

A close-up photograph of a yellow and black butterfly, likely a Papilio glaucus, perched on a cluster of small purple flowers. The butterfly's wings are spread, showing the characteristic yellow and black pattern. The background is filled with more purple flowers and green leaves, creating a vibrant and natural setting.

The Advocate of Truth

Divine Healing

Religious Freedom

Golden Rule

Coveteousness

Azazel

Matters of Conscience



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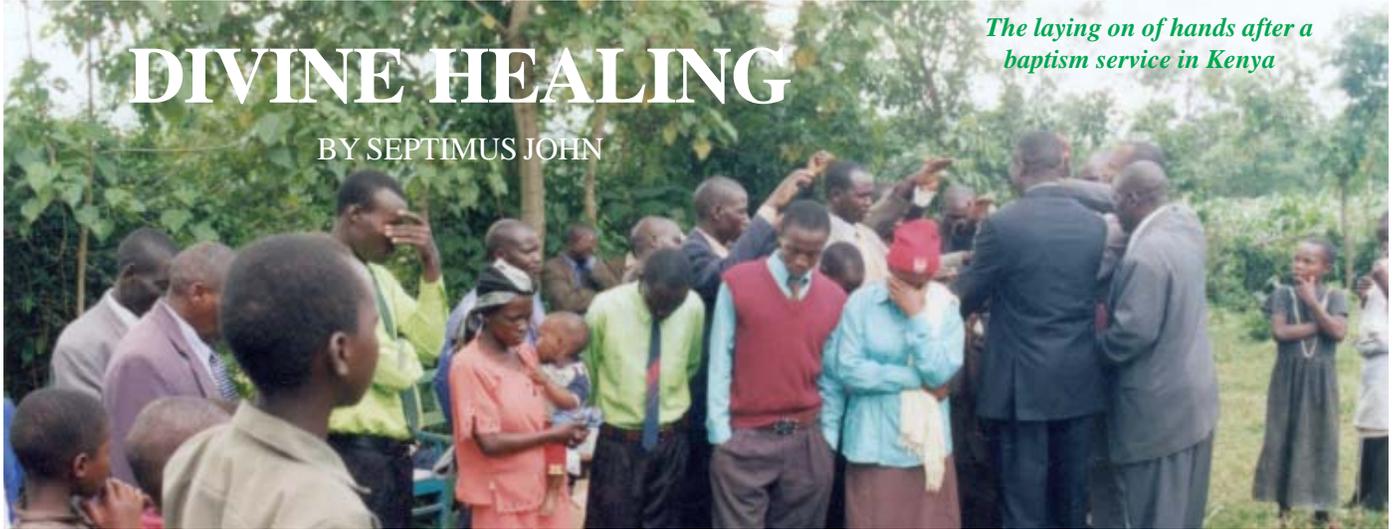
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DIVINE HEALING

BY SEPTIMUS JOHN

The laying on of hands after a baptism service in Kenya



Much has been written in the Scriptures about divine healing and how it should be administered. In most cases, it takes great faith, both on the part of those administering and receiving such. The woman with the issue of blood exercised faith in touching the garment of Jesus and from whom instant healing occurred. “And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole” (Matthew 9:20-21).

The men of Gennesaret also showed their faith, like the woman, in just touching the hem of His garment. “And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole” (Matthew 14:34-36).

It is, as it is written in Hebrews 11:6, “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” We must demonstrate the kind of faith that existed then, if we must get the healing benefits that we need and are seeking today. The Lord has given information concerning those who are sick in James 5:14-16, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be

forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

Very often, anointing could be done in the church without the desired expectation being achieved, but as members of the body of Christ we need to know that part of James 5:16, “Confess your faults one to another, and pray one for another...” must be put into practice, if necessary, before the divine hand of God will intervene in our affairs. Matthew 5:23-24 tells us, “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” Our unconfessed sins could hinder the anointing process. Now God knows the heart, for Jeremiah 17:9-10 says, “The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Therefore, we need to make sure that our hearts are clear (free from deceit and guile) before coming to be anointed in the name of the Lord.

Sickness can be caused by different things. From reading Matthew 9:1-7, we know that sin was a main contributing factor to the complaint there: “And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus

knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.” Unless his sins were forgiven him, the sickness would no doubt have remained.

There are also complaints which are not sin related which the Lord will allow to remain with us for our own good. Here is one example found in II Corinthians 12:7-9: “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” Sin had nothing to do with the Apostle Paul’s complaint, but in order that he should remain humble and grounded in the faith, God allowed that sickness. After we have searched ourselves completely and gone to God again and again, we then must realize that, maybe, that is the way God wants us to be. We need to give Him thanks for doing whatsoever it takes to keep us in a saved position.

Nevertheless, I Thessalonians 5:17 admonishes us to pray without ceasing. Daniel mourned for three full weeks as he made his request known unto the Lord. Nevertheless, from the very first day of his asking, an angel was sent to him with an answer. We do not know what exactly is taking place in the spiritual world. We, like Daniel, should patiently wait for our answers which could be on their way. Daniel 10:10-15 reads, “And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one

of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.” Daniel was praying until his answers, which were delayed, came.

The widow who needed to be avenged of her adversary prayed without ceasing. Luke 18:1-5 reads, “And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.” That judge represents God, Himself. He wants us to keep making our requests known. Then they might be granted.

Elijah, the prophet, stretched himself three times--not once or twice--but three times upon the dead child in sincere prayer before the Lord granted his request. "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child’s soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived" (I Kings 17:17-22).

Naaman, the leper, had to dip himself seven times in Jordan before his leprosy was healed. “And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean...Then went he down, and dipped himself seven times in Jordan, according to the saying of the man

of God: and his flesh came again like unto the flesh of a little child, and he was clean” (II Kings 5:10,14).

