

Alcohol and Tobacco

In Gethsemane

Commandments of Men

The Advocate of Truth



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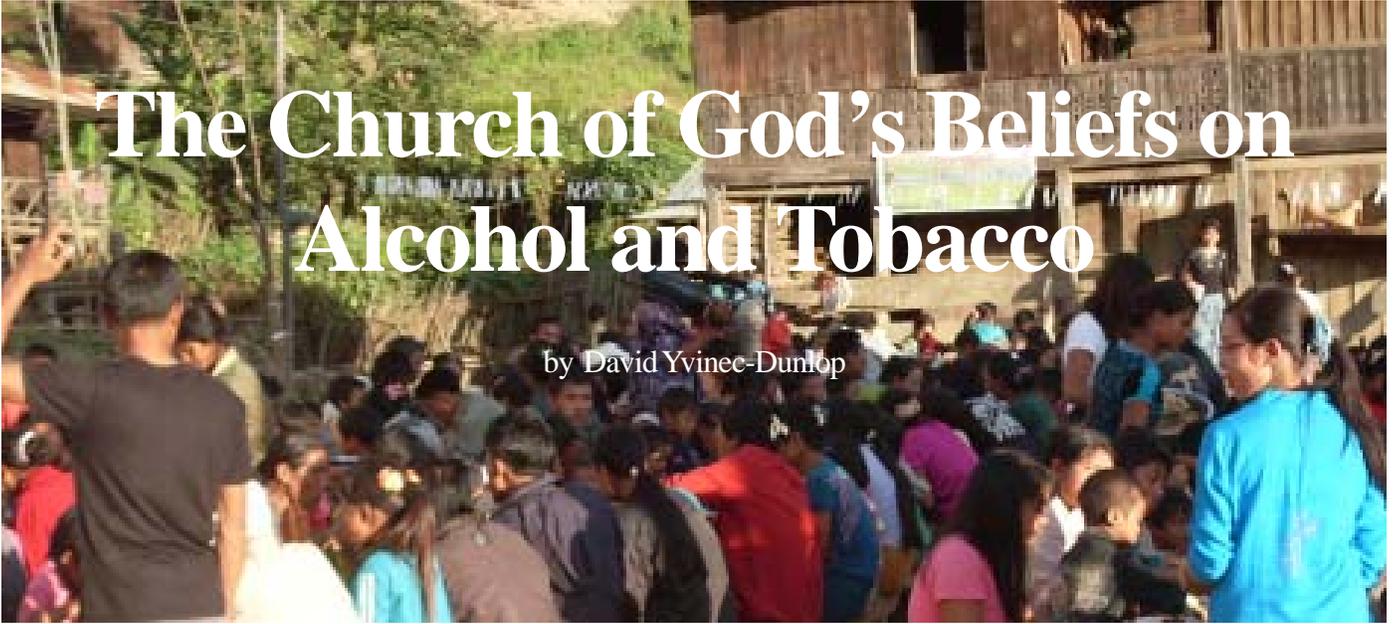
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The Church of God's Beliefs on Alcohol and Tobacco

by David Yvinec-Dunlop

Unless otherwise noted, all Scripture quotations are from the King James Version.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Corinthians 6:19).

Alcohol and Tobacco

The Church's belief on alcohol and tobacco is that partaking of, and use of, intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drug is contrary to the nature of man. While this is not a surprising belief for a church to hold, let us look in the Bible to see why this belief is deeply founded in the Scriptures.

In the book of Proverbs we are told one reason why intoxicating drink should be avoided.

“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted” (Proverbs 31:4-5).

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that

tarry long at the wine; they that go to seek mixed wine” (Proverbs 23:29-30).

Solomon tells us that it is already difficult enough in life to resist Satan and keep God's commandments without intoxicating substances. Drugs/alcohol makes Satan's job much more easy when we lack our sense of judgment.

Luke gives a similar warning:

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Luke 21:34).

Besides the obvious health benefits of abstaining from tobacco, strong drink, and drugs, we are given several warnings in the Bible. The Scriptures listed below give us such warnings.

“Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Galatians 5:21).

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor

effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Corinthians 6:9-10).

The Bible tells us that everything we eat and drink must be sanctified with the Word of God and with prayer, and that it be partaken of in moderation. We are the temple of God in which his Holy Spirit dwells, and we should treat it as such.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Corinthians 3:16-17).



Let us take steps to cleanse ourselves of all filthiness of the flesh, that we may present ourselves without spot or wrinkle before Jesus when He soon comes in glory. It is hard enough to overcome this wicked world when we live properly according to God’s Word. Resisting temptation is much harder when our bodies and blood streams are filled with poison. In order to overcome temptation and properly serve our God, we should strive to have healthy, vigorous, and strong bodies.

Does the New Testament condone the moderate use of alcohol? Some like to make mention of Luke 7:33-34. In this passage, we read: *“For John the Baptist came neither eating bread nor drinking wine; and ye say,*

He hath a devil. The Son of man is come eating and drinking; and ye say, behold a gluttonous man, and a winebibber, a friend of publicans and sinners!”

Does that really imply that Jesus Christ was indulging in intoxicating beverages as many would like us to believe? If he really was drinking wine, what kind of wine was He drinking then? Was it fermented or unfermented wine? These are a few questions that will be addressed. First, one must keep in mind that Luke 7:33-34 is, after all, merely accusations that Jesus’ critics were holding against Him in order to undermine his ministry as they did with John the Baptist.

Fermented and Unfermented “Oinos”

One needs to go back to the Greek to better understand the word for “wine” in Luke 7:33, as well as in other passages in the New Testament. Indeed, the Greek word for wine is “*oinos*” which can be either translated as 1) unfermented juice, and/or 2) fermented or intoxicating wine.

