontrollable laughter. There are good passages on joy in the Bible such as Psalm 126, but holy laughter advocates who cite such "joy" passages in support of this phenomenon are reading something into the text that simply is not there.

6. Our Lord Jesus Christ had the Holy Spirit without measure. During His ministry, there is not a single recorded instance of people breaking into uncontrolled laughter. There was no laughter when the Apostles Peter and Paul ministered in the Book of Acts.



India

Services held in India





LESSON I

AHAZIAH SUCCEEDS JEHORAM

Scripture Reading: II Chronicles 22:1-12.

Golden Text: II Chronicles 22:3.

"He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."

NOTE: In our last lesson we learned that Jehoram was king of Judah for eight years. He was the son of a good father, Jehoshaphat, but he caused the inhabitants of Jerusalem to commit evil. He finally died of a horrible disease. Now let us see who will succeed him as King of Judah.

1. Who was made king after Jehoram's death? Who was he? II Chronicles 22:1.
2. How old was Ahaziah when he began to reign, and who was his mother? II Chronicles 22:2.
3. Did he do evil or good in the sight of the Lord? II Chronicles 22:3-4.
4. Against whom did Ahaziah go to war? Why did he go down to see Jehoram, the son of Ahab? II Chronicles 22:5-6.
5. What did Jehu do with those who ministered to Ahaziah? II Chronicles 22:7-8.
6. When they found Ahaziah who was hid in Samaria, what did Jehu and his men do to him? II Chronicles 22:9.
7. When Athaliah, the mother of Ahaziah, saw that her son was dead, what did she do? II Chronicles 22:10.
8. Whom did Jehoshabeath hide and why? II Chronicles 22:11.
9. How long was Joash hid in the house of God? Who then reigned over the land? II Chronicles 22:12.

LESSON II

JEHOIADA RESTORES THE WORSHIP OF GOD IN JUDAH (PART 1)

Scripture Reading: II Chronicles 23:1-11.

Golden Text: II Chronicles 23:8 (first part).

"So the Levities and all Judah did according to all things that Jehoiada the priest had commanded,..."

NOTE: Ahaziah had been reigning over the land and was a wicked ruler. Now we shall study about the reign of Jehoiada, the Priest, to see how he rules the land and how he restores the worship of God.

1. Whom did Jehoiada take into covenant with him in II Chronicles 23:1?
2. What did these men do in the cities of Judah? II Chronicles 23:2.
3. All the congregation made a covenant with the king in the house of God. What did the king say unto the people? II Chronicles 23:3.
4. What did the king direct the people to do? II Chronicles 23:4-7.
5. Did the Levities and all Judah do according to all the things that Jehoiada had commanded? II Chronicles 23:8.
6. What did he deliver to the captains? II Chronicles 23:9-10.
7. Who was now made king? II Chronicles 23:11.

LESSON III

**JEHOIADA RESTORES THE WORSHIP OF
GOD IN JUDAH
(PART II)**

Scripture Reading: II Chronicles 23:12-21.

Golden Text: II Chronicles 23:16.

"And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people."

NOTE: We studied how Jehoiada, the priest, strengthened himself and led the people to follow God. His son is made king of Judah, and we will now find what happens to the wicked queen Athaliah.

1. What did Athaliah do when she heard the people praising the king? II Chronicles 23:12.
2. What did she see when she entered the house of the Lord? II Chronicles 23:13.
3. What did Jehoiada do and say concerning Athaliah? II Chronicles 23:14.
4. What did the captains do then to her? II Chronicles 23:15.
5. Jehoiada made a covenant between him, the people, and the king that they would be the Lord's people. What did they do to the house of Baal? II Chronicles 23:16-17.
6. How did Jehoiada set the house of the Lord in order? II Chronicles 23:18-20.
7. Did the people now rejoice? II Chronicles 23:21.

