

A close-up photograph of a tree branch with several pink cherry blossoms in various stages of bloom. The flowers have five petals and prominent stamens. The background is a soft-focus greyish-brown.

Lord's Supper

My Neighbor

Presumption

Work in the Vineyard

*New Heavens and
New Earth*

The Advocate of Truth



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*This year the Lord's Supper will be held Sunday evening,
April 17, 2011 after sundown, which is the beginning of
April 18th (Bible time).*

Reverence At The Lord's Supper

By Carlo Rasmussen (Deceased)

That special evening which annually falls on the beginning of the 14th day of the first Bible month is etched deeply in the hearts of Children of God around the world.

From the time when each believer understands the value of God's freedom through His Son, Jesus Christ, there begins a sense of holy respect and awe in the heart. This certain feeling can not fully be described, however each Child of God readily feels it within.

As the believer grows in the grace and knowledge of our Lord, so will grow this reverent feeling. There is no end to the depths of the heart where this quiet love and respect will fill. In its purity, there is nothing by which to measure it, nor anything that can be compared to it.

The reason for this special feeling is the indwelling of that Holy Spirit of God. True reverence and holiness is an exclusive awareness reserved only for Children of God. It is in the way of these special feelings from the heart that all of God's people should solemnly consider as they examine and prepare themselves to approach the Lord's table.

As that "**same night in which he was betrayed**" comes into our midst this year, it is fitting to take close heed to the Apostle Paul's commands as he received them from the Lord in his first letter to the Church of God at Corinth found in I Corinthians 11:23-24.

The important reason for Children of God everywhere to take heed is found in verse 27: "**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.**" The believer cannot look upon this verse and help but feel the urgency in Paul's heart as he

tries to convey the seriousness of this sacred feast to the Corinthian Church.

We know that certain of the Church were divided as he declares: "**...I hear that there be divisions among you...**" in verse 18. This should not be the case when coming before the Lord to partake of the emblems. When an atmosphere of division is present, there cannot be full spiritual involvement. There is a tremendous distraction in the midst of the congregation under these circumstances. This will most certainly cause a state of unworthiness to exist in the hearts of some. It will manifest itself in a lack of seriousness and godly respect. The end result is that some may **eat and drink "...damnation (judgment) to himself, not discerning the Lord's body"** (I Corinthians 11:29).

One of the strongest admonitions given by Jesus Christ and repeated in the letters of the apostles is that Children of God do their utmost to maintain a caring relationship one for another. It is more than the mere word "charity" as is used today with an extremely shallow meaning. A current meaning for the biblical word "charity" would be a distinct sense of deep caring one for the other coupled with due respect for the same.

The Lord overlooks honest disagreements among the brethren. This is evident when we read of the situations that took place in Acts 15 of the apostles.

Their differences, however, were passed on and were forgotten. At no time did they loose their "**agape love**" for their brethren, or their reverence for God. This is part of the faith and testimony Paul wrote of when he wrote in the final days of his life: "**I have fought a good fight, I**

have finished my course, I have kept the faith” (II Timothy 4:7). The Apostle Paul experienced a closeness to the Lord that few men of God can parallel. Once the apostle came to truly know the Lord Jesus Christ, he maintained a deep reverence for Him.

Paul should be an example for us as we prepare to

come before the Lord this year at the Supper table. Let us be aware of the Lord’s presence at the table and maintain reverence during this feast for our spiritual bodies. Our lives will depend on it during the coming year.

May God bless you as you consider these thoughts.

“He that hath an ear, let him hear.”



A Few Facts About The Lord’s Supper

Bond Tennant

As we near the proper time of the Lord’s Supper this year, many of our Lord’s people will willingly accept this occasion to partake of the emblems which He commanded that they do. Jesus inaugurated this Memorial Supper in the upper room.

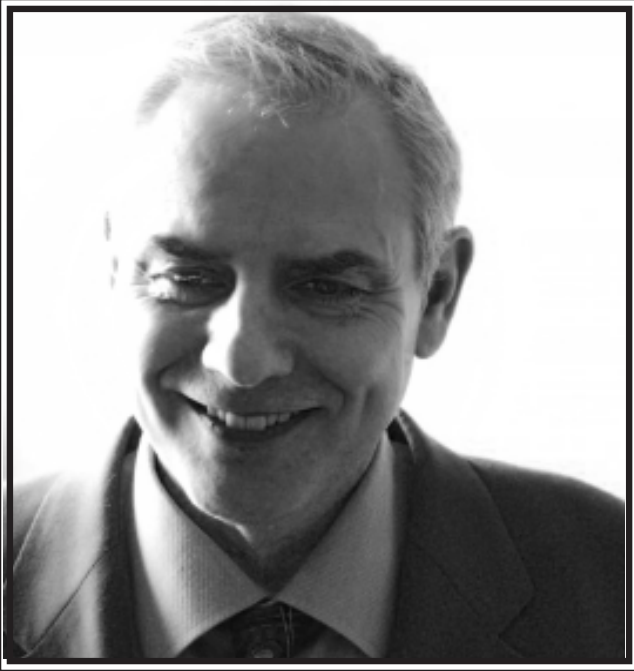
“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matthew 26:26-29).

The partaking of these emblems by the disciples signified that they were not only to benefit from that which they represented but, also that they would share in the deeper meaning of His death. The Apostle wrote to the brethren at Corinth: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body:

for we are all partakers of that one bread” (I Corinthians 10:16-17). These verses explained to the brethren at Corinth the common union of the body and the blood of Christ as pictured by the bread and the fruit of the vine.