The above definition of “wine” may be verified by referencing a number of sources that mention “*oinos*”. In fact, both secular and religious authors in the pre-apostolic era indeed used the Greek word “*oinos*” to refer to fresh grape juice. For instance, Anacreon, a Greek lyric poet (582 BC – 485 BC) writes, *“Squeeze the grape, let out the wine [oinos]” (Ode 5)*. Nicander of Colophon (2nd century BC), another Greek poet, physician and grammarian writes of squeezing grapes and refers to the produced juice as “*oinos*” (**Georgica, fragment 86**). According to Papias of Hierapolis, an early church leader (first third of the 2nd century), when grapes were crushed they were yielding “*jars of wine [oinos]”* (cited by **Irenaeus, Against Heresies, 5.33.3-4**). Athanaeus of Naucratis, a Greek rhetorician and grammarian (end of the 2nd and beginning of the 3rd century) speaks of a “*sweet wine [oinos]”* that “*does not make the head heavy”* (**Athanaeus, Banquet, 1.54**). In the same writing, he makes mention of a man gathering grapes who “*went about, and took wine [oinos] from the field”*. As we see, in many of these cases, mention of this fresh grape juice had no time to become fermented. Thus proving that wine, “*oinos*”, could either mean alcoholic/

intoxicating wine or unfermented grape juice.

The Jewish scholars who translated the Hebrew Scriptures and offered us the Greek translation known as the **Septuagint** (around the 3rd century BC) knew of these several uses of the Greek word “*oinos*”. In fact, they decided to translate several Hebrew words for wine by “*oinos*” in the Septuagint. Since Paul and other New Testament writers were quoting from this Greek translation of the Scriptures, it is obvious they also knew of the plural meaning of the word “*oinos*”. They were aware that it could either refer to fermented or unfermented juice from the grape. Indeed, they made use of these plural meanings of the Greek word for wine. For instance, Ephesians 5:18 commands, “...*be not drunk with wine* [*oinos*],” is an obvious reference to alcoholic wine. But on the other hand, Revelation 19:15 says of Christ that, “...*he treadeth the winepress of the fierceness and wrath of Almighty God*”. The original Greek manuscript actually reads that “*he treadeth the winepress with wine* [*oinos*] *of the fierceness and wrath of Almighty*”. The term “*oinos*”, wine, is found in all manuscripts. Since the word “*winepress*” implies the presence of wine, some translations choose to not include wine in their rendering of that verse. Using any Strong's Concordance, this fact may be verified. Since this verse is making mention of newly pressed wine, it cannot be in this case fermented wine but it will rather be grape juice.



In fact, a method used to keep grapes from fermenting was to boil them into a syrup, which is also referred to by ancient historians as “*oinos*” or wine. The **Smith's Bible Dictionary** states that, “*The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like sirups; many of them were*

not intoxicant; many more intoxicant in a small degree; and all of them, as a rule, taken only when largely diluted with water. They contained, even undiluted, but 4 or 5 percent of alcohol” (**article on Wine, p.747**).

It is very obvious that wine in the Bible can be intoxicating as we read in Genesis 9:20-27 and Genesis 19:30-36. These two cases are good biblical examples of the bad effects alcohol can have on human bodies. Nonetheless, as we have seen in the above paragraphs, wine [“*oinos*”] is not always an intoxicating beverage in the Scriptures, but can also simply be grape juice.

The Wedding at Cana

In John chapter 2, we learn of Jesus making “wine” out of water during a wedding at Cana. But was it fermented or unfermented wine?

In the context of this passage of the Scriptures, Jesus' primary object was to *manifest "forth His glory"* by this miracle (see John 2:11). It was Jesus' first miracle and the start of His ministry, and He was showing Himself as the holy and righteous Son of God, come forth to save mankind from sin. Are we to believe that Jesus would have shown who He was so that “...*his disciples believed on him...*” (John 2:11) by being a miraculous bartender, creating miraculously gallons of intoxicating wine for a drunken party? Of course not. Through this miracle, Jesus was showing that He had been given supernatural power to create the same grape juice of the wine that God makes annually through the process of His natural created order. He was showing that he was sent of the “...*Holy Father...*” (John 17:11), that He was “...*the only begotten of the Father, full of grace and truth*” (John 1:14).

Being the Son of God, Jesus Christ had full knowledge of the Word of God. He certainly knew of Proverbs 23:31 and of the danger inherent to alcoholic beverages, “*Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright*”. He certainly understood the words of Habakkuk 2:15, “*Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!*” In

such a context, it would have been highly inappropriate for Jesus, the Messiah and the Son of God, to provide alcoholic wine to a wedding party. In fact, there is medical evidence that even a small amount of alcohol can cause mental and physical defects in a newly formed embryo. Why then would Jesus have served and encouraged the use of alcoholic beverages at a wedding including a young bride and potentially soon mother-to-be? Obviously, the water Jesus changed into wine, was unfermented fruit of the vine. This is, by the way, the same unfermented fruit of the vine He would use later during the last supper and when He instituted what we call the Lord's Supper.

The Lord's Supper

It is noteworthy, that neither Luke nor any other biblical writer uses the word wine (*oinos*) concerning the grape juice served during the last supper. Matthew, Mark and Luke, all used the expression "*fruit of the vine*" to describe it.



The Passover regulations in Exodus 12:14-20 prohibited, during this festival, the use of "*seor*", that is leaven, yeast, or any agent of fermentation. The reason why God had given these regulations is because fermentation symbolizes corruption and sin (see Matthew 16:6, 12 and I Corinthians 5:7-8). Thus, Jesus followed God's commandment concerning the Passover and did not use fermented wine when instituting the Lord's Supper. In the same way, unleavened bread represents the pure and uncorrupted body of Christ. The fruit of the vine represents Christ's precious and uncorrupted blood (Please read 1 Peter 1:18-19). Therefore, the wine or "*fruit of the vine*" had to be unfermented. It still has to be unfermented today. In fact, Paul instructed the

Corinthians to put away spiritual yeast such as "*malice and wickedness*", in order to honor Christ our Passover (see I Corinthians 5:6-8). In such a context, alcoholic or fermented wine certainly cannot be used.

Paul and Timothy

In I Timothy 5:23, we learn in fact that Timothy was refusing to ingest alcoholic beverages. Paul instructs him to "*Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities*". Timothy's stomach problems may have been caused by polluted water or by any other ailments. However, the Scriptures do not say. What we know from this passage is that Paul was simply allowing Timothy to drink "*a little wine*" for medicinal purposes. The text does not say if it was alcoholic wine or not, but alcohol is known to be a mild antiseptic. Even today, some medications, such as cough medicine, contain a small amount of alcohol. Paul was certainly not giving Timothy, or any other followers of Christ for that matter, license to indulge in the recreational use of alcohol or any other drugs.

Conclusion

Our bodies are the Temple of the Holy Spirit, and the Church of God ought to be a royal priesthood (see I Peter 2:5-12). Jesus Christ "*...hath made us kings and priests unto God and his Father...*" (Revelation 1:6), and we ought to "*...present your bodies a living sacrifice, holy, acceptable unto God...*" (Romans 12:1).