Even Jesus, our Master, gives us an example of the healing of a blind man in Mark 8:22-25: “And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.” Jesus only needed to speak the word and sight could have been given. However, to

show us that we may have to be anointed more than once, or maybe more than twice, He put His hands upon the blind man twice.

Malachi 3:6 tells us, “For I am the LORD, I change not...” Hebrews 13:8 tells us, “Jesus Christ the same yesterday, and to day, and for ever.” Therefore the gift of healing is in the church, but we have to prepare our bodies to receive it. We also have to understand that asking once, or being anointed once may not always work. We also have to understand when God is saying to us, as He said to the Apostle Paul, “My grace is sufficient for thee.” May God richly bless you, and remember, “But without faith it is impossible to please him...” (Hebrews 11:6).



How can we show that we appreciate our religious freedom? Does the gospel have an effect on us? We, in America, hold the most precious religious heritage in the world. What does our religion really mean to us? Let us ask ourselves seven questions:

1. Are we willing to go all out for it?
2. Are we willing to submit our lives to the Law of God?
3. Are we as committed as were the early founders of our nation, whom were willing to risk home and health for the sake of conscience?
4. Are we willing to show, in the midst of a corrupt

generation, that we will not love the world or the things in it?

5. Are we willing in the midst of doubt and uncertainty to proclaim our faith by our lives and examples?
6. Are we willing to call ourselves prisoners for Christ's sake, upholding His standards of integrity in every transaction every day?
7. Are we willing to go all out for God to serve Him with all our soul, all our might and all our strength?

The call of the gospel of Jesus Christ is such. His gospel is not given for the purpose of just being different. The gospel of Jesus calls us to give up the things of this world that we might have something better and eternal in

the first resurrection. God is looking for those who will let go of the present in order to secure that which is infinitely greater. He is looking for those who can place a firm hand upon that which can never be taken away from them.

Will we answer the call of our Lord Jesus Christ? Let us step away from the good of this world in order to secure our reward when Jesus comes. Jesus said, "He that findeth

his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:39).

When compared to the world, real obedience to the gospel of Jesus Christ is something like giving up one hundred dollars in exchange for one hundred thousand; or like sacrificing a moment for a millennium. Even these examples do not do justice to the difference because, "But



"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12). The first part of these words spoken by Jesus, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," is called the Golden Rule. Another way of saying it is "Do unto others as you would have others do unto you." The Golden Rule is a wonderful motto, but one that is followed by very few. However, if every one would live by this, we would need no jails nor police. True Christians do follow this. Stephen was an example. When he was being stoned, he was praying for his enemies. Christ, as He was dying on the cross, prayed for those who were crucifying Him. When the world turns against God, He sends rain and sunshine along with many other blessings.

Many times we pray to God and ask Him to forgive us, yet we fail to forgive others. We expect Him to forgive us, but according as Christ taught us to pray, we are asking God to not forgive us. If we expect Him to forgive, we must first forgive.

Too many times when someone has mistreated us,

we try to get even. We watch for opportunity to mistreat them and then try to excuse ourselves by saying, "They did not speak to me." Maybe if we would right here put the Golden Rule into practice and speak to them, they would speak back. When Judas came and kissed Christ, thus pointing Him out to the mob, Jesus called him "friend."

"Be ye therefore perfect" was spoken for us as well as the people in Jesus' day. It is a hard thing to live up to, and few do. But that will not excuse the rest of us. We cannot answer in the Judgment that our brothers or sisters did not live perfect lives in the flesh. Jesus lived a perfect life, although He was tempted in all points like as we. He left us an example that we should follow in His steps. We must not be satisfied with our life until we can truthfully say we are living as perfect a life as Christ. Maybe we fail to pray enough. Christ prayed often and sometimes spent all night in prayer. Yet we think we have prayed a long time if we spend half an hour in prayer. Prayer is the secret of the child of God's life. We need to spend more time also in the study of His Word.

Adapted from an old Sabbath School Lesson



*The Kenya Chairman
addressing the choirs*

BEWARE OF COVETOUSNESS

BY BIBI S. ALLICOCK

Our Lord warned us that we should, "...Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). He then spoke a parable saying, "...The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God" (verses 16-21).

We must realize that had this man decided to tithe and give offerings unto God, Who had blessed his land that it brought forth plentifully, then God would have in return blessed him even more, and also God would have given him wisdom as to how he should attend unto his wealth. But because of his covetousness, God took his life, and thus everything was left for someone else to inherit.

We must remember that the wise man is instructed to, "Honour the LORD with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10).

As believers, we must consider our ways as Haggai the prophet warned, "Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is

none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Haggai 1:5-6). "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house"(verse 9). "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (verse 4).

When we earn our wages or when we gain an increase, we sometimes become covetous and hold back our tithes and offerings. But we must remember that the tithe is not ours, but the Lord's. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD" (Leviticus 27:30). Malachi warned that if we withhold our tithes we are robbing God. If we pay our tithes, we will have a delightful reward. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts" (Malachi 3:8-12).

We do preach Lord, Lord, and God, God, but we can hardly share our bread with someone in need. The

wise man admonished us to, “Cast thy bread upon the waters: for thou shalt find it after many days” (Ecclesiastes 11:1). “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity” (verses 6-8).

In Proverbs 25:21 we learn that, “If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.”

Also we will be counted as sheep and be appointed to enter the kingdom of God when our Lord will declare unto us that, “...I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Matthew 25:35-36). “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal” (Matthew 6:19-20). “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matthew 7:21).

We must realize that God is the same yesterday, today and forever. Thus, we must consider what happened to Ananias and Sapphira. “But a certain man named Ananias,

with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things” (Acts 5:1-11).

We must not wait for a situation to fear God. Those of us, who are in the faith, should continue to be steadfast. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (I Corinthians 15:58).