Those who sincerely commemorate the memorial of our Lord’s death each year receive a rich blessing. We participate in His sacrifice by partaking of the bread and cup. We must remember that the partaking of the emblems pictures our dying with Jesus, denying ourselves, and laying down our lives in doing His Father’s will.

Following our Lord means that we will have the same type of experiences that He had while He was on earth. “Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him” (John 13:16). “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33). “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).



Ken Houseley

1957-2011

***A member of the Seventy
and Seven***

A Tribute to Our Dearest Brother

By Tiffany Ford

A member of the Church of God, 7th Day

I couldn't imagine how I would be able to sum up such an amazing man in a few words. He was truly a vital member of what we call the family of God. He wasn't only compassionate, loving, funny, and sincere, he was inspirational. He inspired us through his faith, his words, and how he led his life. Not only did he inspire our congregation, but he also inspired many around the world with his thought-provoking, technologically savvy sermons that he personally uploaded on YouTube weekly, to spread the gospel. Because of his thoughtfulness and creativity, he personally has brought in many souls to our flock. He was quite a motivational speaker. In fact, he was the catalyst that pushed our small congregation to the forefront, and motivated me personally to use my talents to market

our global church, while also connecting us all together.

It was Brother Ken who had the courage to encourage us all to tap into our purpose of life. He always said we never know the hour our lives may be cut short. We are here today, and the next moment we are gone. We are only strangers passing through. The real task is to surrender ourselves to our Father, and obtain the real treasures eternally in the kingdom of heaven.

Brother Ken surely had a purpose in this life. God gave us this incredibly engaging soul to lift us up at all times, through both struggles and even on sunny days. Not only did he do this through his words, but we couldn't help ourselves to be uplifted whenever he flashed that unforgettable smile.

He was highly passionate. He was passionate about anything he truly believed in, whether it was hockey, his family, work, or God. There was nothing that could decrease his passion for anyone or anything he held dear to his heart. There is one thing we can't deny about him, and that was his passion for the truth. I'm sure many of us have witnessed how he always stated the facts. If he was not certain, he would always do research. You couldn't argue your way into changing his mind about the facts. If the evidence was there, he'd never stray from it. Just like his love for us, his steadfastness was never wavering, always steady and loyal. He was a determined man--determined to provide for his family, determined to have a positive outlook on life, and especially determined to be a child of God. I can speak on behalf of our church with confidence before you to say he succeeded in being a child of God. He has shown us all how to live our lives in such a disheartening world, with the most spiritual mindset one can aspire to.

Brother Ken has definitely shown us that it is possible to face challenges head on, never asking for sympathy, never feeling a sense of entitlement. He was the happiest in his struggling days, because he knew that God would take care of everything. He was extremely humble because he took comfort knowing that his faith was the carrier of his burdens, and that everything is up to God. In fact, I had not heard him say anything during his illness, except for, "Praise God." Thank you, our dearest Brother Ken, and may God bless all of you.



Who Is My Neighbor?

When Christ was asked what was the great commandment of the law, He answered that it was loving God with all our being, and the second commandment was to love our neighbor as ourselves. But it is hard for many people to decide just who is their neighbor. Christ pointed out to a lawyer just who his neighbor was. “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 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 the 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 compassion 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 repay thee. Which now of these three, thinkest thou, was neighbour

unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise” (Luke 10:25-37).

Our neighbor is not always the one living next door to us, or some acquaintance in the same town with whom we visit occasionally. When Peter was called to go to the house of Cornelius, it was hard for him to believe that God was sending him to a Gentile. The Jews had always considered that they were a little better than anyone else, and that they were the only ones who were going to have eternal life. There are some people today who seem to have the same thought in regard to themselves. But God does not want us to feel ourselves above anyone. Peter was shown that God is no respecter of persons, and that we should not have respect of persons.

When the man was wounded, it was not the priest who helped him, although the priests had been appointed of God to care for others. It was not the Levite either, although they were the tribe that was supposed to minister to others. But the Samaritan, who was despised and looked down upon by the Jews in general, who was considered to be no better than a dog, came along and saw the condition of the man, and he had compassion on him. In other words, he had the love of God in his heart and was willing to help the unfortunate, even though it might be his greatest enemy.

Jesus taught us to love our enemies and to do good unto them that treat us shamefully. Christ said in so doing we would heap coals of fire on their heads. But we should not do it with the thought in mind of getting even.

This second great commandment is very closely related to the golden rule. Let us think for a moment. Suppose

conditions were reversed and that the heathen in Africa, China or Japan were the ones that had the Gospel and we were in darkness. Would we want them to come and tell us about Christ? I am sure we would be glad if they did. Then are they not the neighbor that Christ described in Luke 10:25-37? Should we not love them as ourselves?

Jesus, in the great commission, said to go into all the world, not just to Christian nations who are doing good to us, but to all, even those whom we consider our enemies. Perhaps if we take them the Gospel, they will no longer be our enemies. God is no respecter of persons. His salvation is for all people.

--Adapted from an old Sabbath School Lesson



Presumption

Bond Tennant

“And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning,... saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the LORD is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah” (Numbers 14:39-45).

The New American Handy College Dictionary defines presumption as 1. the act of presuming. 2. something believed on inconclusive evidence. 3. Arrogance; boldness.

The people in our Scripture reading were the children of Israel who had been delivered from slavery in Egypt by the power of God. They followed the divine pillar, and they had witnessed again and again the handiwork of their true God. They murmured, and they had refused to

accept the report of the two faithful spies and desired to make themselves a captain and return to Egypt. “And they said one to another, Let us make a captain, and let us return into Egypt” (verse 4).