In Leviticus 10:9, we learn of the Levitical priesthood. Priests could not enter the Tabernacle, where the Holy Spirit dwelt at the time, under the influence of alcohol. "*Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations*".

In the same manner, Jesus Christ is our High Priest, and the Church of God, is a holy priesthood. Our bodies are the Temple of God and the disciples of Christ should not drink alcohol or indulge in tobacco, narcotics, or any habit forming drug. "*There is a way which seemeth right unto a man, but the end thereof are the ways of death*" (Proverbs 14:12). Amen!



In Gethsemane

Bond Tennant

After Jesus had instituted the Memorial of His death in the upper room, He and His disciples immediately made their way to Gethsemane. “And when they had sung an hymn, they went out into the mount of Olives” (Matthew 26:30). Jesus’ heart was very heavy, and His disciples were tired. However, there was some conversation as they slowly walked toward the garden.

After they entered the Garden of Gethsemane, Jesus invited Peter, James, and John to watch with Him. He thought that they might be disposed to pray with Him, but they did not. He said unto them, “...My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (verses 38-39). In no way was Jesus entertaining for a moment a desire to violate His covenant of sacrifice. He knew that it was His Father’s will for Him to die, and He was determined to carry out that will.

Perhaps He did not realize until now that His death was to be brought about in such a horrible manner, and that He was to be charged with blasphemy and treason. These were heartbreaking charges against One who had done nothing but good and who had honored His heavenly Father. However, He was glad to die as the world’s Redeemer. “Though he were a Son, yet learned he obedience by the things which he suffered; And being

made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:8-9).

During the last few hours of His earthly life, Jesus had very little human aid. This was not because His disciples were unsympathetic. Peter, James, and John were the closest to Him. Peter told of his willingness to help. However, these natural-minded men became fearful. They did not understand the trial through which their Master was passing. However, when the arm of flesh failed, His Father gave him comfort and sustained Him. Jesus knew that His Father was ever near and ready to help. “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matthew 26:53).





Opposing the **Commandments of Men**

By David DeLong

Many "Christians", instead of teaching the Commandments of God and His ways, actually teach the commandments of men. These people mean well, and they believe that their teachings are correct, but they are sincerely wrong. Most of these folks have never done an intensive study of God's Word to see what it really teaches, but rather, they have merely accepted the teachings and traditions of men. These false beliefs and ways, which we will examine Scripturally, fall under at least 4 categories: false doctrines, philosophy of men, traditions of men, and wrong practices. While all of these false beliefs are related, there are some important differences among them.

False Doctrines: We learn of a situation in Matthew, chapter 16, where the disciples of Jesus had forgotten to take bread with them. Verses 6-12 informs us: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the

Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

The problem with the Pharisees' doctrine was not so much that they didn't know the Word of God, but that they added to it. Many of the Pharisees had expert knowledge of the laws of God. The Apostle Paul, before his conversion to Christ, even claimed to be blameless in reference to the law. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Philippians 3:4-6). Though Paul (who before was called Saul) was zealous in his beliefs and actions, he was not living in a godly manner until Christ appeared to him (see Acts 9:1-22).

Many of the Pharisees, besides believing in the Old Testament writings, added to the Word of God with other writings, including the Talmud. The Talmud contains man-made interpretations of the Old Testament Scriptures so that the Pharisees' doctrines became a mixture of God's Word and man's word. We see this situation today. A number of churches in christendom take the Bible and add to these sacred writings their own interpretations (sometimes from books that are published by those

churches) so that their doctrines are also a mixture of God's Word and man's word. Doctrinal beliefs, however, must only be derived from the 66 books of the holy Bible, and from no other source!

The Sadducees, on the other hand, did not know what the Old Testament Scriptures taught. Therefore, their false doctrines were based upon a lack of knowledge of the Word of God. For instance, in Acts 23:6-8, we find a situation concerning Paul, the Pharisees, and the Sadducees. We read: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

We can also observe the false doctrines which have come about because of a lack of knowing God's Word today. The teaching that Sunday, instead of Saturday, is the Sabbath is just one example of this error. No one who owns a Bible has any excuse for not knowing what it teaches. The Lord promises in Proverbs 2:1-5: "My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God."

Philosophy of Men: Colossians 2:8 warns us: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." After writing this, the Apostle Paul then discussed three man-made philosophies contained within verses 13-23: Legalism, Mysticism, and Asceticism.

Verses 13-17 informs us against the concept concerning legalism (trying to "earn" salvation through a person's works): "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to

his cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

Some of the Colossian brethren were apparently struggling with man-made philosophies, one of them being the use of the Mosaic law to gain salvation. Paul wrote to the Galatian church about just such an issue. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:1-4).



Furthermore, Paul told the Church of Ephesus: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Ephesians 2:13-15).

What were "the handwriting of ordinances that was against us, which was contrary to us" and "the enmity, even the law of commandments contained in ordinances"? These were the laws contained in the Mosaic law code (such as the ceremonial and sacrificial laws) which have been done away with since Christ's sacrificial death on

the cross. Now, a person can never "earn" salvation by keeping any laws, especially the Mosaic laws which have been done away by being nailed to the cross. But some in the churches to which Paul was writing believed that they could earn salvation by such a method. Therefore, Paul wrote to the Colossian church: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:16-17).

Notice that these subjects which Paul mentions "are a shadow of things to come". Laws concerning "shadows" are the Mosaic ones rather than the moral laws such as the Ten Commandments. Let us see how the book of Hebrews speaks of such laws of shadows. We read in Hebrews 8: 3-5: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man (Jesus) have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." The "shadow of heavenly things" in this passage refers to the Levitical priests offering animal sacrifices and doing the service of the earthly tabernacle.



Also, in chapter 10, verse 1, we find a related theme: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

Therefore, the meat, drink, holyday, new moon, and sabbath days to which Paul referred as being shadows, are of the "commandments contained in ordinances" variety. Hebrews 9:6-10 helps to clarify this. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

It would appear that the meat or drink in Colossians 2, and the meats and drinks in Hebrews 9, are referring to the same thing: possibly the various meat and drink offerings that were offered to the Lord. Leviticus 23:13 reads: "And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin."