Camp meeting time in Kericho, Kenya

AZAZEL
By Moises Torres Martinez

A biblical story relates in the Old Testament about a ceremony instituted by God for the people of Israel, called the Day of Atonement. For this ceremony, two male goats were used which were taken of the people, on which lots were cast. One of them had to be sacrificed, and the other one remained alive. With the blood of the male goat that

was sacrificed, Aaron the priest entered once a year into the Most Holy place of the tabernacle, where the ark of the testimony was, and sprinkled the propitiatory on the cover of the ark for the sins of the people.

The other male goat, on which the lot fell, remained

alive. The priest symbolically placed the sins of the people on the head of this male goat, putting his hands on it, and then it was sent to the wilderness. In Hebrew, AZAZEL means “the scapegoat.” This male goat was taken to the wilderness, symbolically carrying the sins of the people, and left there as part of the ceremony of the Day of Atonement called Yom Kippur.

Leviticus 16:8-9, 21-22 says: “And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin-offering. . . . And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

These verses of the Bible say that the male goat that was kept alive was sent into the wilderness. This meant it was taken to the middle of nowhere to disappear, thus representing that there, in the wilderness or in the middle of nowhere, the sins of the people would disappear forever.

We know that these two male goats represented a prophetic figure of the action of purification and expiation of the Lord Jesus Christ, Who carried the sins of humanity upon Himself, Who was taken to the wilderness, that is out of the city by order of the priest. Hebrews 13:12 describes what exactly happened to the Lord Jesus Christ. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

John the Baptist testified that Jesus was the Lamb of God Who takes away the sins of the world (see John 1:29). The reality is that it was the Lord Jesus who carried our sins. He came to be the antitype of that male goat figuratively carrying the people's sins upon its head.

The Psalmist David said, “As far as the east is from the west, so far hath he removed our transgressions from us” (Psalm 103:12). “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (I Peter 2:24). “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their

iniquities” (Isaiah 53:11).

The expression “expiatory goat,” taken from this ceremony found in the Old Testament, is used with a wider amplitude as a metaphor, referring to someone who is blamed for the misfortune of others. This is a way to hide the real reason or protect the person who is really responsible for the misfortune. For example, the Jews were blamed by the Nazis for the economical sorrows, and for the collapse of their internal politics after World War I, therefore the Nazis massacred them.

Thus, many towns, individuals and nations have been taken throughout history as “expiatory goats” of guilt, interests, or bad intentions of others. Even in sports, there exists examples of “expiatory goats.” The Colombia soccer player, Andres Escobar was assassinated, by one shot, after he scored an auto goal that eliminated his team from the 1994 World Cup.

Of course, the expiatory action of the Lord Jesus Christ will never have effect on the type of people who look for an “expiatory goat” to blame for their evil goals. Let's remember that the Scriptures say that God cannot be fooled.

The expiatory action of Christ has only an effect on those who have a repentant heart and are baptized in the name of the Lord Jesus Christ for the remission of sins (see Acts 2:38).

“Let us go forth therefore unto him without the camp, bearing his reproach” (Hebrews 13:13). Let us not look for excuses or expiatory goats to try to cover our mistakes or bad intentions. On the contrary, let us go out of the camp accepting our mistakes and injustices, and make a sacrifice of repentance taking His reproach, or His suffering, living as true Christians.

No one can take the guilt away from someone. Only faith in the sacrifice of the Son of God, who is the antitype of that male goat that was taken into the wilderness carrying all the sins of the people, can do that.

The expression, “Don't take me as your expiatory goat” is very common in our day because the human tendency is to look for someone to blame for the bad acts and intentions of people. God does not forgive those who look for an “expiatory goat.” Without repentance, the purifying blood of the Lord Jesus Christ will have no effect on these ones.

“He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 3:22).



Choir leaders in Kenya

Matters of Conscience

By David DeLong

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer” (I Timothy 4:1-5).

In writing to the younger minister, Timothy, the Apostle Paul warned of “doctrines of devils”, which come from “seducing spirits”. He wrote that God’s Spirit expressly speaks that because of these doctrines, some would “depart from the faith”, and that this would be in “the latter times”. The phrase “latter times” comes from two Greek words. One is “*husteron*”, and it refers to “lately”, “eventually”, “afterward”, and “last (of all)”. The other word is “*kairos*”, and it refers to “an occasion”, “season”, or “time”. Just when is the latter times?

The Apostle John gives us a clue in I John 2:18,19. “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” Here we see that the “last time” was even in John’s day. Two Greek words are used, as well, for this phrase. One is “*eschatos*”, and it signifies the “farthest”, “final”, “last”, and “latter end”. The other word is “*hora*”, and it signifies “hour”, “day”, “instant”, “season”, and “(high) time”.

So, putting this information together from both passages we get, apparently, the same time frame of “last time”, “last day”, or “last hour”. Though this time period

began in the days of the early apostles, there is a sense that it would continue down to our day and even beyond. The antichrists that went out from the fellowship of the early disciples may be the same ones that Paul mentioned who would depart from the faith. Certainly a similar situation can be seen in our time. People are falling away from the true faith of God, and there are still many antichrists around.

Paul listed two doctrines of devils that would be advocated by those “...having their conscience seared with a hot iron” (I Timothy 4:2). One of these doctrines was “Forbidding to marry...” (verse 3). This may have been a form of Gnostic teaching since many of these false believers down-played the physical aspect of a person, concentrating, rather, on the “spiritual” part. Marriage, however, is both physical and spiritual. Paul questioned those who are “...subject to ordinances...after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh” (Colossians 2:20-23).

The Apostle made it plain that voluntary celibacy is not wrong (see I Corinthians 7:7,8). But, when it becomes a commandment and doctrine of men, the end result is, many times, fornication. This subject of fornication is one of the main themes that our Lord Jesus warns against, as we shall see, in the Scriptures.

The second of these doctrines was “...commanding to abstain from meats, which God hath created to be received with thanksgiving...” The word “meats” can be translated as “food” and therefore can include clean animal flesh. The eating of pork and other unclean meats were never an issue in this passage since God never created them “to be received with thanksgiving”. (You may request our tract, “Did Jesus Cleanse All Things?”) What, then, could this doctrine of devils be referring to?