When they heard that the Lord had sentenced them to wander in the wilderness for 40 years because of their unbelief, they said, “... Lo, we be here, and will go up...” (verse 40). Therefore, they went against the command of God. “And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper” (verse 41). They would go up by their own vain strength and effort. They presumed on the past favor of God! They knew that they had been preserved and brought through to this point. We must not lean on past favors and experiences.

The presence of God left them in their effort to go up, and the ark of the covenant departed not out of the camp. When we go contrary to the Word of God, we go without His presence. Without Him, we can do nothing. “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5). The Lord is with us while we are with Him!

They may have thought that a formal confession would satisfy God. “We ... will go up ... for we have sinned.” Please read Numbers 14:40 again. Confessing but not

submitting to the will of God is hypocrisy. We may feel the affect of our sin, yet not forsake it.

What did the children of Israel experience because of their presumption? “Then the Amalekites came down . . . and smote them, and discomfited them...” (verse 45). They experienced only disappointment in their presumption. They did not reach the place which the Lord had promised. They experienced defeat, and the enemy overcame them. The enemies of mankind are numerous and powerful. We must not become fools by trusting in our own hearts! We must put on the whole armour of God to withstand the wiles of the devil. Please read Ephesians 6:10-18.

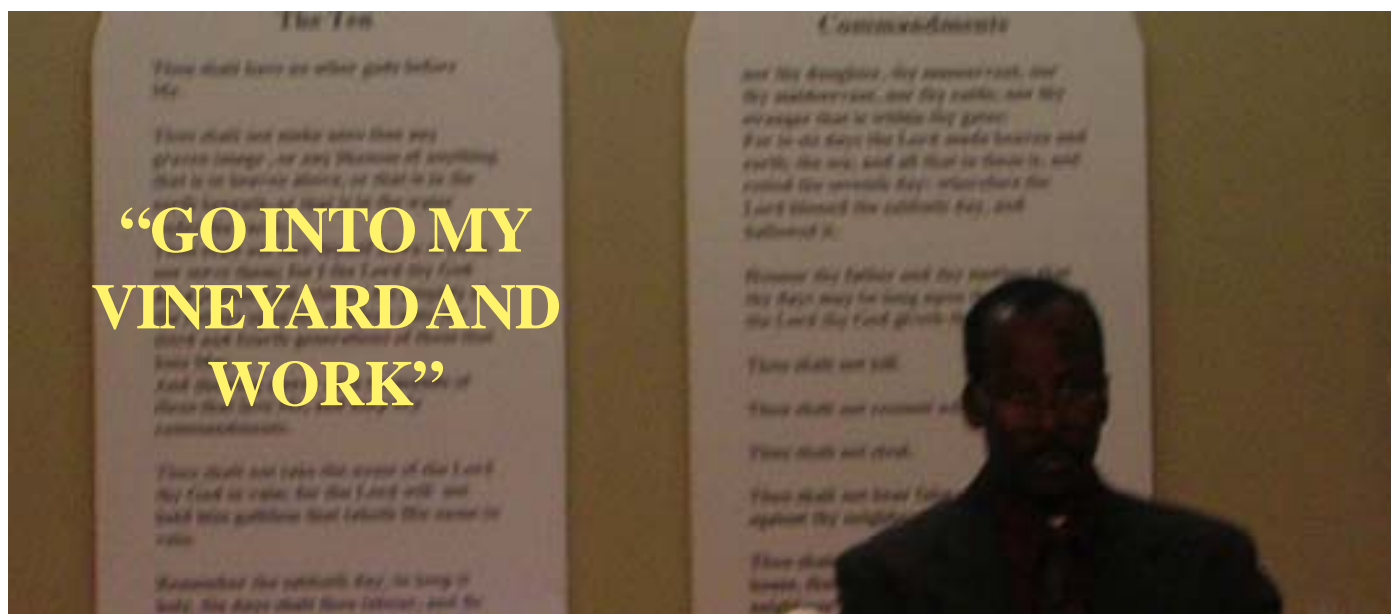
They gained disgrace. They were conscious of having lost the favor and presence of God. The child of God

must strive to always be in favor with God. Presumption is accompanied by the sin of pride in many cases, and pride goeth before a fall.

What lessons may we learn from the Israelites’ sin of presumption? We can think of at least two things. First, we must beware of godless effort. We must not hope to succeed in God’s work without the presence and power of the Holy Spirit with us. We must make sure that God is with us in His Word and promise.

Second, we must not trust in formal prayers and confessions while the Word of God stands opposed to our intent.

Let us beware of the sin of presumption.



One of the most fascinating and searching parables is given by Jesus concerning the frantic farmer hiring laborers for his ready-ripe harvest field: “...Why stand ye here all the day idle?” Their reply was equally terse and to the point: “...Because no man hath hired us...” The urgent command was given: “...Go ye also into the vineyard; and whatsoever is right, that shall ye receive.” Please read the whole parable in Matthew 20:1-16.

Here is an incident taken from real life. The marketplace in Israel had a part of it as a hiring hall where men could come to be given a job to do. Day laborers, depending on work for their daily bread, gathered with tools in hand, and sought employment. Lacking employment for a day, their families were likely to go to bed hungry. A man does not save much with mouths to

feed on occasional day labor at the lowest wages of society. Unemployment compensation was virtually non-existent.

It is important to note also the men standing by were no village idlers, whittlers whiling away the time of day, nor ne-er-do-wells! They were not rascals trying to stir up mischief through idleness. They were men waiting and ready for work and no work to be found.