The holyday in Colossians 2 undoubtedly referred to the feast days and related festivals of Israel, and the new moon had reference to the observances at the beginning of the months. The sabbath days mentioned here do not refer to the seventh-day Sabbaths of the Ten Commandments since they "are a shadow of things to come". Rather, they likely were of the "holy convocation" type of sabbaths in which the Israelites were not to do servile work on a particular observance such as the wave-offering (see Leviticus 23:20-21). From all of these examples, we can see that Colossians 2:16-17 is addressing the problem of legalism.

A second problem that Paul warns about in Colossians chapter 2 is mysticism. He continues his discourse in verses 18-19. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of

God."

Some in the Colossian church were apparently "intruding" into things that they weren't supposed to be getting into. One such activity was the Gnostic belief of worshipping angels instead of "holding the Head" (Christ). They did this out of pride because they believed that they had special knowledge gained from other sources than the Scriptures. Such practices are still a problem today.



The third problem of man-made philosophy that Paul addresses is found in verses 20-23, and is about asceticism. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

Being ascetic, as defined by Webster's Dictionary, is: "practicing strict self-denial as a means of religious discipline". Now the Bible teaches self-denial, and disciplines such as fasting for the Lord to give us spiritual strength. The problem with asceticism, as Paul explains, is because it is "after the commandments and doctrines of men". Once again, as with legalism and mysticism, asceticism is for the supposed purpose of gaining one's salvation. Paul emphasizes that it is through Christ, not our own self efforts, that brings us salvation.

Traditions of Men: Jesus condemned men's traditions which went against the Commandments of God. We find such a situation in Matthew chapter 15. Verses 1-9 informs us: "Then came to Jesus scribes and Pharisees,

which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Jesus is the same yesterday, today, and forever (see Hebrews 13:8). Therefore, He condemns men's traditions today which go against the Commandments of God. We have already noted men's tradition of substituting Sunday observance for the seventh-day Sabbath observance. The Lord's reaction to this would be the same as that which He spoke to the scribes and Pharisees: "...Thus have ye made the commandment of God of none effect by your tradition." And, "But in vain they do worship me, teaching for doctrines the commandments of men" (verses 6,9). James wrote: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

Wrong Practices: In Matthew chapter 23 Jesus spoke about a number of evil practices that the scribes and Pharisees were doing. Beginning with verse 13 we find: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." No person can physically shut up the kingdom of heaven to keep someone from entering in. The scribes and Pharisees were doing this in a spiritual sense by their false doctrines, philosophy of men, traditions of men, and wrong practices which were deceiving and discouraging people from knowing God and Christ. Thus, they could not enter into God's kingdom themselves, and they were helping to prevent others from entering in. Some church leaders are still doing this today through the very same methods of the scribes and Pharisees. Let us

not be caught up in the "commandments of men" which they preach and teach today!

Verses 14 and 15 continues Jesus' condemnation of their evil practices: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Instead of the scribes and Pharisees making converts to the Lord, they were making proselytes unto themselves. Unfortunately, this practice is also being done today by some of the pastors of various churches. Whenever one follows men, instead of the Lord Jesus Christ, he or she inevitably becomes a "child of hell" ("gehenna", see margin).

Continuing on we read: "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (verses 16-22).

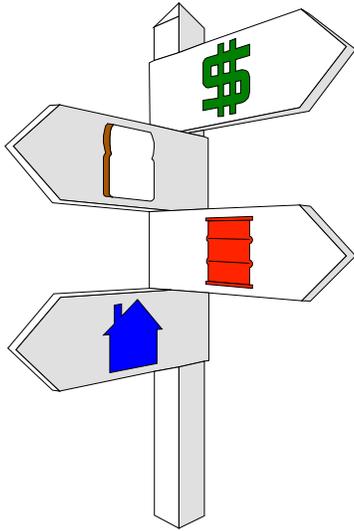
The scribes and Pharisees were very good at playing religious games. They had no intention of being honest in a relationship with God. Rather, they made up rules of religious practice which were to their advantage. They wanted to be seen and known by men, and they wanted the praise of men (see John 12:42-43). Questions we must ask ourselves are: "am I being honest in my relationship with the Lord, or am I just playing religious games? Do I want the praises of men more than the praises of God?"

Concerning tithing and other matters we read Jesus' sayings in verses 23-24: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides,

which strain at a gnat, and swallow a camel." Apparently, the scribes and Pharisees were counting individual seeds out of their mint, anise, and cummin so they wouldn't pay too much tithe to the Lord. They ignored other requirements of God such as judgment, mercy, and faith. Tithing is still to be observed today (see Hebrews 7:8), but so is the proper way we are to treat one another.

Jesus pronounced more woes upon the scribes and Pharisees in verses 25-36: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

We know that the commandments and ways of men can never be a substitute for the Commandments and ways of the Lord. May we never confuse the two! Isaiah 55:7-9 admonishes us: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."



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.

Believing A Lie!

You may have heard the old belief that Jesus was married. This fallacy is quite popular with the gullible and deceived.

There appeared an article in the Houston Chronicle entitled Papyrus text has reference to Jesus' wife. The article was first published in the New York Times. The article is as follows. It has been condensed.

CAMBRIDGE, Mass. - A historian of early Christianity at Harvard University School has identified a scrap of papyrus that she says was written in Coptic in the fourth century and contains a phrase never seen in any Scripture: "Jesus said to them, My wife...!" The papyrus includes a second provocative clause that purportedly says, "she will be able to be my disciple."

The finding is being made public in Rome on Tuesday at the international meeting of Coptic scholars by the historian Karen L. King who has published several books about new Gospel discoveries and is the first woman to hold the nation's oldest endowed chair, the Hollis professor of divinity.

Owner Anonymous

The provenance of the papyrus fragment is a mystery, and its owner has asked to remain anonymous. Until

Tuesday, King had shown the fragment to only a small circle of experts in papyrology and Coptic linguistics, who concluded that it is most likely not a forgery. King said she was initially suspicious of the document's authenticity. She showed the fragment to two colleagues, both papyrologists. They examined the scrap under sharp magnification. It was very small - only 4 by 8 centimeters. What convinced them it was probably genuine was the fading of the black ink adhered to the bent fibers at the torn edges.

Linguist: It's Authentic

King did not have the ink dated using carbon testing. She said it would require scraping off too much, destroying the relic. She still plans to have the ink tested by spectroscopy, which could roughly determine its age by its chemical composition.