Very possibly it is about clean meats that had been offered to idols, and some of the believers thought that this made the meats defiled. In such a situation the believer's conscience would actually become defiled if he or she ate these meats. Paul wrote in I Timothy, however, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." Paul is saying that the meats, which had become off limits to these people, were sanctified by God's Word and prayer, and thus *were* fit to eat. God's Word explains which meats are clean in passages such as Leviticus 11 and Deuteronomy 14; and prayer, including thanksgiving, places God's blessing upon the food. Thus, God's Word and prayer would sanctify, or set apart, these meats for an enjoyable meal. Yet, if weak believers thought that the meats were defiled by an idol, for instance, then for the sake of conscience they were not to eat them. No one should defile his or her conscience for *any* reason.

In fact, we get a clear picture of the topic of meats sacrificed to idols, and various believers' reactions, in I Corinthians chapter 8. Verses 4-6 informs us: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Here, Paul makes it plain that an idol is nothing. In other words, it has no power to defile meats that have been sacrificed to it. The Lord is supreme, and believers are to look only to Him. Verses 7-11 continues our topic: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died?"

Paul referred to "their conscience being weak" and "them that are weak". These weak believers simply did not have the faith in God's authority, but rather they perceived an idol as an authority figure. This would be like weak believers, today, being afraid of what Satan or other people can do to them, instead of being bold for the Lord and His work. However, Paul made it plain that the liberty of strong believers should in no way become a stumblingblock to those who are weak. God loves, and accepts in many cases, weak believers and the strong should do everything they can to help them not to perish.

Paul elaborated more on this subject in I Corinthians 10: 19-33. Verses 19-21 reads: "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." Though an idol is nothing by itself, behind the idol is a devil, or demon (see Psalm 106:36-38). Paul, apparently, was warning the Corinthians not to let demons interfere with their fellowship, especially at the Lord's Supper. Those who felt at liberty to eat meats sacrificed to idols were possibly having arguments with those who felt it was sinful. The demons were probably thrilled over the situation.

Continuing in his exhortation, Paul wrote: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles ("meat market"), that eat, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof" (verses 23-26). Some have thought that Paul was given liberty to eat any kind of meats in this passage. This is not true, however, as the following verses will show. The topic is still about clean meats, or food, that had been offered to an idol, and matters of conscience.

"If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty

judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?" (verses 27-30).

The apostle is still emphasizing the fact that a believer had liberty to eat meats that had been offered to an idol, even to the point of not asking at the meat market where the meats had come from. Nor, if he (or she) was invited to a non-believer's feast, should he ask the source of the meats, not for his conscience sake but for the sake of others. In verse 30, Paul asked the question, "...why am I evil spoken of for that for which I give thanks?" Remember that he had written in I Timothy 4:4,5, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." It is God's blessing upon the food which sanctifies it for consumption.

This passage of Scripture is concluded by Paul with the words: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

Now we come to Romans chapter 14 where Paul, once again, contrasts weak and strong brethren. Verses 1-4 reads: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

Once again, Paul is not saying that a believer can eat all kinds of meat. The wording in this passage seems to indicate that a weak brother is one who stays away from eating any flesh for fear of defilement ("...another, who is weak, eateth herbs"). Recall that in I Corinthians 8:9 it was the weak brother who would not eat meats offered to idols. Also, in Romans 14:13 Paul makes mention again that one should not be a stumblingblock to a brother.

We now consider verse 14 which has been used as a "proof text" regarding the clean/unclean meats issue for those who advocate eating pork, etc. Paul wrote, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be

unclean, to him it is unclean." Many have taken this verse to mean that there are now no meats which are unclean. However, the Greek word for "unclean" in this verse is "koinos", and it means "common". Another synonym for "common" is "defiled".

To the Jews, there were at least two ways that something, or someone, could be unclean. One way was to be morally lewd, or foul ("akathartos"), and could be associated with an "unclean" demon. Another way was to be ceremonially unclean, or common ("koinos"). If, for instance, a horse was in a pasture with a cow, that cow could become ceremonially unclean to a Jew because of the horse's presence.

Gentiles, if in association with a Jew, could also have made that Jew ceremonially unclean. The Lord had to teach Peter a great lesson about the fellowship of Jewish and Gentile believers in Acts 10. Verse 15 records the Lord's instruction to Peter about this very issue. "And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."

If meats had been offered in sacrifice to an idol, many believers, Jew and Gentile alike, would have considered those meats to be unclean ("koinos") as well. Returning to Romans 14, this seems to be precisely what Paul had in mind. He wrote, "...that there is nothing unclean ("koinos") of itself..." An idol, for instance, could not make meats ceremonially defiled. Once again, however, Paul made it plain that if someone believed the food to be defiled, he or she had better not eat it. Also, he emphasized that the one having liberty in such a matter should not grieve his brother (see verse 15). Both are matters of conscience.

We end our discussion in Romans 14 with verses 20 and 23, solemn warnings from the Lord: "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence...And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

As we have seen, living by one's conscience was very important to Paul. He wrote in Acts 24:16, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Other examples that he stressed of having a right conscience in are: being subject to ruling authorities; being pure in life and in one's belief; and being purged from dead works so that one can truly serve God (see Romans 13:5; Titus 1:15; He-

brews 9:14).

When we turn to the book of Revelation, in regard to situations involving two of the seven churches, we find warnings, by the Lord Jesus, concerning the twin themes of things offered to idols and fornication. Chapter two, verse 14 records the Lord's words to the church in Pergamos, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

Let us now examine the "doctrine of Balaam". To do so, we need to turn to the book of Numbers to find out more information. Chapters 22 through 24 relates the story of King Balak of Moab trying to get the worldly prophet Balaam to curse Israel. However, the Lord did not allow Balaam to do so. Then in chapter 25, verses 1-3 we find: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel."