The Workers' Desperation

Notice also that the need was urgent. It might have been the time of grape harvest in September. Only a few days’ time was allowed to get the crop in before the grapes

became strong tasting or before the autumnal equinox winds and rains would spoil the crop. The farmer went to town early in the morning. In Israel the sun rises at 6:00 a.m. and sets around 6:00 p.m. The farmer hired his first laborers and took them to the harvest. He saw that he needed more men to complete the harvest, so at 9:00 o'clock, at 12:00 o'clock, at 3:00 o'clock and finally at the last hour, before day was over, he brought back laborers into his vineyard. Can you sense the urgent need for harvesters? Can you feel the desperate plight of the men waiting until 5:00 o'clock in the day, hoping for at least an hour's work for something little to bring home to the family? Have you ever had a job so urgent that one hour made the difference? I can think of times, like pouring concrete, when an hour made all the difference.

The first men hired had a PROMISE OF A FULL DAY'S LABOR. They agreed to work for a penny a day. Now the penny was not like our modern inflated penny. They were half pennies and quarter pennies issued along with other coins. The farthing was worth an eighth of a penny. The penny, used here in this parable, was a normal wage for a working man for a day's labor, but did you notice that the last men hired had no such contract? The farmer simply told them: "whatsoever is right, that shall ye receive." The expectation was that they would receive an hour's wage for an hour's work. But remember that their needs for survival were the same. Their opportunity for employment was less. And when it came time for payoff, they all received the same wage. No modern worker would put up with such unfair treatment. But Jesus had a motive in telling this parable: *God's ways are not our ways.*

No Special Privilege

Consider the original lessons of this talk by our Lord Jesus. First, it constitutes a warning to the first disciples. Jesus, in effect said: "You came into the kingdom of heaven first, having responded to the gospel of salvation and the kingdom of grace. But the time is nearing when others will come into the fold. In fact, whosoever will may come. Never think you can claim special privileges, even though some of you are apostles and prophets, teachers and evangelists. Position in the Church of God is meaningless. The responsibility is what counts. There is no extra hour,

or prestige, simply because you are an officer in the body of Christ. Just because you have been in the church all of your life does not give you any pre-eminence. Because you heard the Good News before others does not elevate you above the others.

The message was also a warning to the Jews. They were God's chosen people. They looked down on the Gentiles. It is important to note that God has no favored special group. They must all be obedient people to Him in all that He asks of people. All people have equal access to God and His favor when they do what God desires. The children of Israel missed the message and rejected their Messiah.

The lesson for us is that the church never belongs to a few or a lot of people. It is owned by God the Creator. We are only franchised recipients of His bountiful grace. We are trustees of God's property.

Christ in the Marketplace

We see another message in this parable. Christ is daily entering the marketplace of life. Almost hourly He passes by, looking for laborers, the wayward, the spiritually unemployed. Jesus is always issuing the divine invitation, "Go to work for me!" or "Come and follow me." To those who hear and heed, there is life and work to do. There is ample reward for all laborers. "Whatsoever is right, that shall ye receive." Christ passes by the youth standing in the early morning of life's experiences. Some follow Him. He passes by in the noontime of life's business, and some leave their lesser employment for His greater calling and find new meaning and purpose for their lives. For those not at the first and second call, there is sometimes a miraculous call from the Lord at the eleventh hour of the day. Perhaps the church passed them by, or their opportunity was not pressed upon them earlier.

There is, of course, an awful danger in delay. Many never have heeded the call, waiting until a more convenient time. And the tragedy is that they did not recognize the call when it came, utterly failing to sense the urgency of the hour.

This parable speaks of the infinite compassion of the Father. He knows the need of every individual, the inner

hunger. Perhaps no one has spoken to him about what the Lord has for him. No man has hired him. In today's spiritual economy, the church is the "Hiring Hall" of the Lord. Laborers gather every Sabbath and through the week. The field is the world. God is calling us to go into His vineyard and reap the harvest before it perishes.

All Service Ranks the Same

Let us look at a further lesson of rewards. All service ranks the same with the Lord. The love in which it is given counts the most. The rewards for our labor are not always seen nor are they tangible in this life. The whole point is the spirit in which we labor for the Master. What

is our motive? "I will gather the lost from the byways of sin, to walk in the beautiful way." This parable speaks pointedly to Children of God who sit idly while the harvest wastes and souls perish. These people do not even enter the marketplace. They shirk, not work. In God's scheme, He is grieved when we stand idly by, as if there is no need while souls perish and enter into condemnation. All around us every day, multitudes plod through life not knowing for sure that God is alive. Some youth gets into jail, some girl gets into trouble, some business man goes bankrupt and ends in a state hospital, life shattered. There are so many turning to alcohol and drugs because they are overcome with sin and suffering. These are our neighbors, and Jesus tells us to, "Go, tell them about Me, I can help them." What happens if we do not go???



New Heavens and a New Earth

By David DeLong

"Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth

mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isaiah 24:1-6).

This passage from Isaiah 24 shows us that because

the inhabitants of the earth "...have transgressed the laws, changed the ordinance, broken the everlasting covenant..." the earth has become defiled, has come under God's curse, and eventually, will come under His judgment. The laws here mentioned include God's Ten Commandments. The ordinance, most likely, includes His other decrees and statutes (see Strong's Concordance) such as the law of clean and unclean meats, tithing, and the annual Lord's Supper service. The everlasting covenant involves God's offer of eternal life (as outlined in the Bible) to anyone who comes to Him through His Son Jesus, repenting of sin, becoming baptized in the name of Jesus Christ, and living a consecrated life after receiving the Holy Spirit. (You may request a copy of the Doctrinal Points of the Church of God, 7th Day for more on these topics).