Ariel Shisha-Halevy, an eminent Coptic linguist at Hebrew University in Jerusalem, was consulted, and responded in an e-mail this month, "I believe - on the basis of language and grammar - the text is authentic." (End of article)

However, there are some experts who do not think the Papyrus text is authentic. The day after the above

article appeared, there appeared another article entitled, "Doubts rise over claim about 'Jesus' wife'". The following are a few excerpts from this article.

Stephen Emmel, a professor of Coptology at the University of Muenster who was on the international advisory panel that reviewed the 2006 discovery of the Gospel of Judas, said the text accurately quotes Jesus as saying "my wife." But he questioned whether the document was authentic.

"There's something about this fragment in its appearance and also in the grammar of the Coptic that strikes me as being not completely convincing somehow," he said in an interview on the sidelines of the conference.

Another participant at the congress, Allan Suci, a papyrologist at the University of Hamburg, was more blunt.

"I would say it's a forgery. The script doesn't look authentic when compared to other samples of Coptic papyrus script dated to the fourth century," he said.

Wolf-Peter Funk, a noted Coptic linguist, said there was no way to evaluate the significance of the fragment because it has no context. It's a partial text and tiny, about the size of a small cell phone.

"There are thousands of scraps of papyrus where you find crazy things," said Funk, co-director of a project editing the Nag Hammadi Coptic library at Laval University in Quebec. "It can be anything."

He, too, doubted the authenticity, saying the form of the fragment was "suspicious." (End of excerpts).

Comment

To even consider that Jesus had a wife is blasphemy. It seems that if Jesus had a wife, He would have told us in His Word. Jesus spoke only the words of His Father, and we can be sure that His Father did not wish Jesus to not reveal such important revelation.

Also, it does not agree with the activities of Jesus. Jesus went about doing His Father's business. This required all of His strength and time. He said that foxes have holes and birds have nests, but He had no place to lay His head. Would He want His wife to experience such conditions?

The inquiry into whether Jesus had a wife is one of the questions that the Apostle Paul told Timothy to avoid. "But foolish and unlearned (ignorant) questions avoid, knowing that they do gender strifes" (II Timothy 2:23).

The belief that Jesus had a wife is a fable from the dark age. II Timothy 4:4 says, "And they shall turn away their ears from the truth, and shall be turned unto fables." My Bible has the word fiction as a substitute for fables after the verse.

All we need to know about Jesus is contained in the Bible!

Dead Disease?

From an informed television source, I hear the news that 2011 was the worse year for measles in more than a decade in the U.S. In that year, there were 222 cases of measles. This was a large jump from the 60 or so cases which are usually seen in a typical year.

From glancing at newspapers and television, I hear many times that a disease which was thought to be under control or eliminated has resurfaced in certain countries.

This shows us man's inability for securing lasting health on the earth!

Won't Go Away

Drought in the United States just does not seem to let up. We remember the drought that badly affected Texas and Oklahoma in 2011. Drought conditions returned before the fall of 2012. This time the affected area was much larger than before.

Last fall the Superstorm Sandy came ashore and affected a great part of the states of New York and New Jersey which have never experienced such devastation and chaos.

No place on the earth is spared from the affects of the signs of the times. It can happen where you are.

Unbelievable

I heard that a woman was shot to death by her boyfriend in front of two of her children. It is difficult to fathom such a cruel crime. We are hearing more of these incidents as time goes by.

This brings to our minds the words of II Timothy 3:1-5 which reads, “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, truce-breakers, 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.”

No Money

After the Superstorm Sandy last November, The New York City Manager appealed to congressional leaders for more money for disaster relief. He said that Hurricane recovery is not a partisan issue. New York state asked for \$42 billion, and New Jersey asked \$37 billion to cover the cost of recovery and rebuilding. However at the time, there was concern about other issues and problems, and money was short in Washington just as it was in New York. It does not look like there is a possibility of the shortage of money letting up in the near future.

Comment

This shows the distress and perplexity of situations in the nations. When speaking about things to come to pass in the last days, Jesus said in Luke 21:25, “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.” Perplexity means that there is no way out of the situation. The problem of additional recovery money must be solved somehow!

They Keep Leaving

In a previous article in this column, it was reported that the young people are leaving the main-line religious denominations. They continue to do so, but they want to still claim to be spiritual.

Some say that organized religion has too many rules and does not do enough to help other people. Others say that it does not realistically jibe with modern living, and spiritual leaders have become political tools rather than guides for their individual faith.

Comment

The young people should check the kind of spirituality that they possess. The fact remains that organized religion cannot be put completely down because Christ established an organization, and there is no salvation outside of Christ. There can be no excuse for claiming not to be a part of an organized church in spite of the many faults it may have.

Spirituality without Christ is of Satan, and it will lead nowhere. It brings to my mind the old saying that goes something like this: “He who stands for nothing, will fall for anything!”





Questions and Answers

QUESTION: Will you please give me some pointers on taking No for an answer? I have trouble doing that.

ANSWER: Possibly one of the bitterest pills a person has to swallow in his life is to take NO as an answer. Yes, it is really hard for one to accept the possibility that the final answer to all his efforts may be NO. The child of God can save himself, family, and friends much trouble and hardship if he is able to accept that answer. We give you four hints on how to accept NO for an answer which you may wish to consider:

1. Acknowledge that there is such a thing as “the impossible.” My father had a saying that I often remember. I now see wisdom in it. His saying was, “They said it could not be done.” There are many things that cannot be done by me. Why should I fight the fact or resent it? I must simply acknowledge it.

2. Remember that few things go according to plan. We may have had people to tell us that if a plan does not work, use another.

The poet Robert Burns wrote, “The best laid schemes o’ mice and men often do go astray.” Seldom does life turn out just the way we want it to or wish it will. It is filled with many disappointments from the human standpoint.

3. Trust that things work out for the best. The Apostle Paul wrote, “And we know that all things work together for good to them that love God, to them who are the

called according to his purpose” (Romans 8:28). This is a reassuring verse.

4. Get started on something new. The best way for one to accept defeat is to go on to win a victory. One is not made a loser by failing. One is made a loser by not trying something else. A disappointment often proves to be a blessing.

QUESTION: I heard a person say that the reason the lions did not hurt Daniel was that God took away the hunger of the lions. Do you believe that?