Numbers 31:16 adds, "Behold, these (the women captives) caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD." So we can see that the doctrine of Balaam involved his giving counsel to King Balak ("...who taught Balac to cast a stumblingblock before the children of Israel..."--Revelation 2:14) to get the Israelites to eat things offered to idols and to be fornicators. Apparently, because Balaam was not allowed to curse Israel, he then taught Balak how to get to the Israelites through idolatry and fornication. A similar sinful teaching was circulating in the Pergamos church.

Revelation 2:20 informs us that the very same teaching of fornication and idolatry was going on in the church of Thyatira. We read of the Lord's admonition to them, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Whether this woman in the Thyatira church was named Jezebel, or whether the Lord was using that name to typify her, we do know that her actions were similar to

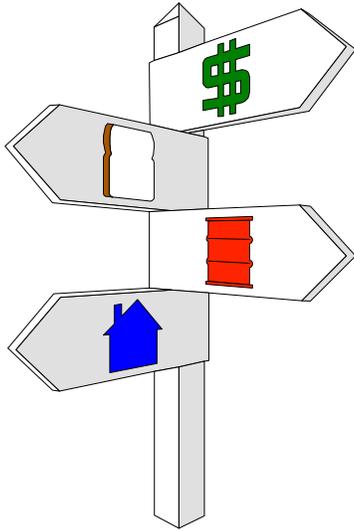
the wicked queen who was the wife of Ahab.

As concerning the idolatry of these two monarchs, we learn in I Kings 16:30,31: "And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him." As concerning Jezebel's fornications, we find in II Kings 9:22, "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

All of these matters that we have been discussing are about matters of conscience. On the one hand, the Apostle Paul made it plain that eating meats offered to idols was not wrong if it did not defile someone's conscience. On the other hand, he indicated that if such activity honored the demons who were behind the idols (whether through outright idolatry or possibly through disputings over one's freedom in these matters) then it was wrong. Fornication, however, has been, and always will be, a wrong activity.

Let us look at one more place in the Scriptures where these two themes came up in the early church. The passage is in Acts chapter 15, and the location is apparently at the church in Antioch. The topic was about converted Gentiles and some instructions given to them. Verses 28,29 reads: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

Why, in this case, did the Lord and the brethren instruct these Gentile believers *not* to eat meats offered to idols? If these believers were newly converted from paganism, then their consciences would probably still have been weak concerning idols. Again, it would be a matter of conscience. When we come to Him, the Lord receives us as we are, and then continues to build our faith. Though we, in the Church of God today, don't have to concern ourselves as much with meats offered to idols, there still are many matters of conscience that do affect us, and others, including--oh yes, the matter of fornication.



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.

Comment

UNREST RISES AS ECONOMIES FALL

Nearly every nation is seeing worker protests

By Nelson D. Schwartz

NEW YORK TIMES

Paris--From lawyers in Paris to factory workers in China and bodyguards in Colombia, the ranks of the jobless are swelling rapidly across the globe.

Worldwide job losses from the recession that started in the United States in December 2007 could hit a staggering 50 million by the end of 2009, according to the International Labor Organization, a U.N. agency. The slowdown has already claimed 3.6 million American jobs.

High unemployment rates especially among young workers, have led to protests in countries as varied as Latvia, Chile, Greece, Bulgaria and Iceland, and have contributed to strikes in Britain and France.

Last month, the government of Iceland, whose economy is expected to contract 10 percent this year collapsed and the prime minister moved up national elections after weeks of protest by Icelanders angered by soaring unemployment and rising prices.

Excerpted from the **Houston Chronicle**

To children of God who keep up on world events, the above excerpts from the HOUSTON CHRONICLE are no surprise. Although these events speak of conditions that existed earlier than when this comment is being written, it is safe to believe that conditions have not really improved in the world.

Why is this? It is because Jesus said that things like falling economics would be rampant in the world in the last days! The nearer we get in time to the rapture (the catching away of the church), the more severe conditions, such as falling economics, will become.

Let us just quote a few verses of the famous discourse that Jesus gave in Matthew 24 about conditions in the end of the world (age). "...Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours or wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers (different) places. All these are the beginning of sorrows" (Matthew 24:4-8).

NOTE: The famines, pestilences and earthquakes contribute to cause economies to fall. NOTE: Notice the correct translation for the word "world" is "age." There is no such thing as "the end of the world." It is the end of the age.

"For then shall be great tribulation, such as was not

since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (verses 21-22).

CALIFORNIA TOWN RIDDLED BY SHOOTINGS

ASSOCIATED PRESS

Valley Springs, California--For the past month, someone in this Northern California town has been shooting a gun at cars and buildings.

No one knows who might be doing it or why, or whether or when the person will strike again. It is one big, unsettling mystery.

Since mid-December, the shooter has fired at six buildings and nine cars. In three cases, motorists were driving as a bullet shattered a window or windshield or pierced the driver's side door too close for comfort.

The Calaveras County Sheriff's Office has little to go on--one witness's glimpse of a late model, light-colored sedan with square headlights.

Most of the shootings have taken place before dawn or after dark. No one has been hurt, but no one is sure that no one will.

The sheriff's office has not released the names of those who've been targeted.

Houston Chronicle

Comment

Some instances that have occurred in the recent past are so unbelievable that they are unspeakable. While watching the news on television, I saw the incident where two girls were fighting. Three security guards were watching them, but they did not help the girl who was kicked in the face several times. They said that the policy of the company for which they worked forbid them from becoming involved physically in a situation. However, one

of them did call the police. All of the onlookers refused to help the poor kicked girl.

Without a doubt, these unspeakable instances will increase as time goes by in these last days. II Timothy 3:1-5 assures us of this: "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."

I know that II Timothy 3:1-5 has been quoted many times in this column, but the child of God must not forget these characteristics of worldly people so he will know from what to turn away.