LESSON IV

**JOASH REIGNS WELL ALL THE DAYS OF
JEHOIADA**

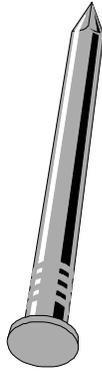
Scripture Reading: II Chronicles 24:1-16.

Golden Text: II Chronicles 24:2.

"And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest."

NOTE: We learned in our last lesson that Jehoiada restored the worship of God in Judah, and his son, Joash, was made king. We shall study now to see if Joash keeps the kingdom in this condition or if he lets the people return to idolatry.

1. How old was Joash when he began to reign? How long did he reign? II Chronicles 24:1.
2. Did he do that which was right in the sight of the Lord? II Chronicles 24:2.
3. Joash directed to repair the house of the Lord. How did he plan to do this? II Chronicles 24:4-5.
4. Why did the king call for Jehoiada? II Chronicles 24:6-7.
5. What did they set at the gate of the house of the Lord? What was this to be used for? II Chronicles 24:8-10.
6. What was done with the collections in the chest? II Chronicles 24:11-13.
7. When the house of the Lord was finished, what was the rest of the money used for? II Chronicles 24:14.
8. How old was Jehoiada when he died? II Chronicles 24:15.
9. Where was he buried? Had good been done in Israel? II Chronicles 24:16.



LESSON FROM THE SHARP NAIL

Rolf Aaseng

One day Rodney was walking through a vacant lot on the way to the store for his mother. Suddenly, he saw a board with a sharp nail sticking up through it, right beside the path.

"Oh, Oh!" said Rodney. "Somebody might step on that nail and get hurt. Someone should turn the board over." But Rodney walked right on by. He felt he should give an excuse for not taking care of the nail, so he said, "If I didn't have to go to the store, I would do it. But someone else will come along and fix it."

Rodney was that way. If he saw something that should be done, he hoped someone else would do the job for him.

A little while later Joseph came running through the same empty lot. He saw the board with the nail, too. He really was in a hurry. He was carrying a bat and glove, and was on his way to play baseball. But when he saw the nail, he said, "That might hurt somebody. I'd better turn it over." He stopped and carefully turned the board over so that the nail went down into the ground.

When Rodney was coming home from the store again he stubbed his toe and fell down. His arms were full of groceries, so he couldn't stop his fall, and his face hit the ground. It felt awfully hard, Rodney thought. He rubbed his cheek and looked to see what he had hit. It was a board. No wonder it felt so hard!

He picked up the board. There on the other side was a long nail sticking in the ground! Rodney saw the nail and

gasped. It was the same board he had seen that morning with the nail sticking up into the air. Someone else had turned the board over. But if that someone hadn't come along, the nail would have gone right into his face! Just the thought of that scared Rodney.

That afternoon when Rodney was out in his yard, he saw Joseph and two other boys going down the street carrying a football. "Hey, wait for me!" he shouted.

"Hurry up!" they called back.

So Rodney ran after them as fast as he could go. On the way he saw a broken bottle lying on the ground. That might hurt somebody, he thought. Someone should pick it up. Then he thought of what had happened that morning. Quickly Rodney stopped, picked up the bottle and broken glass and found a trash can to put it in. Then he ran on, smiling, to catch the other fellows.

This so makes us think of the Bible verse which says, "Let...no man put a stumbling block or an occasion to fall in his brother's way" (Romans 14:13).

SCRAMBLED NAMES

Write the right names on the dotted lines.

1. Peter is known also as SOMIN and as CAEPSH
2. Peter once lived in TSHAEIBAD
3. Peter's brother was named ERDWNA
4. Peter's occupation was that of a RESIHNMF A
5. Peter's fishing partners were MAESJ and NJHO
6. Jesus said He would make Peter a HEFSIR OF NME

AND THE LORD SAID --

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Isaiah 55:11.

WHOSE SON?