ANSWER: No! Daniel 6:22 tells that Daniel said to the king, “My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me.....” It was the presence of God’s angel which caused the lions not to hurt Daniel.

QUESTION: Why do people call some prophets minor prophets. Is it because their works are of minor importance?

ANSWER: No, the Minor Prophets are not so named because their work is of minor importance. Among the latter prophets of the Old Testament are the Major Prophets--Isaiah, Jeremiah, and Ezekiel and the Minor Prophets--the last twelve books in the Old Testament. Their designations, major and minor, refer to the length of the prophetic books, not to their content.

QUESTION: Is it really important for the child of God to have humility?

ANSWER: First, let us consider the following Scriptures. “We know that we have passed from death unto life, because we love the brethren ...” (I John 3:14). “My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him” (verses 18-19).

John says “My little children” no less than nine times in his first letter to the brethren. This brings to remembrance our Lord’s words: “... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Mathew 18:3). What were the circumstances?

We are told that there was a strife among the apostles as to which of them should be accounted the greatest in the kingdom of heaven. Jesus’ answer was to call a little child and set him in the midst of them, speaking the words in Matthew 18:3. He went on to explain what it meant: “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (verse 4). How is a little child humble? He is not aware of being humble. He makes no claims to humility or any other virtue. He is quite simply himself and has not yet begun to think in terms of what he might be worth. He is innocent of any vanity while he is still a little child. He seeks knowledge, continuously plying his elders with questions and never arguing about the replies! What daddy says is always right to him.

It is not until he begins to grow up that he becomes self-opinionated and spurns parental guidance. Imagine the effect of Jesus calling the little child into the midst of the wrangling disciples. How the child would gaze into the lovely face of Jesus and be all unconscious of greatness or degrees of greatness.

Humility is a much misunderstood quality. The greatest souls in history have been truly meek and humble. Jesus humbled Himself, and Moses was very meek. Humility does not mean or imply weakness. On the contrary, it is only the truly strong who can be truly humble with the unselfconsciousness of a little child.

Many promises are made to the meek. They shall inherit the earth, and increase in joy (Psalm 37:11; Isaiah 29:19; Matthew 5:5). Meekness is one of the fruits of the

Spirit, and we are exhorted to walk with meekness and to be clothed with humility (Galatians 5:23; Ephesians 4:2; I Timothy 6:11; I Peter 5:5).

Let us therefore walk humbly with our God, knowing that humility is an essential quality for entering the kingdom. Never allow ourselves to be puffed up or to resent another’s position. In lowliness, let us always esteem others better than ourselves.

With such humility, those who have become as little children will find themselves leading the beasts who would otherwise be snarling and fighting each other. The power that is in Divine meekness is the power that saves the human race. May we learn to appreciate its inner meaning and make it our own.

We can retard our influence for Truth-seeking not only in ourselves but in others by a display of self confidence.

QUESTION: Where was the garden “eastward in Eden” where God put “the man whom he had formed” located?

ANSWER: The Bible says that a river went out of Eden to water the garden, and from there it divided into four rivers. They are called Pishon, Gihon, Hiddekel (Tigris) and the Euphrates (Genesis 2:10-14). Even today the two great rivers, the Tigris and the Euphrates, confluence in a place north of the Persian Gulf, between Baghdad and the ruins of ancient Babylon, and again upstream in Eastern Turkey. Nearby the Araxes River flows towards a land where there are gold mines. The River Gihon is not now easily indentified, nor which Asian land of Cush is to be associated with it. While the location of Eden is still not known, a location in the region of (possibly even under) Lake Van seems likely.

QUESTION: Who wrote the first books of the Bible?

ANSWER: The first five books of the Bible were compiled by Moses. He was a Hebrew and a great learned man who was educated in all the wisdom of the Egyptians. He was called by God to serve Him as a prophet and deliverer of the Israelites from their bondage in Egypt. He was commanded by God to write his experiences in a book. The last chapter, recording Moses’ death, was most likely written by Joshua (See Exodus 17:14; Numbers 33:2; Deuteronomy 31:9; Acts 7:22; Hosea 12:13).



THE CHURCH AROUND THE WORLD

Myanmar

An open air meeting by some of the brethren in Myanmar.



Talents being used for the Lord in church.



A church worship service by some of our brothers and sisters in Myanmar.



LESSON I

**SAUL CONSULTS THE WITCH OF ENDOR
(PART II)****Scripture Reading: I Samuel 28:11-25.****Golden Text: I Samuel 28:14 (last part).****“...And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.”**

NOTE: We last learned that Saul is afraid of the Philistines, and the Lord did not answer his pleas. Saul then disguised himself and went to see the witch of Endor. We will now learn what the results of his visit with the witch will be.

1. What was Saul's request of the witch? I Samuel 28:11.
2. Did the woman recognize Saul in I Samuel 28:12?
3. What did she tell Saul she saw, and what did Saul do? I Samuel 28:13, 15.

NOTE: Saul remembered how Samuel helped guide him when he was alive. His foolishness made him believe that the witch could make Samuel return from death. The witch makes Saul believe that he is talking to Samuel.

4. What does Saul say to Samuel in I Samuel 28:15?
5. What does Samuel (the witch) tell Saul about his future? I Samuel 28:16-19.
6. Was Saul afraid, and why did he not have strength? I Samuel 28:20.
7. What did the woman do for Saul before he left her house? I Samuel 28:21-25.

LESSON II

**DAVID IS SAVED FROM FIGHTING AGAINST
ISRAEL****Scripture Reading: I Samuel 29:1-11.****Golden Text: I Samuel 29:7.****“Wherefore now return, and go in peace, that thou displeasest not the lords of the Philistines.”**

NOTE: In our last lesson we learned that Saul enquired of the Lord, but the Lord did not hear him. He then turned to the witch of Endor for information about Samuel. This had been strictly forbidden by the laws of Moses. Now let us see why David was not allowed to fight against Israel.

1. Where were the Philistines and Israelites gathered with their armies? I Samuel 29:1-2.
2. What did the princes of the Philistines say to Achish? I Samuel 29:3.
3. Were the princes of the Philistines wroth with David? Did they want him to go to battle with them? I Samuel 29:4.
4. What question did they ask concerning David? I Samuel 29:5.
5. Achish called David to him. What did he tell David in I Samuel 29:6-7?
6. What did David think about the Philistines wanting him to go away in peace? I Samuel 29:8.
7. Did Achish say that David was as an angel of God? What did the princes of the Philistines say about him? I Samuel 29:9.
8. What did Achish order David to do the next morning? Did they comply with his orders? I Samuel 29:10-11.