An outpouring of the judgment of God for the earth's defilement and curse will come just before, and especially during, the seven last plagues. Notice how Isaiah described the scene. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (verses 19-23).

The prophet Zechariah saw a vision of the worldwide curse which God sends. "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall

consume it with the timber thereof and the stones thereof" (Zechariah 5:1-4). Scofield's note on this passage is interesting. "A 'roll,' in Scripture symbolism, means the written word whether of God or man (Ezra 6:2; Jeremiah 36:2,4,6, etc.; Ezekiel 3:1-3, etc.) Zechariah's eighth vision is of the rebuke of sin by the word of God. The two sins mentioned really transgress both tables of the law. To steal is to set aside our neighbor's right; to swear is to set aside God's claim to reverence."

We have already read in Isaiah where the sun and moon become celestial signs at the time when the Lord returns. The sun becomes black and the moon becomes like blood just after Jesus removes the sixth seal from the book which God gives to Him. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Revelation 6:12-13; see also verses 14-17; Isaiah 2:10-22; Revelation 5:7-8).

We are, most likely, living in the time period of the fifth seal. When Jesus opens the sixth seal, as we have seen, a worldwide judgment appears to begin, and has its fulfillment in the opening of the seventh seal, which constitutes the seven last plagues (see Revelation 8:1-11:19; 16:1-21). In Isaiah 24 we read where the earth's inhabitants are burned, and in Zechariah 5 we read that the curse will consume the sinner's house. Both the first plague and the fourth plague will be involved with fire upon the earth (see Revelation 8:7,12; 16:8-9). God's fiery indignation, or wrath, is mentioned in Zephaniah 3:8: "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

Where will the children of God, also called the saints, be during the time of the seven last plagues? Revelation 15:1-2 answers this very important question. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over

the number of his name, stand on the sea of glass, having the harps of God." This "sea of glass", on which the saints stand, is the New Jerusalem which is made of pure gold and looks like clear glass (see Revelation 21:18). Therefore, the saints will be protected from this time of God's judgment.

The Apostle Peter, however, admonishes us to be ready for these events. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:10-13).

New heavens and a new earth! After the defilement of the earth with its curse and judgment; after the wrath of God with His fiery indignation to the whole planet; there will be, according to God's promise, a wonderful renewal. It has always been His purpose that the earth be for ever. The meek have been promised an inheritance there (see Psalm 78:69; Ecclesiastes 1:4; Psalm 37:11; Matthew 5:5). It will be a place, as Peter wrote, "wherein dwelleth righteousness". Isaiah penned these words: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings...For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isaiah 51:6,7; 65:17).

But how will the new heavens and the new earth come about? We do not know that answer fully. However, the Scriptures do give us some tantalizing clues to at least a

partial process for the renewing of the earth. In Zechariah chapter 14, verses 1-7, we read that the Lord will come and fight against all the nations that battle against Jerusalem. Then in verse 8 we read, "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." What do these "living waters" do and where do they come from?

The prophet Ezekiel experienced a vision in which he saw waters coming out from God's sanctuary and then running down into the desert and going into the sea. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing

shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezekiel 47:1-12).

These waters appear to be the "living waters" that we read about in Zechariah 14. In both cases the waters flow down to the sea (or seas). Ezekiel tells us that the waters bring life and health to things that come in contact with it. The sea referred in this passage is very possibly the Mediterranean Sea. If this is the case, then the waters from the sanctuary could eventually spread to all the major oceans since the Mediterranean has access to these waterways. The trees that grow on both banks of this river reminds one of the "tree of life" which the Apostle John wrote about in Revelation 22:2, especially when Ezekiel recorded, "...and the fruit thereof shall be for meat, and the leaf thereof for medicine."

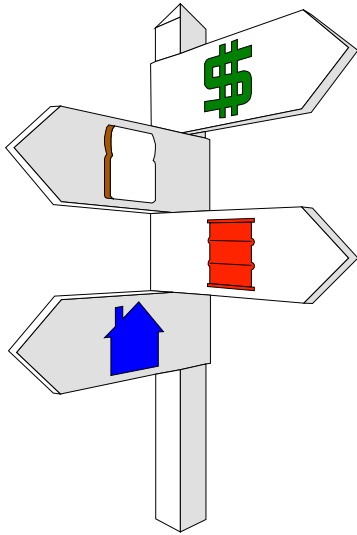
In fact, Revelation 22:1-2 tells us not only of "the tree of life", but also of "a pure river of water of life". "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." This then, is the apparent source of the living waters of Zechariah 14 and Ezekiel 47. The waters proceed out of "the throne of God and of the Lamb", which throne is in the New Jerusalem (see Revelation 22:3). These waters, then, along with the tree of life, would bring life and health for the areas to which they reach.

Notice the great blessings that the Lord brings to the

earth in Isaiah 35:4-10. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Is it possible that these waters will even bring healing to people with infirmities at that time? Let us read verse 6 again: "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." There seems to be a direct correlation with the lame man leaping and the dumb person singing with the waters breaking out. We can only imagine the wonders that the Lord will perform at that day!

God's people are not to fear events which will come to pass upon the earth. Let us close with this comforting passage from Psalm 46:1-4. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High."



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.

A Personal Thought

Let us consider the words of Joel 3:9-16: “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks (scythes) into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.”

This is a fitting prophecy to consider in our day. This prophecy has to do with the nations being prepared for the battle of Armageddon when they all will come up against Israel and fight against our Lord who is returning in the warring phase.