COUPLE PRACTICE VOODOO FOR KIDS

Chicago--Peter and Paula Fitzgibbons fear that their adopted son and daughter have no biological family left. The strongest bond Odeline, 9, and Savvy, 8, may have to their homeland now is the way they "serve the spirits" and speak to God.

Every night since the quake, the Fitzgibbons have assembled them in their Evanston, Ill., den for Voodoo prayers.

"(Voodoo) is interwoven into every bit of a Haitian person's life," said Paula Fitzgibbons, a former Lutheran pastor. I'm at least presenting them with some part of their spiritual heritage."

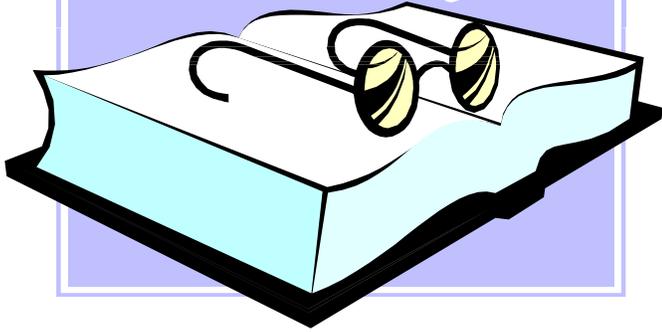
Houston Chronicle

Comment

The Fitzgibbons are doing a disservice to God and their own faith. Voodoo prayers will not profit Odeline and Savvy. Proverbs 22:6 reads, "Train up a child in the way he should go: and when he is old, he will not depart from it." This is not being done. The Fitzgibbons are allowing their adopted children to practice a lie for which they may be held accountable by God.

BIBLE

Study



Questions and Answers

QUESTION: I have been told by one of my friends that the two books mentioned in Ezekiel 37 refer to the Bible and the Book of Mormon. Is this so?

ANSWER: No, it is not! Ezekiel 37:22 clearly defines what the two "sticks" are. "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all". The sticks are not two books but are rather two kingdoms.

Following Solomon's death, Israel was split into two smaller kingdoms. The Southern Kingdom was called Judah, and the Northern Kingdom was called Israel. Israel was taken into captivity by Assyria in 722 B.C. Judah was taken into exile by Babylon (605, 597 and 586 B.C.). However, the division between the kingdoms was not to last forever. The uniting of the "sticks" shows that God will restore His people, the children of Israel, into a single nation again. Please read verses 18-28.

QUESTION: What did Jesus say in the Bible to support the truth that Scriptures alone are the supreme authority for the church and the individual believer?

ANSWER: Jesus said in John 10:35 that the Scripture

cannot be broken. He said in Matthew 5:18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17).

Jesus used Scripture as the final authority in every matter under dispute. He said to the Pharisees, "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (Mark 7:13). To the Sadducees, He said, "...Ye do err, not knowing the scriptures, nor the power of God" (Matthew 22:29). To the devil, Jesus responded, "...It is written..." (see Matthew 4:4-10). As we follow Jesus' lead, we find that the Scriptures are our supreme and final authority.

QUESTION: What does the expression, "from Dan to Beersheba" mean?

ANSWER: Dan was in the extreme north and Beersheba in the extreme south. Hence, the expression signifies "from end to end," or "from one end to the other." A similar expression many people use today is "from coast to coast."

QUESTION: How did the apostles meet their death?

ANSWER: There is an apparently well founded tradition that all the apostles, except John, died a violent death, being put to death for their testimony.

QUESTION: Is the saying “Cleanliness is next to godliness” scriptural?

ANSWER: This well-known proverb is not found in the Bible. It was made famous by John Wesley, the English evangelist who co-founded the Methodist movement with his brother Charles. In his printed sermon, Wesley placed the proverb in quotation marks which suggests that he did not originate the saying but simply popularized it.

QUESTION: Is the dividing of the Mount of Olives to occur literally or is it symbolic ?

ANSWER: Please read carefully Zechariah 14:4. This passage indicates that the cleavage of the Mount of Olives is not symbolic but literal. The angels of the Lord said to the disciples that witnessed the Lord's departure from the Mount of Olives, “. . .this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11). Do not read anything into this passage. There is no symbolism here, and it is going to be real and remarkable, literal and a fiery picture to all nations that come against Israel. Christ is coming as King of kings and Lord of lords, and of His kingdom there will be no end.

QUESTION: How is the word “Adoption” used in the Scriptures?

ANSWER: The Apostle Paul develops this theme of adoption in his epistles. It was perhaps that the apostle himself was an adopted person. Another word in the Aramaic language for adoption is “Redemption.” Paul uses Abraham, and the covenant made with Abraham, to illustrate God’s plan for redeeming mankind.

The Roman judicial system beautifully portrays what God accomplishes through His plan for repentant sinners. One word encompasses this concept with all of its ramification- “HUIOTHESIA.”

“Huiiothesia” is a compound word made up of huios,

meaning son, and thesia, meaning a placing, So the

compound means “Placement as a son; or Adoption.”

Under Roman law, an adopted child became a new person. He received a new name, a new identity. He was legally separated from everything that made up his past and was given a legal right to the wealth and fortunes of his new family.

In contrast, although an orphaned Israeli child may have been taken in and raised to adulthood by a Jewish family, there was no change of name. The person being raised continued to be part of his original family. If they were rich, he would continue to inherit, and if they were poor, he would continue to be poor after he left the home that raised him. The reason for this was the preservation of the birthright. This also ended with the death of Jesus, and the new living way (see Hebrews 10:20) was instituted for the children of God. So the courts of Rome provided a grand illustration for redemption that the Apostle Paul could not find in his own culture.

HUIOTHESIA appears five times in the New Testament, and each time it is used by Paul. “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption (huiiothesia), whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Romans 8:15-17).

“To redeem them that were under the law, that we might receive the adoption (huiiothesia) of sons” (Galatians 4:5).