LESSON III

THE DEATH OF SAUL

Scripture Reading: I Samuel 31:1-13.

Golden Text: I Samuel 31:6.

“So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.”

NOTE: We are not studying I Samuel 30, but if you wish to read the chapter, it will prove to be very interesting. In this chapter, David recovers all the spoil which the Amalekites have taken. Now we shall see how Saul was slain.

1. Who was fighting Israel in I Samuel 31:1?
2. Who was slain in I Samuel 31:2?
3. What happened to Saul in I Samuel 31:3?
4. What request did Saul make of his armourbearer? Did the armourbearer grant his request? What did Saul finally do? I Samuel 31:4.
5. When Saul's armourbearer saw that Saul was dead, what did he do? I Samuel 31:5.
6. What did the Israelites do when they found out Saul and his three sons were dead? Who then dwelt in the cities? I Samuel 31:7.
7. When the Philistines found Saul and his three sons fallen in Mount Gilboa, what did they do with their bodies? I Samuel 31:8-9.
8. What did they do with Saul's armour and his body? I Samuel 31:10.
9. When the inhabitants of Jabesh-Gilead heard what the Philistines had done to Saul, what did they then do with their bodies? I Samuel 31:11-13.

LESSON IV

DAVID'S GRIEF OVER THE DEATH OF SAUL

Scripture Reading: II Samuel 1:1-27.

Golden Text: II Samuel 1:11.

“Then David took hold on his clothes, and rent them; and likewise all the men that were with him.”

NOTE: In our last lesson, we learned that king Saul had reigned 40 years. Saul killed himself by falling upon his sword. His three sons and his armourbearer also died. David had not yet heard about Saul's death. Now we shall see what effect Saul's death has upon David.

1. Where is David living now? II Samuel 1:1.
2. Who came to David on the third day? II Samuel 1:2.
3. From whence had he come, and what did he tell David? II Samuel 1:3-4.
4. What story did the Amalekite have to tell David? II Samuel 1:6-10.
5. What had he brought of David in II Samuel 1:10?
6. Did David and all his men mourn for Saul? II Samuel 1:11-12.
7. What did David do to the Amalekite who brought the message? II Samuel 1:14-15.
8. David lamented over Saul and Jonathan his son. Read II Samuel 1:17-27 which will show his deep love for them.

**"Children, obey your parents
in the Lord: for this is right"
(Ephesians 6:1).**



It's spring! thought Shirley with delight as she looked out of the kitchen window. Sure enough, there was a very pale sun shining, and she could see some little green shoots along the side of the garage where the cold winds could not reach them.

"Here are your boots and your knitted cap," said Mother bustling into the kitchen. She was carrying Shirley's heavy winter coat over her arm, and Shirley was simply furious.

"I do not have to wear those things, today, especially not a hat and boots," she grumbled. "Everyone else is wearing short socks and light jackets. I have seen them."

Mother shook her head as she held out the boots.

"It may seem like spring, dear, but anything is likely to happen to the weather before you get home for lunch. You know you will get an earache and your cough will start up again if you get cold."

Shirley flounced down on a chair and jerked her boots on. Then she put on her cap, and dragged on her coat. She was so angry she did not kiss Mother good-bye as she usually did before she went to school. She just banged the kitchen door and clattered down the cellar stairs to the grate entrance. There was a wooden shelf down there that Dad used for old paint cans. Shirley had an inspiration. Very quietly she pulled her boots off, then her cap, and hid them behind the paint cans. Then, humming loudly, she hurried out of the side door and headed for school.

Grown-ups are always trying to spoil your fun, she thought as she joined some of her friends also on the road. They do not care how hot you get in winter coats, and you can't run when you are all bundled up. When I have little boys and girls of my own, I will let them wear anything they want!

At recess, Shirley played skipping with her best friends, Ann and Margie. She felt fine when she was skipping, but when it was her turn to stand and turn the rope, she started

to shiver. Looking up, she saw the sun had hidden its face behind a black cloud, and she felt chilly little breezes blowing around her feet and through her hair.

Back in school Shirley kept glancing through the window. The sky got darker and darker, and the windows rattled as the wind tried to get in. Now it did not look like a spring day. It looked like the middle of winter. Great splashes of rain pelted down, and then they turned to snow. Big, white, dancing flakes. Shirley thought about the long walk home She had no boots and no hat, and she remembered how much her ears hurt the last time she got cold. She wished with all her heart she had heeded Mother's advice.

Just before it was time to leave for lunch, one of the older girls came in the classroom and spoke to Miss Wills, the teacher. After she had gone, Miss Wills said, "I would like to speak to you for a minute, Shirley." As she walked up to the desk, Shirley wondered what she had done wrong, even though Miss Wills did not look cross.

"I have just had word from the principal's office, Shirley, that your Mother brought your hat and boots for you. Be sure to pick them up at the office."

As she thanked Miss Wills, Shirley felt her cheeks burning. Mother must have discovered the boots and hat she had hidden and walked all that way up to school with them.

Tapping on the principal's door, she remembered what she had been thinking on the way to school. She had thought grown-ups like to spoil everyone's fun, but now she knew this was not so. All Mother wanted to do was to be sure she stayed healthy, the way God meant all little girls to be. She was sorry she had forgotten to follow the verse she learned in Sabbath School. "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:20).

Shirley put on her woolen cap very carefully, making sure the ears were covered. Then she sat down and gently pulled on her boots. There were rules for health just the same as there were for a skipping game, and from now on, she would be sure to keep them. But even more important she would remember the words she learned in Sabbath School, and she would do her best to follow them.