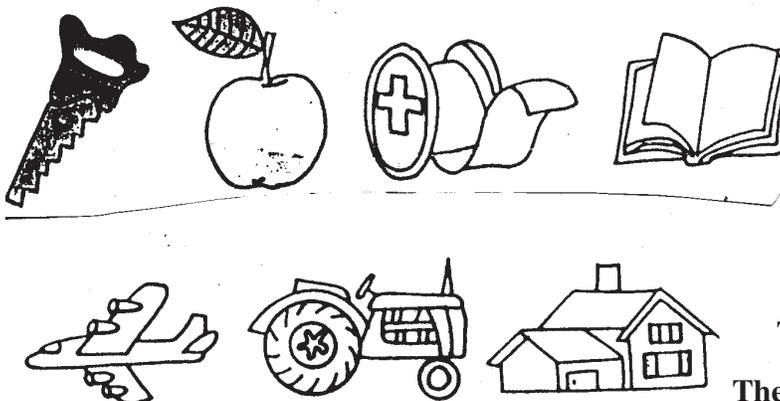
1. Whose son was Rehoboam?.....(I Kings 11:43)
2. Whose son was Methusaela?.....(Genesis 4:18)
3. Whose son as Noah?....(Genesis 5:28-29)
4. Whose son was Samson?.....(Judges 13:2)
5. Whose son was Nimrod?.....(Genesis 10:8)
6. Whose son was Ephraim?....(Genesis 41:52)
7. Whose son was Eleazar?....(Exodus 6:23)
8. Whose son was Judah?.....(Genesis 29:1,25)
9. Whose son was Saul?....(I Samuel 9:1-2)
10. Whose son was Japheth?....(Genesis 5:32)

WHOSE DAUGHTER?

1. Whose daughter was Dinah?.....(Genesis 30:20-21)
2. Whose daughter was Jemima?.....(Job 42:14)
3. Whose daughter was Tamar?.....(II Samuel 13:1)
4. Whose daughter was Michal?.....(I Samuel 18:20)
5. Whose daughter was Zipporah?....(Exodus 2:18,20)
6. Whose daughter was Miriam?.....(Numbers 26:59)
7. Whose daughter was Athaliah?.....(II Kings 8:26)
8. Whose daughter was Leah?.....(Genesis 29:16)
9. Whose daughter was Eunice?.....(II Timothy 1:5)
10. Whose daughter was Rebekah?.....(Genesis 24:15)

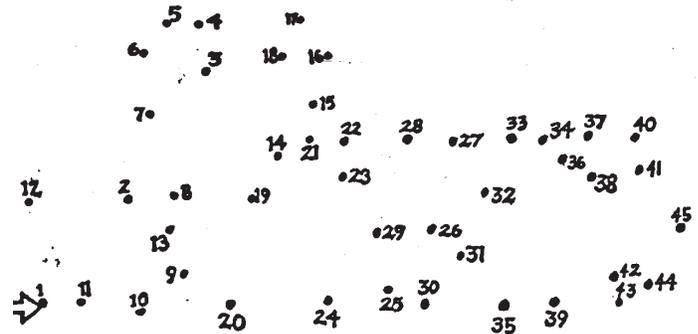
PICTURE PUZZLE

Write the first letter of each picture below and you will find something we are to remember.



FOLLOW THE DOTS

Start at number one and draw a line to number two. Continue until you reach the end of the numbers to find the name of one of Noah's sons.



The ladder of life is full of splinters, but we never feel them till we backslide.

If You Ever Make A Mistake

*By Cindy Collins
(Grenada)*

If you ever make a mistake, don't sit and meditate about the way that people look at you - because everyone makes mistakes, too. Don't let it bring you down, and don't think that something is wrong with you even though you have caused problems for people who you love, because those who love you will also forgive you the way the Lord forgives those who love Him. Mistakes are quite common among you and I, and I really hope that we will forgive those who have wronged us, in the same way that the Lord forgives His children when they make a mistake and ask for His forgiveness.