During this time, Israel is being rebuked by nearly every nation. Even the United States has just recently rebuked

Israel. Thus, in the right time, every nation will oppose Israel for various reasons.

It seems like, in preparation for this great battle, the nations are beating their plowshares into swords and their pruninghooks (scythes) into spears. This is just the opposite of what they will do when the kingdom is established. “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. 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 any more” (Isaiah 2:2-4). Many nations are now plagued by civil war. All opposing factions of and in the nations will unite to participate in this great battle. This may seem like an impossibility now, but it will come to pass because God’s Word has declared it.

Also a few nations, such as Iran and North Korea, have declared that they are strong by their words and actions.

Bond Tennant

**Poll: Most Americans Think
Moral Values in Decline**

By Fernando Alfonso III

Religion News Service

Three-quarters of Americans say the country's moral values are worsening, blaming a decline in ethical standards, poor parenting, and dishonesty by government and business leaders, Gallup reports.

The number who say the nation's morals are in decline grew 5 percent since last year. Other reasons Americans mentioned were a rise in crime, a breakdown of the two-parent family and a moving away from religion or God.

Only 14 percent of respondents think the country's moral values are getting better. An increase in diversity and Americans pulling together in tough times are two reasons given.

Pollsters also found 45 percent of Americans think current moral values are in a poor state. This number is equal to last year's which was the highest since 2002.

From *Belief*
Houston, Texas

Comment

It is no surprise that moral values should decline in America during these last days. The child of God can also visualize the decline of moral values in other countries. II Timothy 3:1-5 tells us why this is so. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away."

People with these characteristics mentioned in II Timothy 3:1-5 have no regard for their fellow man. How can they have any moral values?

ACTIVISTS ON LEFT, RIGHT SHARE FAITH BUT LITTLE ELSE (Excerpts) By ADELLE M. BANKS

Religion News Service

Washington – A new report confirms long-held assumptions about religious activists from the left and right.

The only thing both sides seem to have in common: faith is a more important part of their lives than among the general public.

But beyond that, the two poles differ dramatically on political priorities and biblical interpretation.

If you're a conservative activist, you're likely a male evangelical who reads the Bible literally and views fighting abortion and same-sex marriage as the top political priorities.

On the other hand, if you're a woman who attends a mainline Protestant church, holds an expansive view of Scripture and thinks health care and poverty are top priorities, you're more likely to be labeled a progressive religious activist.

John C. Green, one of the co-authors of *Faithful, Engaged and Divergent*, said the surveys depict two groups that take wildly different views of hot-button political issues.

"What this suggests is that these groups are talking past each other," said Green, director of the Bliss Institute for Applied Politics in Akron, Ohio. "They have, really, very different priorities. . . . A lot of what's going on is an argument about what the political agenda ought to be."

Robert P. Jones, another co-author of the report, said surveys also indicate differences in the ways the two groups mobilize their activism.

For example, progressive religious activists are more wired, engaging in online activism, while conservative religious activists are more involved in state campaigns and ballot initiatives. But no matter what their rate of activity, religious activists on both ends of the ideological spectrum said their faith was an important driver of their work.

From *Belief*
Houston, Texas

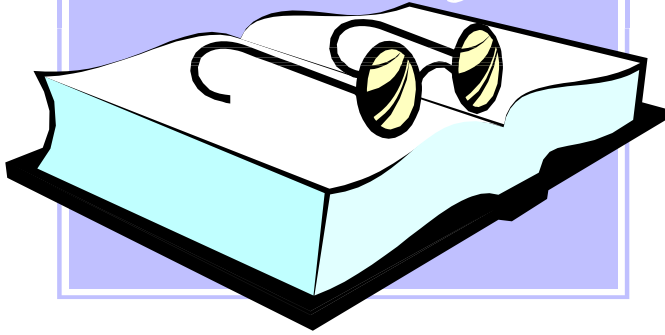
Comment

The true child of God can be neither a conservative religious activist or a progressive religious activist exclusively. On the other hand, he must be both. Directions are given in God's Word on the correct morals that one must have and on the correct way in which mankind must be treated.

The Church of God is made up of saints, and each saint is both conservative and progressive!

BIBLE

Study



Questions and Answers

QUESTION: How may children of God be “instant in prayer”?

ANSWER: Romans 12:12 says, “Rejoicing in hope; patient in tribulation; continuing instant in prayer.”

The word “instant” in this verse has the meaning of importunate, or very persistent. We may ask, why is this necessary? God knows our needs. If we ask once, this should be enough. Our Lord related the Parable of the Importunate Widow in teaching the necessity of persistence. Because of her repeated petitions to the unjust judge, she had her request granted, “...lest by her continual coming she weary me” (see Luke 18:1-5).

The lesson the Lord would have us to learn is that God does not answer whimsical requests. The request to God must reflect the sincere desire of the heart. It is by repetition that we prove that our request is one of sincerity and from the heart. Persistence in making the same request should make the ultimate fulfillment of that request more greatly appreciated. Our humility is also involved. We are reminded of our Heavenly Father’s greatness as we come before Him with the same request again and again.

James stated, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:3). In this verse, the word “lusts” carries the thought of desires that please the flesh. Jesus stated in Matthew 6:31-33, “Therefore take no thought, saying, What shall

we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

It is not improper to pray for these things that benefit us. However, we must be certain that we are not rationalizing the need just to satisfy the desires of the flesh. For what can we pray? We should ask God to give us the wisdom to deal with ourselves. In spite of our best intentions, our minds will try to devise a means or an excuse to avoid service to our Lord.