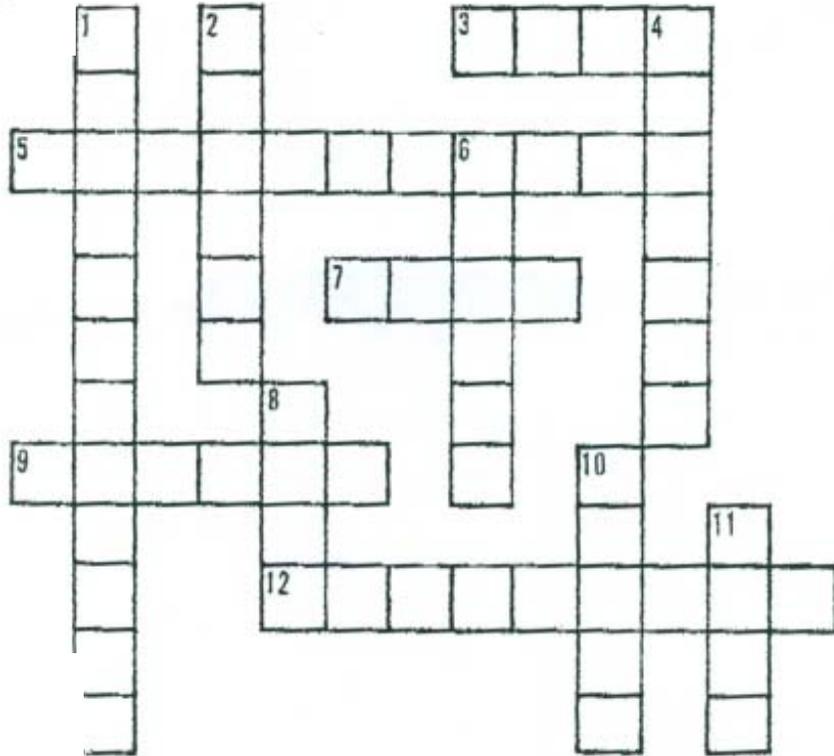
--By Janet Craig James

INSECTS IN THE OLD TESTAMENT

Look up the following verses in the Bible and find the names of insects that are in the verses. Place the name of the insect in the appropriate squares in the puzzle.

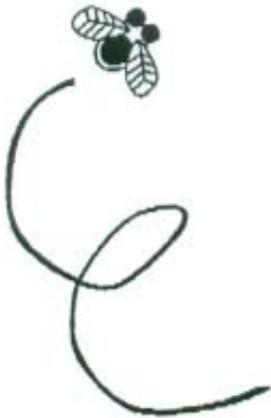
ACROSS

- 3. Matthew 6:19
- 5. Joel 1:4
- 7. Exodus 8:17
- 9. Proverbs 30:28
- 12. Revelation 9:10



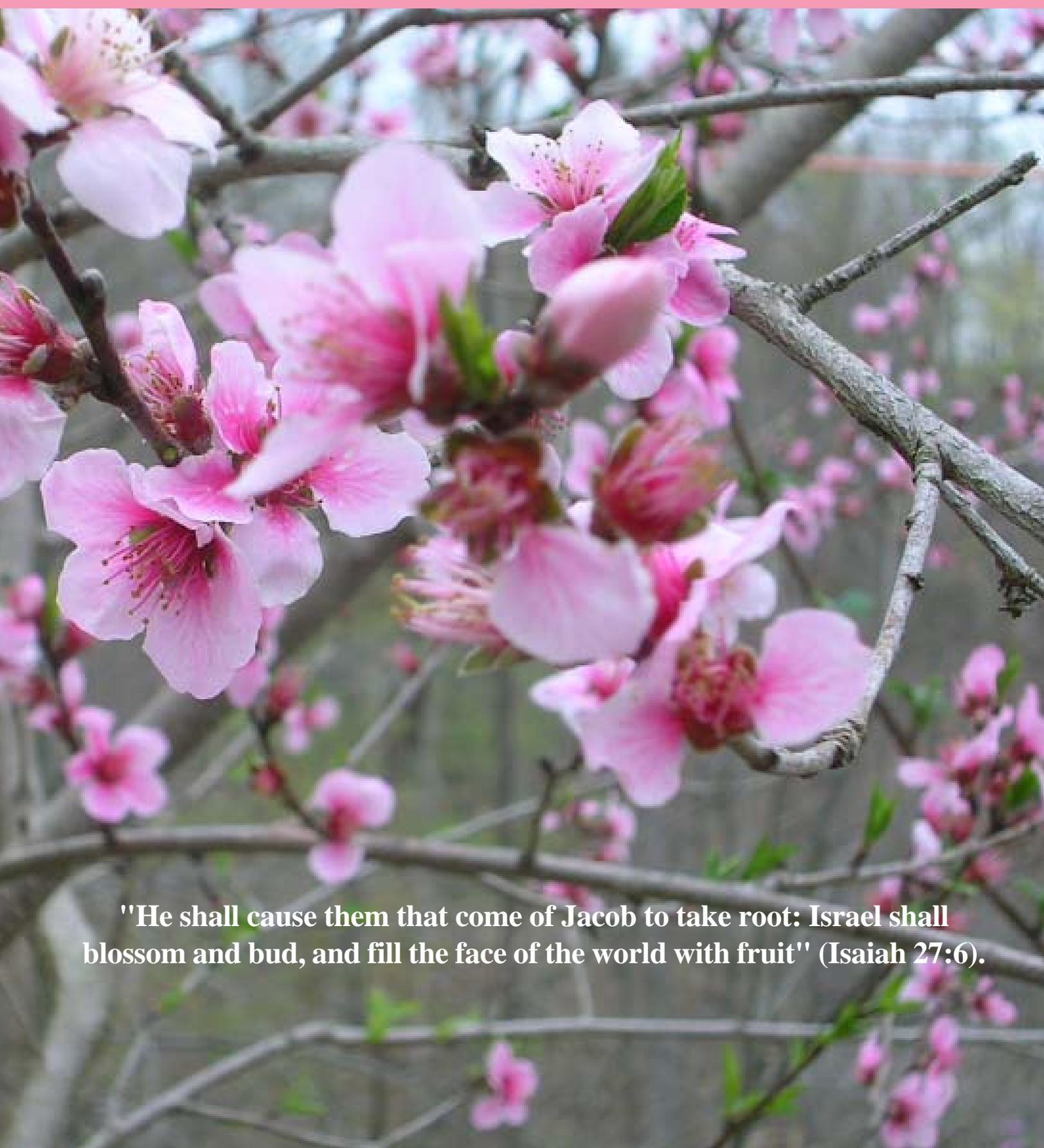
DOWN

- 1. Judges 7:12
- 2. Leviticus 11:22 (second one named)
- 4. Exodus 23:28
- 6. Deuteronomy 28:38
- 8. Judges 14:8
- 10. Ecclesiastes 10:1
- 11. Proverbs 30:25



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"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah 27:6).