“Having predestinated us unto the adoption (huiiothesia) of children by Jesus Christ to himself, according to the good pleasure of his will” (Ephesians 1:5).

It is in Romans 9:4-5 that we can see the apostle’s thinking reflecting its full implications. He knew that his own people were blinded to this wonderful truth: “Who are Israelites; to whom pertaineth the adoption (huiiothesia), and the glory, and the covenants, and the giving of the law. . . .” (verse 4).



Kenya



Chairman Henry Miroro with all the pastors attending the camp meeting at Kericho



Menet Choir at Kericho



Nyaibate Youth Choir



Nyaibate youths lining up to sing



Menet youths singing while marching in a circle



Baptism



Offering a prayer of Thanksgiving

LESSON I

THE SEARCH FOR A WIFE FOR ISAAC

Scripture Reading: Genesis 24:1-16.

Golden Text: Genesis 24:4.

“But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.”

1. When Abraham was getting old, what did he want his servants to do? Genesis 24:1-4.
2. What did the servants take when they started on their journey? Genesis 24:10.
3. When they arrived at the city, what did they do? Genesis 24:11.
4. What did the servant ask the Lord to do? Genesis 24:12-14.
5. When he had finished talking to the Lord, what happened? Genesis 24:15.
6. What did the maiden look like? Genesis 24:16.

LESSON II

REBEKAH GIVES THEM WATER

Scripture Reading: Genesis 24:17-28.

Golden Text: Genesis 24:28.

“And the damsel ran, and told them of her mother’s house these things.”

1. What did she say when the servant asked Rebekah for a drink? Genesis 24:17-18.
2. What did she say and do after the servant had finished drinking? Genesis 24:19-20.
3. When the servant asked her who she was, what did she say? Genesis 24:23-25.

4. When he heard this, what did he do? Genesis 24:26.
5. What did the servant say? Genesis 24:27.
6. What did Rebekah do when she heard who he was? Genesis 24:28.

LESSON III

LABAN AND BETHUEL’S CONSENT

Scripture Reading: Genesis 24:29-52.

Golden Text: Genesis 24:51.

“Behold, Rebekah is before thee, take her, and go, and let her be thy master’s son’s wife, as the LORD hath spoken.”

1. When Laban, Rebekah’s brother, heard about the servant at the well, what did he do? Genesis 24:29-30.
2. What did Laban say to the servant? Genesis 24:31.
3. What did he do when he entered the city? Genesis 24:32-33.
4. For what did he say that he had come to them? Genesis 24:40.
5. When the servant told Laban and Bethuel that he wanted to take Rebekah home for Isaac’s wife, what did they say? Genesis 24:51.
6. What did the servant do when he heard this? Genesis 24:52.

LESSON IV

REBEKAH’S DECISION

Scripture Reading: Genesis 24:53-59.

Golden Text: Genesis 24:59.

“And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.”

1. What did the servant give to Rebekah and her family?
Genesis 24:53.

2. What did Rebekah's mother and brother say when the servant was going to leave? Genesis 24:54-55.

3. What was the servant's answer? Genesis 24:56.

4. How did they decide to settle it? Genesis 24:57.

5. What was Rebekah's answer? Genesis 24:58.

6. Who went with Rebekah? Genesis 24:59.

FIND THE NAME

To discover this Bible name, find the eleven mystery letters in the puzzle below. Do this by comparing the two words on each line. The mystery letter is the letter that appears in the first word, but not in the second word.

1. THE LETTER IS IN MARCH
BUT NOT IN CHART
2. THE LETTER IS IN FOREST
BUT NOT IN FROST
3. THE LETTER IS IN MILE
BUT NOT IN TIME
4. THE LETTER IS IN CAR
BUT NOT IN ARK
5. THE LETTER IS IN HOUR
BUT NOT IN FLOUR
6. THE LETTER IS IN CHIN
BUT NOT IN NOTCH
7. THE LETTER IS IN MAZE
BUT NOT IN CAME
8. THE LETTER IS IN SEA
BUT NOT IN SAT
9. THE LETTER IS IN DREAM
BUT NOT IN CREAM
10. THE LETTER IS IN EAR
BUT NOT IN RAN
11. THE LETTER IS IN MARCH
BUT NOT IN HARM

SOMETHING TO SHARE

By Helena Welch

Jerry was unhappy. He wanted to go to visit Paul. Paul was the little boy who lived across the street. He and Jerry were good friends. He often shared his toys with Jerry.

But Jerry didn't have any toys to share with Paul. Jerry's parents were very poor. His Daddy worked hard, but Jerry's Mother had been ill a long time. Even though she was better now, she had to have a lot of expensive medicines. So there wasn't enough money to buy toys for Jerry.

Aunt Ellen, who had come for a visit, noticed how sad Jerry was. She put her arm around Jerry as he stood looking out the window at Paul's yard where Paul was playing. "Why are you unhappy?" she asked. "Won't you tell Aunt Ellen?"

Slowly Jerry nodded. He wanted to tell Aunt Ellen about not having any toys to share with Paul when Paul shared with him all the time.

"I wish I had something to share with Paul," Jerry added after he had told Aunt Ellen about it.

Aunt Ellen looked thoughtful for a moment. Then she said, "Maybe Paul doesn't need you to share toys with him. He has toys of his own. Maybe he would rather share your friendship. It can be pretty lonesome playing by yourself, even if you do have a lot of nice toys."

Jerry was quiet for awhile. He was thinking about what Aunt Ellen had said. He had never thought of playing with Paul as sharing, but maybe it was. He remembered how happy Paul always was whenever he came to play.

Suddenly Jerry looked up at Aunt Ellen. "If playing with Paul is sharing, and sharing makes Paul happy, then I should play with him more often, shouldn't I?" he asked.

Aunt Ellen nodded. "You certainly should," she answered and smiled at him.