Galatians 6:12-13 give us a good illustration on this point! “As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.” The Apostle Paul is saying that some of the Jewish converts who had previously been circumcised now knew that through the liberty that is in Christ circumcision was not necessary. However, when certain Judaizers insisted that the Gentiles be circumcised, the converted Jews joined with the Judaizers in order that they might be received with favor. Paul suggests that the

real reason the converts joined with the Judaizers was “lest they should suffer persecution for the cross of Christ.”

This circumstance is not foreign to any one of us. For example, how many times have we made excuses to avoid doing some service for the Lord? Were our excuses valid, or were we trying to avoid an unpleasant sacrifice or circumstance? We can receive help in this regard through prayer.

We can pray that we will have strength of character. By this, we mean that the ideals and principles that we have developed during our walk with the Lord will be firm under trial and temptation. Isaiah 50:5-7 records of Jesus, “The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.” We can, with the Lord’s help, set and establish our characters through experiences that are permitted to come our way.

It is important that we pray for spiritual food. We should recognize how the Lord provides that food and from where it comes. Spiritual food comes from our own personal study with the use of all the helps that our Lord provides. Spiritual food also comes from the Lord’s servants. “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephesians 4:11-12). All of these overseers are meant to be sources of spiritual nourishment. We must pray that the Word will fall into good and honest hearts and bring forth fruit to the honor and glory of God.

In Matthew 6:9-13, Jesus gives us a model prayer which we call The Lord’s Prayer. We will not quote it here. But we will examine some of its features. First, we are told to pray that, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” This is in harmony with God’s plan. The promise of the kingdom is one of the golden threads that we find throughout the Bible. By this request, we are not intending to motivate God or tell Him when to establish it. We are just telling God that we look forward to the time of its establishment when sin and death will be no more.

The second request in this model prayer is, “Give us

this day our daily bread.” Jesus explains what the bread of life really is. “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:63). We know that it is through the Holy Spirit that the truth is discernible to us. Jesus said, “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:9-13).

Also this does not mean that God is unmindful of our physical needs. “Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought (do not worry), saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 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 6:30-34).

QUESTION: What was the purpose of the “tree of knowledge”?

ANSWER: The tree of knowledge of good and evil (Genesis 2:9) was designed as a test of obedience by which our first parents (Adam and Eve) were to be tried, whether they would be good or evil; whether they would choose to obey their Creator or break His commandments. Their eating of the fruit of the tree revealed to them their new condition as sinners under divine displeasure.

“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” (Romans 5:12).



Toronto, Canada





LESSON I

GOD'S MESSAGE TO PHARAOH

Scripture Reading: Exodus 4:18-31.

Golden Text: Exodus 4:22.

“And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn.”

1. Who did Moses ask permission to leave, to go to Egypt? What was his reply? Exodus 4:18.
2. Who went with Moses, and what did he take in his hand? Exodus 4:20.
3. When Moses returns to Egypt, what is he to do, and what will God do? Exodus 4:21.
4. What was Moses instructed to say unto Pharaoh? Exodus 4:22-23.
5. Where did God tell Aaron to go, and did Aaron obey? Exodus 4:27.
6. Moses told Aaron all the words of the Lord and the signs which He had commanded them. What did Moses and Aaron do after this? Exodus 4:28-29.
7. Aaron spoke to the people, and Moses did the signs before them. Did they worship God after Aaron spoke to them? Exodus 4:30-31.

LESSON II

MOSES AND AARON SPEAK TO PHARAOH

Scripture Reading: Exodus 5:1-14.

Golden Text: Exodus 5:2 (first part).

“And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go?”

1. What message from the Lord did Moses and Aaron give to Pharaoh? Exodus 5:1.

2. What was Pharaoh's answer? Exodus 5:2.
3. What were the children of Israel supposed to do, and what would happen if they did not do this? Exodus 5:3.
4. What question did Pharaoh ask Moses in Exodus 5:4?
5. What did Pharaoh command the taskmasters to do to punish the people? Exodus 5:6-9.
6. Did the taskmasters tell the children of Israel what Pharaoh said? Exodus 5:10-11.
7. What other punishment did the Children of Israel get while they were working? Exodus 5:14.

LESSON III

THE ISRAELITES MURMUR AGAINST MOSES

Scripture Reading: Exodus 5:15-23.

Golden Text: Exodus 5:22 (first part).

“And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people?”

1. What did the officers of the children of Israel say to Pharaoh? Exodus 5:15-16.
2. What was Pharaoh's answer? Exodus 5:17-18.
3. Who did they go and meet then? Exodus 5:20.
4. What did they say to Moses? Exodus 5:21.
5. What question did Moses ask the Lord? Exodus 5:22.
6. What did Moses say that Pharaoh had done since Moses had spoken to him in the Lord's name? Exodus 5:23.

LESSON IV

GOD REASSURES MOSES

Scripture Reading: Exodus 6:1-13.

Golden Text: Exodus 6:2.

“And God spake unto Moses, and said unto him, I am the LORD.”

1. What did the Lord say unto Moses? Exodus 6:1-2.
2. By what name was He not known to the Israelites? Exodus 6:3.
3. God had established His covenant with Israel. What land was He to give to them? Exodus 6:4-5. God heard their groanings and remembered this covenant.
4. What was Moses instructed to tell the children of Israel? Exodus 6:6-8.
5. When Moses tried to tell these promises to the children of Israel, did they listen? Exodus 6:9.
6. What then did God tell Moses to do, and was Moses doubtful that Pharaoh would hear him? Exodus 6:10-12.
7. What did the Lord speak unto Moses and Aaron? Exodus 6:13.