Jerry was smiling, too. "Then I'm going to go and play with him right now," he announced as he ran out the door. "Thank you, Aunt Ellen, for telling me about having something to share. I'm always going to remember it." And Jerry did.



*Menet choir
member in Kenya*

JANET THE ARTIST

By Eunice B. Cattano

"Good morning, Janet. Time to get up. There's lots to do today. I want you to help me with the housework," said Mother as she walked into Janet's bedroom.

Janet had just awakened from a goodnight's sleep. "Oh, Mother," she protested, "do I have to help today? Why can't I help you some other time? I want to play with Susan today."

"I'm sorry," said Mother. "You can play with Susan some other time. The house cleaning must be finished today. I want you to clean the living room. I have lots of baking and cooking to do."

"Can't you do the baking tomorrow?" asked Janet as she slowly climbed out of her bed.

"Of course not," said Mother. "Tomorrow is Sabbath. We are going to Sabbath school and church."

"Oh, yes, that's right. I forgot that today is Friday," said Janet. "All right, I'll start right after breakfast. I might as well get the work over with."

Janet helped Mother get breakfast. After she had eaten, she put her dishes in the sink.

"I don't see how you can stand to do housework every day," said Janet. "It's no fun."

"Housework can be fun," said Mother, "But you have to make it so."

"How can anything make housework fun?" asked

Janet in surprise. "Make it a game," said Mother.

"How can you make a game out of housework?" asked Janet.

"See how pretty you can make the rooms that you clean," explained mother.

"Oh, Mother," protested Janet. "There's nothing artistic about housework."

"Just try it and see," said Mother with a smile.

"Housework is just plain work," Janet said to herself as she took the vacuum cleaner out of the closet.

She worked hard for a while. In a short time she was tired.

"Well, the rug is almost cleaned anyway," she said to herself as she sat down to rest. She looked around the room. "How could anyone make this dirty work fun or a game?"

She sat quietly for a while looking at the room. She thought about what Mother had said.

"I wonder if I could make this room beautiful," she thought. "It's a nice room, but not very pretty."

Thoughtfully she got up and pressed the button on the vacuum sweeper. Soon she had finished with the vacuuming.

By the time she had dusted the furniture, she had a plan in her mind to make the room pretty.

"Where's the furniture polish, Mother?" asked Janet, coming in the kitchen where her Mother was getting the pans out of the cupboard to start baking.

"Here it is. But you don't have to polish the furniture today if you don't want to. I polished it a few days ago," Mother said. "You can just dust it."

"That's alright, Mother. I'm going to try something with the polish," Janet said, smiling.

"All right, dear," Mother said, handing the furniture polish to her.

Janet put the polish on the furniture. Then she rubbed each piece of furniture until it shone. She worked quickly, and before long she had all the furniture polished. It was beautiful. She thought it had never looked so shiny.

"Wonder what I should do to make the room look pretty," she thought. "Oh, I know, I'll straighten all the books in the bookshelves."

It was fun straightening the books and putting them in their proper places. Some of the books she laid down to

make them fit better in the shelves. When she finished, she looked at the bookshelves.

“Why, it makes a pretty picture,” she said to herself.

She looked all around the room. She was pleased at how nice the room looked. Then she frowned. “It needs something else,” she thought. “I know what it needs. Flowers!”

She ran outside and picked a bouquet of flowers. She put them in a vase with some water and placed the vase carefully on the coffee table in front of the couch.

Then she went into the kitchen where her Mother was baking. “Mother, can you come and see the room now?” she said.

“Yes, I can” Mother answered. She wiped the flour off her hands and went toward the living room. She stopped at the doorway and looked around the room. “It’s like a picture. It’s so pretty,” she said.

“I think so too,” Janet said, pleased that her Mother liked the way the room looked. “You were right, Mother. It was fun to do the room when I tried to see how pretty I could make it.” “I knew you would discover that if you would try,” said Mother.

“And I didn’t get tired, because I was so interested in what I was doing. Mother, do you think I’m artistic?” Janet asked.

“You certainly are,” Mother said, smiling.

“From now on I’m going to try to be artistic in all my work,” said Janet. “Then it will be fun instead of tiresome.”

BIBLE JUMBLES

New Testament Books

- CATS
- WHATMET
- ONETARVEIL
- SEWHERBS
- KRAM
- NAILSATAG
- SITTU
- LEMONHIP
- RAMSON
- HENISPEAS
- ISNOTHINCAR

MATCHING BIBLE VERSES

Match the proper Bible verse to the description in the first column.

Put the proper letter in the blank in front of each numbered statement.

- _____ 1. A statement of its beginning
- _____ 2. A sign of sanctification
- _____ 3. A Sabbath command
- _____ 4. A Sabbath song
- _____ 5. A Sabbath healing
- _____ 6. A broken Sabbath
- _____ 7. Lord of the Sabbath
- _____ 8. A warning
- _____ 9. A Sabbath reformation
- _____ 10. Sabbath in the new world

- a. Jeremiah 17:27
- b. Genesis 2:2-3
- c. Isaiah 66:23
- d. Exodus 20:8-11
- e. Leviticus 13:40
- f. Ezekiel 20:12
- g. Exodus 16:27
- h. John 9:15-16
- i. Mark 2:28
- j. Nehemiah 13:15-21
- k. Psalm 92

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The Work

By David DeLong

**The work that Christ has for His sheep
Is wonderful, and filled with grace;
So let us not be full of sleep,
But seek the Father's face.**

**There is a job for each to do,
For talents have been granted;
And we'll be judged according to
Just what we've plowed and planted.**

**Disciples back in olden day
Were sent out two by two;
Instructed of the Lord to pray,
For laborers were few.**

**So much to do, so little time
To do it in this closing age;
The harvest, with results sublime,
Will come with worker's wage.**

**Let's lift our eyes, the fields are white,
We know that God's heart grieves;
He yearns, that ere the day is night,
We gather in the sheaves.**