Answers to Who are the two?

1. Esther and Ruth
2. Jacob and Esau
3. Mary and Martha
4. Sodom and Gomorrah
5. Raven and Dove
6. Paul and Silas
7. Orpah and Ruth
8. Moses and Aaron

LETTERS AND NAMES!

Can you name two Bible folks whose names begin with each of the following letters? Perhaps you have two or one other name than the answer given. They are correct as long as they are names appearing in the Bible.

WOMEN:

1. M _____
2. R _____
3. J _____
4. E _____
5. H _____
6. S _____
7. I _____
8. D _____
9. P _____
10. B _____
11. A _____
12. T _____

MEN:

1. N _____
2. J _____
3. T _____
4. M _____
5. A _____
6. S _____
7. D _____
8. P _____
9. R _____
10. E _____
11. Z _____
12. C _____

Answers to Bible Quiz:

1. Giant Goliath
2. John the Baptist
3. Samson
4. Nehemiah
5. Joseph

**HE IS RISEN
DO YOU KNOW THAT JESUS IS ALIVE?**

You have heard how the Son of God, Jesus, once lived in this world and how He was killed by wicked men and nailed to a cross of wood.

The third day, after he died, some of His friends were in a room together. They were talking about Him. Some said, with beaming faces, "He is alive again for we have seen Him." But others said, "Oh, how could that be?" And there was such a great big longing in their hearts to see Him.

All in a moment, Jesus stood there with them. The doors were locked. No door had been opened or closed. How did He get in?

But that made no difference to the Son of God, who was risen from the dead. Before He was crucified, He walked upon the water and raised the dead. What would a closed door mean to Him when those who loved Him were on the other side of the door?

Jesus spoke so sweetly to His friends, "Peace be unto you," meaning "MY loved ones, be happy and rest in My love, for I love you dearly and give My peace unto you." What more could He say? Still these friends seemed frightened. This was all so strange to them because they had seen Him die on that awful cross. They knew He had been dead.

But Jesus told them not to fear. They looked at His hands and the marks of the nails that fastened them to the cross which were there. They looked at his feet and the marks which were there also. And, even more, they saw the hole in His side; for a soldier had pierced His side with a spear, and that made the blood flow out upon the ground.

When they saw these marks, they knew that it was Jesus. They were so glad that their precious Lord was alive and that He loved them still. They scarcely knew how to act.

Jesus breathed on them and said, "receive ye the Holy Ghost." With His breath He gave the Holy Spirit of God to them. But God raised Jesus through the Holy Spirit, and the Spirit was still with Him.

Jesus is now in heaven, but he will come again, and then we who love Him shall see Him and hear Him speak and see those marks in His hands and in His feet.

THE MAGIC WORDS

By Vivian G. Ross

When I call out to Mom and Dad
In a loud or unkind way,
They never seem to hear at all
A thing I have to say.

But if I use the "magic" words
Like "Thank you very much."
Or "Would you help me, mother, please?"
Or "Pardon me," and such:

They turn around and smile at me
In just the happiest way.
And listen, oh, so nicely
If there's something I must say.

I want to learn to be polite,
And kind and thoughtful, too.
So I will use the "magic" words,
And smile each time I do.



THAT'S WHY I LOVE HIM SO

Let's thank God for the little hills,
For creeks and rivers, too;

For trees to give us pleasant shade,
For skies of brightest blue.

Let's thank Him for the pretty flowers,
For animals and bees;

For fishes in the sparkling brook,
And birds up in the trees.

God loves the pretty things He's made,
He loves me, too, I know;

He gives me everything I need--
That's why I love Him so.

Answers To Letters And Names

Any biblical names beginning with the required letters are correct. Among them are the following:

WOMEN: 1. Mary, Martha 2. Ruth, Rebekah 3. Jezebel, Jael 4. Eve, Esther 5. Hannah, Hagar 6. Sarah, Sapphira 7. Leah, Lois 8. Deborah, Dorcas 9. Priscilla, Phoebe 10. Bernice, Bath-sheba 11. Asenath, Abigail 12. Tamar, Tahpenes.

MEN: 1. Noah, Nicodemus 2. James, Joshua 3. Thomas, Timothy 4. Moses, Mark 5. Abel, Aaron 6. Samuel, Samson 7. Daniel, David 8. Paul, Philip 9. Reuben, Rehoboam 10. Elijah, Elisha 1. Zacchaeus, Zebedee 12. Cornelius, Cain.

WHO ARE THE TWO?

1. What two Bible books are named after women?
2. Who were the two sons of Isaac?

3. Who were Lazarus' two sisters?
4. What two wicked cities were destroyed?
5. What two birds were sent out of the ark?
6. What two famous missionaries are mentioned in the song "The Old Time Religion?"
7. Who were Naomi's two daughters-in-law?
8. Miriam had two well-known brothers. Who were they?

BIBLE QUIZ

From the following sentence descriptions, name the person.

1. He was big and was killed by a stone.
2. He wore raiment of camel's hair and ate locusts and wild honey.
3. He was strong, and his eyes were put out.
4. He was the king's cupbearer and helped to rebuild the walls of Jerusalem.
5. He had a coat of many colors.



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The Church's One Foundation

by Audlyn Andrews (Grenada)

With one foundation the church will forever be,
Holy and in Unity.

The elders and apostles are shepherds of the sheep,
So that no one would slumber or sleep.

Members hold God's commands as truth,
And in them they grow and have deep roots.

Jesus is our foundation rock,
He ordained apostles and prophets for the flock.

The church's foundation is the Son of God,
He 's given us a path to trod.

